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# Allah – The Only Refuge

*Dr. Hafiz Muhammad Fazlur Rahman Ansari Al-Qadri (R.A.)*

One afternoon, the Holy Prophet (ﷺ) lay asleep under an acacia tree after a long and tiresome journey. At some distance from him, his companions were also resting under the space of thorny trees. It was parched desert all around with no human habitation for many miles around.

Like a ghost wandering in the wilderness, there approached a shabby figure to the Holy Prophet (ﷺ). It was a Bedouin—an inhabitant of the desert—who would not care to kill a human being for the handful of oatmeal he might be carrying with him. He looked all around—the companions of the Holy Prophet (ﷺ) lay fast asleep at a considerable distance. He looked at the sword that hung on the acacia tree. With a fierce and heartless smile he took possession of the sword, unsheathed it and was ready to strike.

Just at that most critical moment the Holy Prophet (ﷺ) woke up, and sitting comfortably, looked at the offender. None in his right senses could have failed to realise the aim of the brute. But there was not a shadow of confusion or embarrassment to be seen on the serene face of the Holy Prophet (ﷺ). This matchless courage and fortitude had its effect on the Bedouin, who, mustering all his courage, said:

“Who would protect thee from my hands?”

It was clear that the Holy Prophet was unarmed, and before his companions could come to his rescue, the savage could easily have slashed him. But the faith and confidence of a Muslim always rests in

Allah. He knows that no harm shall ever reach him except that which Allah wills. The Holy Prophet (ﷺ) was a perfect model of what he preached. Peace always reigned deep in his soul while radiation on his countenance was a source of encouragement and satisfaction to all who beheld him. He was not disturbed to see the savage with a drawn sword ready to strike. When he asked the Holy Prophet (ﷺ) who would protect him, the answer followed without a moment of hesitation:

“Allah !”

It was a magic word and had a magical effect. The Bedouin who had already been impressed by the matchless courage of the Holy Prophet (ﷺ) now began to tremble all through at hearing this word and the sword fell down from his hand. The Holy Prophet (ﷺ) grasped the sword and now it was his turn to put the same question to the Bedouin:

“Who would protect you from my hands?” asked the Holy Prophet (ﷺ) with a calm smile.

The Bedouin was speechless. The Holy Prophet (ﷺ) then summoned his sleeping companions and narrated to them the whole event. He finally added:

“And I have pardoned him. He might return to his family unmolested”.

When the Bedouin returned to his family, he said to them:

“I have come to you from the best of Mankind.”

What an impression on a savage heart!

Mount Thaur which was situated at a considerable distance from Mecca, contained numerous caves which served as an abode for the venomous insects of the desert around. One of these caves was once to be blessed by the presence of two Holy Person—two fugitives—one of whom was he for whose sake the entire creation was made, as expressed in the Hadith Qudsi:

لولاك لما خلقت الافلاك

“But for thee, I should not have created the heavens”.

It was none other than the cream of all creation—the Holy Prophet (ﷺ). His companion was his faithful friend Hazrat Abu Bakr.

They were being persecuted by their townsmen, their folk, only because they had the courage to proclaim the truth saying:

لا اله الا الله

“There is no God but Allah!”

A prize of a hundred camels was proclaimed for each of their heads. The head hunters were swarming all around Makkah in ferocious bands, armed to the teeth.

Was the Holy Prophet—the bravest of the brave—fleeing for his life? Nay, it was the command of his Lord—the All-Wise—that he should travel to Medina, whence the sun of Islam was to rise in its full splendour.

All precautions had to be taken until the head-hunters were despaired-in their gory ambition. The road to Medina was not yet clear. Nor could they hide themselves in

Mecca. No place was safer than this fortunate cave of the Mount Thaur.

One afternoon, the noise of many footsteps was heard approaching the cave. It was obviously a band of the head-hunters. Abu Bakr looked up at the entrance of the cave: lo and behold ! they were standing right at the entrance! He trembled at the idea of what might happen if these blood-thirsty hounds only looked down at their own feet. He whispered into the ears of the Holy Prophet (ﷺ)!

“We are only two, while they are many!”

There reigned an angelic peace on the countenance of the Holy Prophet (ﷺ), who said with a soothing smile:

“Fear not! God is with us!”

It is said that a spider had woven its web somewhere at the entrance of the cave and nearby, a dove had laid her eggs. It was proof against the entry of any human being inside the cave. So, the band of the head-hunters returned in despair.

Suraqa bin Ju’sham was a brave and ferocious warrior. He owned a horse which might well race with the sweeping winds of the desert, and a lance which had spilled the life-blood of many a fierce warrior. .

One day, while this ferocious man sat in one of the clubs of Mecca, report was brought that a group of men was seen near the coast along the road to Medina. It was speculated that they were the Holy Prophet (ﷺ) and some of his companions. Suraqa felt sure that they were none other, but he wanted to earn the prize alone. So, outwardly, he laughed at the funny idea as the product of a crazy mind. Who could dare contradict the ferocious Suraqa! All

agreed that the Holy Prophet and his companions should be safe at Medina by that time.

After a short while, the noble steed of Suraqa was galloping across the desert carrying his master, who held his dreadful spear in his firm grip. The direction was that of the coast. The distance was soon covered and now Suraqa could see certain indistinct figures progressing slowly along the road to Medina. Then all of a sudden, the horse of Suraqa stumbled against a rock, and despite his fame as a horseman, Suraqa fell down. It was an evil omen, but the prize was most attractive. Suraqa drove one of the darts of omen from his quiver – it said ‘no’. It was further discouraging. He shook his head and jumped on the back of his horse determined to kill his prey. The chase continued.

He had now approached quite near and could see their figures distinctly. The Holy Prophet (ﷺ) was reciting the verses of the Holy Qur’an and progressing calmly onwards. Abu Bakr seemed to be rather worried: he was looking with anxiety in all directions.

While Suraqa was feeling more and more certain of his reward, the front legs of his horse got stuck in the sand, as if held by magic, causing him to fall off the saddle. It was a second warning at which Suraqa once again drew his dart of omen which again said ‘No’. But the prize was within the sight and he could not prevail upon himself to forsake it. He rebuked his horse fiercely at which the faithful animal pulled out its legs from the sand. But, lo and behold! the dust which rose, when the horse pulled out its legs, darkened the atmosphere like thick smoke. The fierce Suraqa began to lose his

nerve. He once again drew his dart which said ‘No’ for the third time. It was now too much for him: trembling all through out of uncouth fear, he cried aloud for ‘peace’.

The Holy Prophet (ﷺ) turned and looked at him with a calm gaze which seemed to penetrate through his very soul. Suraqa confessed his evil designs, begged his pardon and requested him to grant him peace in writing.

“I felt sure”, says Suraqa, “that he would overcome all hazards and be a man of power in the future”.

The Holy Prophet (ﷺ) then ordered one of his companions to give him a document of peace in writing.

The ferocious Suraqa was now as tame as a lamb.

Abuzar Ghifari says that the Holy Prophet (ﷺ) conveys it from his Lord, who says:

“O servants of Mine! I have rendered injustice unlawful unto Me: and so have I decreed it as unlawful unto you. Hence, do not be unjust to each other. O servants of Mine! all of you go astray except those whom I guide towards the right path, hence seek guidance from Me that I guide you. O servants of Mine! all of you are hungry except those whom I feed, hence seek your bread from Me that I feed you. O servants of ‘Mine! all of you are naked except those whom I clothe, hence seek clothing from Me: O servants of Mine ! you sin day and night and only I can pardon your sins, hence seek My forgiveness that I forgive you. O servants of Mine! you can by no means cause Me any harm or do Me any good. O servants of Mine! if the first and the last of you and the species of man and the Jinn together become as pious as the

most pious of you, it will effect no increase in My dominion. O servants of Mine! if the first and the last of you, both the men and Jinn together become as sinful as the most sinful of you, it will still effect no decrease in My dominion. O servants of Mine ! if the first and the last of you, both the men and the Jinn together assemble in a vast plane each asking of Me all he wants to have, and. if I grant the prayer of each of you, it

will effect no decrease in My possessions except to the extent a needle could if dipped in the ocean. O My servants ! I record your actions for you which I shall repay you in full measure. Hence, whosoever finds good (on that day) let him glorify his Lord, and whoever finds otherwise, let him not blame except himself". (Muslim)

(Continued from page #. 28)

the seller to point out the defects of his commodity to the buyer. The Holy Prophet (ﷺ) says:

من باع عيبا لم ينبه لم يزل في مقت الله اولم تنزل الملائكة تلعنه  
"One who sells a defective object without making it known to the buyer invokes the displeasure of God, or (the narrator is doubtful about the words of the Holy Prophet (ﷺ) is cursed by the angels". (Ibn Majah)

Abu Hurairah narrates that the Holy Prophet (ﷺ) passed by a person who was selling food grain in a heap. The Holy Prophet (ﷺ) thrust his hand into the pile and found it wet from inside. "What is this", he asked the seller.

"It got wet in the rain, O Messenger of God", replied he.

"Then why did not you expose it on the

surface that people might know!" remarked the Holy Prophet (ﷺ)".

"He who deceives has nothing to do with me". (Muslim)

The bargain should result in mutual satisfaction, as the Holy Prophet (ﷺ) has said:

لا يتفرقن اثنان الا عن تراض -

"The two (the buyer and the seller) should not leave each other except with mutual satisfaction". (Abu Dawood)

For such merchants alone who abide by these healthy principles, the Holy Prophet (ﷺ) has said:

التاجر الصدوق الامين مع النبيين و الصديقين و الشهداء

"The truthful and honest trader shall be with the Prophets, the Truthful ones and the Martyrs". (Tirmizi)



# The Qur'anic Concept of Political Thought (Part-3)

*Dr. M. Basharat Ali*

So important are the problems of sovereignty that the Qur'an has to enunciate them, again and again in variegated forms. The triological method of form, content and meaning, goes hand in hand with the depth and level analysis. In its form the Qur'an makes it a constant feature to apply both the Names and Attributes of God, towards the solution of the problems of sovereignty. The term "Malakut" is an instance at hand (23:89; 36:83; 7:185; 6:75; 54:55; etc).

Almost all the Names and Attributes of God, in one way or the other, represent the various shades of the embracing idea of sovereignty. We refer to the following:

1. Rabb Al Alameen (1:2)
2. Rabb Al Arsh Al-Azeem (9: 129)
3. Rabb Al-Nas (114: 1)
4. Malik Al-Haq (30:114)

These beautiful names, are to be ever remembered, because under their influence it is possible to develop the full idea of the Sovereignty of God (7:180; 17:110; 20:8). In the Sura Hashr the Qur'an thus analyzes the full implications and the depth and layers of the idea of the Sovereignty of God:

Had We sent down this Qur'an on a mountain, Verily, thou would have seen it humble itself and cleave asunder for fear of God. Such are the similitudes which We propound to men, that they may reflect. God is He, than Whom there is no other god;—both secret and open; He, Most Gracious, Most Merciful. God is He, than Whom there is no other god;—The Sovereign, the Holy One, the Source of Minaret

Peace (and perfection). The Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme. Glory to God! (High is He) Above the partners they attribute to Him. He is God, the Creator, the Evolver, the Bestower of Forms (or colours). To him belong the Most Beautiful Names: Whatever is in the heavens and on earth, doth declare His Praises and Glory: And He is the Exalted in Might, the Wise. (S. LIX: 21-24).

Almost all the Political Scientists since the 16th century down to Austin, Bodin, Hobbes and even those of today like the pluralists and constitutionalists, Laski, Cole, Barnes and Maclver, etc. while defining Sovereignty, are in agreement, that for the fuller realization of the Sovereignty among other factors the following are indispensable.

1. Indivisibility of the Sovereignty.
2. Geographical Boundary of the State.
3. Population.

The Qur'an in all its enunciations as to the problems of sovereignty categorically repudiates all the theories referred to previously and more particularly the "essentials" deemed necessary for the sovereignty. These essentials are necessary for the man-made sovereignty, but for the sovereignty of God, such requirements are useless. Thus repudiating the necessity of a geographical boundary for the adequate formation and development of Sovereignty, the Qur'an states that the sovereignty of God and His Kingdom knows no limit. These problems

have been reiteratedly stated at innumerable places but we think that the following verses from Sura Rahman are unique.

(He is) Lord of the two Easts and Lord of the two Wests: Then which of the favours of your Lord will ye deny? He has let free the two bodies of flowing water, meeting together: Between them is a barrier which they do not transgress: Then which of the favour of your Lord will ye deny? Out of them come pearls and coral: Then which of the favours of your Lord will ye deny? And His are the Ships sailing smoothly through the seas. Lofty as mountains: Then which of the favours of your Lord will ye deny? All that is on earth will perish; But will abide (forever) the Face of thy Lord, full of Majesty, Bounty and Honour, Then which of the favours of your Lord will ye deny? Of him seeks (its need) every creature in the heavens and on earth: every day in (new) Splendour doth He (shine). Then which of the favours of your Lord will ye deny? Ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth pass ye! not without authority shall ye be able to pass! Then which of the favours of your Lord will ye deny? (55:17-34).

The reference to two Easts and two Wests clearly leads us to visualize that there are more than one East and West as we know. Two Easts also refer to the extreme points where the sun rises during the year, and includes all the points between them. Similarly the two Wests include the two extreme points of the setting of the sun, and all the points between. Sura Rahman in its entirety, and verse 17 in particular makes this point clear that God is Lord of every region of the earth and the Sky. (cf:

Minaret

43:38; 375).

The Sovereignty of man in the light of the Qur'an carries no meaning. His most magnificent works are but fleeting. Empires, wonders of Science, Art and Technology, the splendour of human glory will all pass away. The most magnificent objects in Nature-mountains, valleys, sun, moon, the constellation of Orion, the star Sirius etc., will also pass away. But the only one that will endure for ever is the "Face" of God.

But Will abide (forever) The face of thy Lord. (55:27) (2:112; 7:180; 17:110 etc).

Not only in the verse 55:33 but also in the verses 6:130-134, the Jinns and Men are addressed collectively. The whole passage of 6:130—134, should be read as a commentary on this verse. "If you think that because you do things in secret, or because some of your sins do not seem to meet their inevitable punishment, or some of your good deeds seem to go unnoticed, do not be deceived. Judgement will soon come. You cannot possibly escape out of the zones in which your lives have been cast, without authority from God. Be grateful to God for the chances He has given you. All that hath been promised unto you will come to pass; nor can you frustrate it in the least bit (6:130-4; 55:33).

There is concordance between the form, content, and meanings in the fuller analyses of the idea of sovereignty, by the Qur'an. Such term as Al-Mulk itself gives the fuller explanation of the concept of sovereignty without further enunciation, either in the form of verses or in the form of Ruku or section and Sura or chapter.

"Knowest thou not that to God belongeth the dominion of the heavens and the earth!

And besides Him ye have neither patron nor helper". (2:107).

To God belongeth the dominion of the heavens and the earth: and God hath power over all things. (3:189).

Behold! In the creation of the heavens and the earth of night and day, there are indeed Signs for men of understanding. (3:190).

Say: "O God! Lord of Power (and Rule), Thou givest Power to whom Thou, pleasest and Thou strippest off Power from whom Thou pleasest, Thou enduest with honour whom thou pleasest, and thou bringest low Whom Thou pleasest: In Thy hand is all Good. Verily over all things Thou hast power. (3:26)

Blessed be He in Whose hands is Dominion; And He over all things hath Power. (67:1).

The Prayer that man should make for good, he maketh for evil; for man is given to Hasty (deeds). (107:11).

Whatever is in the heavens and on earth, let is declare the Praises and Glory of God, for He is the Exalted in Might, the Wise. (57:1)

Another term which has constantly been used by the Qur'an vis-a-vis Al-Mulk, is Al-Hakeem. Al-Mulk conveys the idea of sovereignty in relation to state. Whereas the term Al-Hakeem refers to the authority of the state i.e. the Government.

Following are the instances of the two categories of thought:

#### 1. AL-MULK.

- a) God is He, than Whom There is no other God the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith,

the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme. Glory to God; (High is He) Above the partners they attribute to Him. (59:23).

- b) Whatever is in the heavens and on earth, doth declare the Praises and Glory of God, the Sovereign, The Holy One, the Exalted in Might, the Wise (62:1).

#### 2.

- a) It is He Who sendeth the Winds like heralds of Glad tidings, going before His Mercy: When they have carried the heavy-laden Clouds, We drive them to a land that is dead, make' rain to descend thereon, And produce every kind of harvest therewith: thus shall We raise up the dead: Perchance ye may remember. (7:57).

- b) "If not Him, ye worship nothing but names which ye have named, ye and your fathers, For which God hath sent you no authority: the command is for none but God: He hath commanded that ye worship none but Him: that is the right religion but most men understand not. (12:40)

Further he said: 'O my sons'. enter not one gate: enter ye by different gates. Not that I profit you aught against God (with my advice); None can command except God; On Him do I put my trust: And let all that trust put their trust on Him". (12:67).

- c) And He is God: There is No God but He. To Him Be praise, at the first And at the last: For Him is the Command, And to Him shall ye (all) brought back. (28:70).

(Continued on page #. 13)



# Acquisition of "Ilm" (Knowledge)

Ameer Ali

In Islam "Ilm" (Knowledge) and religion are synonymous. Without "Knowledge" there can be no religion.

The primary requirement of Islam is "Ilm" (Knowledge). The first revelation of the Qur'an did not prescribe Prayers, Fasting, Hajj or Zakat. "Iqraa" (Read), was the first injunction and direction of the Qur'an. There can be no better evidence of the importance that Islam attached to "Knowledge" than the first revelation of the Holy Qur'an:

*"Read in the name of thy Lord who createth, man from a clot. Read and thy Lord is most Bountious, who teacheth by the pen. Teacheth man what he knows not". (96:1-5)*

The Qur'an places great stress on the words "Read" and the word "Pen" as the foundation of literacy and literature.

The Holy Prophet (ﷺ) has said: "Acquire knowledge, because he who acquires it in the way of the Lord performs an act of piety; who speaks of it, praises the Lord; who seeks it, adores God; who dispenses instruction in it, bestows alms; and who imparts it to its fitting objects, performs an act of devotion". (Bahar ul-Anwar, Vol. 1, Chap. on Knowledge).

When some religion was branding learning as magic and punished as treason, the Prophet of Islam (ﷺ) proclaimed "The acquisition of knowledge is incumbent upon every male and female Muslim"; When Christianity was exterminating philosophy

*and science, the Qur'an declared "and he unto whom wisdom is given, he truly hath received abundant good". (2: 269).*

When some religion was expelling scientific students and burning libraries, the Prophet of Islam (ﷺ) described "The ink of a scholar is more holy than the blood of a martyr". When science and literature were placed under ban by Orthodox Christianity, the Holy Qur'an was inviting Muslims to study science as one of the means of knowing the Creator of the Universe and appreciating His gifts to mankind. The following verse shows that Muslims were invited by the Qur'an to study Cosmology:

*"Lo! in the creation of heavens and earth and in the difference of night and day are tokens for men of understanding. Such as remember Allah, standing, sitting' and reclining and consider the creation of the heavens and earth, (and say): Our Lord! Thou hast createdst not this in vain. Glory be to Thee! Preserve us from the doom of Fire". (3: 190-191)*

The following verses inspire Muslims to make a study of Astronomy: –

*"He it is who appointed the sun a splendour and the moon a light and measured for her stages, that ye might know the number of years, and the reckoning. Allah created not (all) that save in truth. He detaileth the revelations for people who have knowledge. Lo! in the difference of day and night and all that Allah hath created in the heavens and earth are portents, verily, for*

*folk who ward off (evil).” (10: 5-6)*

The following verse guides one to study Geography: –

*“And He it is who spread out the earth and placed therein firm hills and flowing streams, and of all fruits He placed therein two spouses (male and female). He covereth the night with the day. Lo! herein verily are portents for people who take thought.” (13: 3)*

To those interested in Ethnology the following verse gives impetus for study : –

*“And of His signs is the creation of the heavens and earth, and the difference of your languages and colours. Lo! herein indeed are portents for men of knowledge.” (30:22).*

The study of Botany is encouraged by the following verse of the Holy Qur'an: –

*“He it is Who sendeth down water from the sky, and therewith We bring forth buds of every kind; We bring forth the green blade from which We bring forth the thick-clustered grain; and from the date palm, from the pollen thereof, spring pendant bunches; and (We bring forth) gardens of grapes, and the olive and the pomegranate, alike and unlike; Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! herein verily are portents for a people who believe”. (6: 99)*

Meteorology: It is a science which predicts weather by means of observatories which give advance information as to the velocity of the wind, fall of rains and approaching storms.

The first observatory, according to the learned author of the “Spirit of Islam” in

Europe was built by Muslims in Spain. The Giralda, or Tower of Seville, was erected under the superintendence of great mathematician, Jabir Ibn Afiah, in 1190 C.E. for observation of the heavens. The Arabs also, according to Syed Ameer Ali, invented the Mariners Compass. They were undoubtedly inspired by the following verses of the Qur'an to provide for such exigencies. *“He it is Who showeth you the lightning, a fear and a hope, and raiseth the heavy clouds. The thunder hymneth His praise and (so do) the angels for awe of Him. He launcheth the thunder-bolts and smiteth with them who He will while they dispute (in doubt) concerning Allah, and He is mighty in wrath”. (12: 12-13)*

The science of “Embryology”, to explain which Aristotle had to write 40 volumes, has been explained by the Holy Quran in 3 verses:

*“Verily we created man from a product of wet earth. Then placed him as a drop (of seed) in a safe lodging. Then fashioned We, the drop of a clot, then fashioned We, the little lump bones, then clothed the bones with flesh, and then produced it as another creation. So blessed be Allah, the Best of Creators!” (XX: 12-16).*

The words of the Qur'an gave a new impulse to the awakened energies of Muslims and a nucleus of an educational institution was formed in Medina. Hazrat Ali and Ibn Abbas (R.A.), his cousin, gave public lectures on poetry, grammar, history, and mathematics; others taught the art of recitation, elocution; whilst some gave lessons in calligraphy in ancient times; an invaluable branch of knowledge.

# Administration of Justice: A Religious and Moral Duty

*Muhammad Nasir Khan*

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

The nomenclature 'Justice' (as used in Western concept) as is generally known and understood, may be equated to the concept of 'Adal', 'Qiest', or 'Mizan' of Islamic teachings, Justice Hamood-ur-Rahman in his article titled, 'The Concept of Justice in Islam' has stated, justice in Islam is different from the concept of the remedial justice of the Greeks, the natural justice of the Romans or the formal justice of the Anglo-Saxons.

In Western philosophy, justice is said to be blind but in Islamic teachings the most proper word to be equated with justice is '*Ihsaan*', i.e. justice means getting a square and fair deal, equality before law and sticking to the rules. On the other hand, *Ihsaan* may stand for good is done over and above requirements of pure justice.

Syed Abdul Majeed in his book (Saga of Islam, p 277) says, if a person hits you on your cheek, justice demands that you too may hit with the same force on his cheek. But *Ihsaan* demands that you may forgive the aggression in your love for your erring fellowmen. What it indicates is that repel ill with some sort of good.

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

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

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

In total contract to medieval, Kings of England, where it was a proverb that 'King cannot do a wrong', much before this

period, in the famous Last Sermon, it was said that if he owed anything to anyone or had misappropriated anyone's property or had done any harm to anyone's life or reputation, he was present there to pay his dues to whomsoever demanded it. The audience was amazed and out of the whole assembly there was only one person who claim some *Dirhams*, which were paid promptly.

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

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

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

Justice Gul Muhammad Khan in his article  
Minaret

"The Concept of Justice in Islam" has endorsed the views of Von Hammer by saying that Qazis appointed by Hazrat Umar bin Khattab (RDA) were free from the control of the governors.

History books are evident that legal proceedings against caliphs and governors were instituted in ordinary courts in a normal way, and disputes were settled strictly in the spirit prescribed by the *Shari'ah*.

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

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

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

Qazi.

The same author at another place of his book has quoted another incident, which is the well-known incident relating to Jiballah bin Acham. He was performing T'awaaf around the House of Allah – Holy Ka'aba. Perchance a villager set his foot on the fringe of his cloak. Enraged as he was, *Jiballah* slapped the poor fellow. The rustic complained of this to caliph Umar, who ordered retaliation. A chieftain like *Jiballah* could not with stand the indignity he had to suffer by the hands of a rustic and flee to Rome where he converted to become a Christian.

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

During Hazrat Ali's rule, an important event also came in picture, i.e. (Ref: Criminal Law of Islam, vol 2, by Abdul Qadeer Qudh Shaheed) Mughira, the governor of *Kufa*, was accused of adultery. He was tried for the alleged offence according to normal judicial procedure. What it depicts that there was rule of law even at the primitive stage of Islamic history.

In the history of Islam, Umar the great was the first who introduced an institution called '*Ifta*' or juris-consult. H. S. Bhattia in "Studies in Islamic Law, Religion & Society" in page 58 has narrated that 'Hazrat Umar bin Khattab (RDA) also set up the institution of juris-consult called '*Ifta*' to advise the executive, assist the judges as well as the lay-public. This body constituted capable *Muftis*, who could give legal opinions (*Fatawas*). They were not only legal advisors of the state but also a body, which gave free legal aid to the lay-public, so that no one should suffer due to ignorance of law.

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(Continued from page #. 8)

And call not, besides God, on another god. There is no god but He. Everything (that exists), will perish except His own face. To Him belongs the Command. And to Him will ye (all) be brought back. (28:88).

d) (The answer will be:) "This is because, when God was invoked as The Only (Object of worship), Ye

did reject Faith, But when partners were joined to Him, ye believed! The Command is with God, Most High, Most Great." (40:12)

It should be noted that the two terms referred to above have not only two meanings, They have multidimensional shades of meanings, but here we are exclusively concerned with their specific framework of political connotation.



# Family Planning and Islam – A Review

*Khalid Farooq Akbar*

In Pakistan, demographic matters have gained prime importance because of an unprecedented large increase in her population. Pakistan is the ninth most populous country in the world. According to an estimate, it's population was 112 million in 1990 and would increase to 163 million in 2003. The population of Pakistan is growing at a rate of 3.0% which is among the highest in the world.

This gigantic increase in population has emerged as a matter of great public concern because it is undermining our efforts to raise living standards of our people. It is true that due to mechanized agriculture, use of fertilizers and cultivation of high yielding varieties of grains, agricultural output has increased considerably. Industries are also expanding. But the country is not showing sufficient signs of progress because progress made by Pakistan is being nullified by her rapid population growth.

Every year, more than 3.37 million new individuals are added. Due to this population explosion, Pakistan is least able to provide large additions of youngsters with food, clothing and education and to young adults with jobs, housing and other consumer essentials, while trying to break out of the vicious circle of poverty.

The gravity of this crisis, as a cause of impending mass misery, as a threat to social system, and as a major obstacle in the path of our efforts to raise levels of living, had been acknowledged in the 50s. Pakistan is among those countries who first of all started government sponsored

population control programmes. But in the last 30 years, after spending nearly five billion rupees on population control campaigns, we have failed to restrain the rate of population growth. There is little evidence of any positive results of these programmes except some slogans printed on postal envelopes and some billboards with jingles.

The eighties brought a renewed recognition of the urgency of the population and development question in Pakistan. We are entering or have already entered a phase of net food deficit and can avert food shortages only if we embark upon extensive programmes of modernizing our agriculture and, at the same time, try to limit our population growth to manageable levels.

By analyzing the cause of failure of family planning programmes in Pakistan--given the fact that hundreds of millions of rupees have been spent by national and international agencies – it has been felt that ambiguity over the way Islam views family planning has been a primary obstacle to the large scale acceptance of family planning programmes. Many Muslims, including religious scholars, have misperceptions about family planning within the context of Islam. This article is an effort to clear these misconceptions that many Muslims have about the lawfulness of birth control in Islam. Is birth control permissible in Islam'?

A Muslim has three sources of knowledge to obtain answers to the questions pertaining to various aspects of human life.

These sources are:

1. The Holy Qur'an;
2. Sayings (hadith) and acts (Sunnah) of the Holy Prophet (ﷺ);
3. The views of the leaders of juristic schools qualified to interpret the teachings of Islam.

### 1. The Holy Qur'an

No Qur'anic text forbids prevention of conception. There are, however, some Qur'anic verses which prohibit infanticide and these are used by some Muslims to discourage birth control.

But contraception does not amount to killing a human being. These verses in fact were revealed to forbid the pre-Islamic Arab practice of killing or burying alive a newborn child (particularly a girl) on account of the parents' poverty or to refrain from having a female child. Perhaps in those days, people did not know safe methods of contraception and early abortion.

### 2. Hadith

The principle of preventing conception was accepted in those sayings of the Prophet (ﷺ) which allowed some of his followers to practice 'azl or coitus interruptus. These *ahadith* embodied the earliest legal reasoning of Muslims on contraception and were essential instruments of argument in later Islamic thought on contraception. There is a sufficient number of *ahadith* on contraception. The most commonly quoted ones are the following:

1. According to Jabir, "We used to practice 'azl in the Prophet's (ﷺ) lifetime while the Qur'an was being revealed." There is another version of

the same *hadith*, "We used to practice coitus interruptus during the Prophet's (ﷺ) lifetime. News of this reached him and he did not forbid us."

2. According to Jabir, "A man came to the Prophet (ﷺ) and said, 'I have a slave girl, and we need her as a servant and around the palm groves. I have sex with her, but I am afraid of her becoming pregnant.' The Prophet (ﷺ) said, 'Practice 'azl with her if you so wish, for she will receive what has been predestined for her'."
3. According to Abu Sa'id, "We rode out with the Prophet (ﷺ) to raid Banu al-Mustaliq and captured some female prisoners . . . we desired women and abstinence became hard. (But) we wanted to practise 'azl; and asked the Prophet (ﷺ) about it. He said, 'You do not have to hesitate, for God has predestined what is to be created until the judgement day'."
4. According to Abu Sa'id, "The Jews say that coitus interruptus is minor infanticide, and the Prophet (ﷺ) answered, 'The Jews lie, for if God wanted to create something' no one can avert it (or divert Him)'."
5. According to 'Umar Ibn al-Khattab, "The Prophet (ﷺ) forbade the practice of 'azl with a free woman except with her permission."
6. According to Anas, "A man asked the Prophet (ﷺ) about 'azl and the Prophet (ﷺ) said, 'Even if you spill a seed from which a child was meant to be born: on a rock, God will bring forth from that rock a child'."
7. According to Judhamah bint Wahb, "I was there when the Prophet (ﷺ) was with a group saying. 'I was about to

prohibit the *ghila* (intercourse with a woman in lactation) 'but I observed the Byzantines and the Persians, and saw them do it, and their children were not harmed.' They asked him about coitus interruptus, and the Prophet (ﷺ) replied. 'It is a hidden infanticide.

These *ahadith* reflect two points: first that the Prophet (ﷺ) knew about the practice and did not prohibit it (no. 1), and second, that the Prophet (43.3) himself permitted the practice (no. 2 & 3).

The *hadith* from Judhamah (no. 7) was an approximation to the homicide traditions of the Jewish and Christian traditions. This *hadith* provided support for Ibn Hazm's minority view that 'azl was prohibited by the Prophet (ﷺ). But medieval jurists used the *hadith* about the Jews (no. 4) to refute the argument for prohibition. They claimed that how the Prophet (ﷺ) could have maintained that the Jews lied by calling 'azl akin to infanticide and then have maintained the same opinion himself.

### Views of medieval Muslim jurists

Muslim jurists do not speak with one voice on the question of birth prevention, on its lawfulness, on conditions for practice and on methods that may be used. Muslim jurists determine the lawfulness of an act on the basis of a method which comprises four principles or sources (*usul*). Two of these (Qur'an and Sunnah) are religious sources. The other two principles include analogical reasoning (*qiyas*) and the consensus of the 'ulama (*Ijma*).

The most detailed analysis of Islamic permission of contraception was made by the great leader of the *Shafi'i* School of jurisprudence al-Ghazzali (1058-1111). He

discussed this issue in his great work, *Ihya' ul ulum al-Din* (The revival of Religious Sciences), in the chapter on biology in religion.

Al-Ghazzali stated that there was no basis for prohibiting 'azl. For prohibition in Islam was possible only by adducing an original text (*nass*, an explicit provision in the Qur'an or *hadith*) or by analogy with a given text. In the case of contraception, there was no such text, nor was there any principle on which to base prohibition.

In his view, coitus interruptus was permitted absolutely (*mubah*) and this permission could be ratified by analogical reasoning. A man could refrain from marriage; or many but abstain from mating or have sexual mating but abstain from ejaculation inside the vagina 'azl. Although it was better to marry, have intercourse, and have ejaculation inside the vagina. abstinence from these was by no means forbidden or unlawful.

Al-Ghazzali made a distinction between infanticide and contraception. He said that a child could not be formed merely by the emission of the spermatic fluid, but by the settling of semen in the woman's womb; for children were not created by the man's semen alone but of both parents together. So contraception could not be compared with infanticide which was the killing of an existing being while contraception was different.

In the process of contraception, the two (male and female) emissions are analogous to two elements, 'offer' (*ijab*) and 'acceptance' (*qabul*) which are components of a legal contract in Islamic law. Someone who submits an offer and then withdraws it before the other party



accepts it is not guilty of any violation, for a contract does not come into existence before acceptance. In the same manner, there is no real difference between the man's emission or retention of the semen unless it actually mixes with the woman's 'semen'.

Al-Ghazzali classified earlier contemporary opinions into three groups:

1. Unconditional permission for 'azl;
2. Permission if the wife consents but prohibition if she does not. This is the view of Hanbali and Maliki groups, of Zaydiah scholars and of 'Ibadites, survivors of the *Kharijite* sect. According to some *Hanafi* scholars, this condition does not apply if the husband is convinced that the child will grow in an unhealthy moral environment;
3. Complete prohibition, a view expressed by Ibn Hazm and his followers of the Zahiriyah School.

Al-Ghazzali accepts prevention or contraception if the motive for the act is any of these: (1) a desire to preserve a woman's beauty or her health, or save her life; (2) desire to avoid financial hardship and embarrassment; (3) avoidance of other domestic problems caused by a large family. He did not accept avoidance of female birth as a legitimate motive for contraception.

Another great scholar, Ibn Taymiyah, discussed Divine providence, procreation and contraception (in this way) in the early fourteenth century. He argues. "Allah creates children and other animals in the womb by willing the meeting of parents in intercourse, and the two semens in the womb. A man is a fool who says, 'I shall depend on God and not approach my wife

and if it is willed that I be granted a child. I will be given one, otherwise not and there is no need for intercourse. This is very different from having intercourse and practising withdrawal, for withdrawal does not prevent pregnancy if God wills a pregnancy to occur, because there can be involuntary pre-emission of semen."

In all the early Muslim scholars only one jurist rejected 'azl absolutely. This was the Spaniard, Ibn Hazm (994-1063) who belonged to the Zahiriyah School of jurisprudence which was a short-lived movement. Ibn Hazm argued that numerous permissive *ahadith* were early and reflected the fact that in Islam everything was lawful until the Prophet (ﷺ) prohibited it specifically. He based his argument on the *hadith* quoted by Judhamah bint Wahb.

Ibn Hazm claimed that the Prophet (ﷺ) had abrogated these permissive *ahadith* when he later said that 'azl was 'hidden infanticide.' Since the Qur'an prohibits infanticide in the strongest possible terms, and the Prophet (ﷺ) called coitus interruptus hidden infanticide, he maintained that 'azl was prohibited also.

The views of Ibn Hazm were strongly opposed by later jurists. The most notable of these was the Hanbali scholar, Ibn Qayyim al-Jawziyyah (1291-1351), who proved 'azl as permissible in his famous work, *Zad al-Ha'ad*. Ibn Qayyim showed that the claim of Ibn Hazm required an exact historical dating to prove that the abrogating *hadith* was subsequent to the 'permissive' *hadith* and that such an exact dating was impossible. He added that, in any case, it was generally agreed in the Islamic law that infanticide applied only after the foetus was formed and the child

born. Infanticide thus defined was prohibited, coitus interruptus was clearly something else.

Some other scholars of the Prophet's (ﷺ) tradition, like Ibn Majah and Ahmad, agreed that coitus interruptus was permitted by the Prophet (ﷺ).

This in brief is the review of juristic opinion about contraception. There is no doubt that the earliest followers of the Prophet (ﷺ) practised 'azl. This practice was within his knowledge and he did not forbid it.

### **Muslim jurists and abortion**

Many Muslim scholars have discussed the thorny question of abortion. They have based their discussion on the division of the development of foetus into two stages. According to them, the whole period of pregnancy can be divided into two stages: the first 120 days, and the remaining period before child-birth. Most classical Muslim jurists claim that it is permissible to have an abortion for valid reasons during the first stage.

The Holy Qur'an has also described the process of foetal development. According to it, the development of foetus progresses through stages of differentiation and growth.

*Man We did create from a quintessence (of clay); then We placed him as (a drop of) sperm in a place of rest, firmly fixed; then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature. So blessed by God the Best to create!*

In another Surah:

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*O mankind! If you have a doubt about the Resurrection, (consider) that We have created you of dust; then of sperm; then out of 'a leechlike clot, then out of a morsel of flesh, partly formed and partly unformed, in order that Me may manifest (Our power) to you; and We cause whom We will in the wombs, for an appointed term, then do We bring you out as babes.*

All Muslim scholars agree that the foetus changes to a human being after 120 days of conception. The following *hadith* also supports this point.

The Prophet (ﷺ) said, "Each of you is constituted in your mother's womb for forty days as a *nutfah*., then it becomes an *'alaqah* for an equal period, then a *mudghah* for another equal period, then the angel is sent and he breathes the soul into it." (Bukhari & Muslim)

This view of embryonic development was central to the Muslim arguments on abortion. According to Muslim scholars, it is lawful to have an abortion during the first 120 days, but after the stage of ensoulment, abortion is prohibited completely except where it is imperative to save the mother's life.

The *Hanafi* scholars, who comprised the majority of orthodox Muslims in later centuries, permitted abortion until the end of the four months. According to them, a pregnant woman could have an abortion without her husband's permission, but she should have reasonable grounds for this act. One reason which was mentioned frequently was the presence of a nursing infant. A new pregnancy put an upper limit on lactation, and the jurists believed that if the mother could not be replaced by a wet-nurse, the infant would die.

A considerable majority of the *Maliki* jurists described abortion as completely forbidden. In their view, when the semen settles in the womb, it is expected to develop into a living baby and it should not be disturbed by anyone. According to Ibn Jawziyyah, when the womb has retained the semen, it is not permitted for the husband and wife, or one of them or the master of the slave-wife, to induce an abortion. After ensoulment, however, abortion is prohibited absolutely and is akin to murder.

Many *Shafi'i* and *Hanbali* scholars agreed with the *Hanafis* in their tolerance of the practice, some putting an upper limit of forty days for a legal abortion, other eighty days or 120 days.

By comparing the Muslim jurists' consensus on the permission of contraception, there appears a difference of opinion on abortion. But given the fact that prohibition was not the dominant view by any standard, given the fact that Muslims believed in ensoulment as the crucial event before which the foetus was not a person, and given the fact that the sanction of contraception strengthened the view that abortion should be legalized before ensoulment, perhaps we can say that, on the whole, abortion was religiously tolerated. This conclusion gains indirect support from the contemporary medieval Arabic secular literature. Medicine, *materia medica* and popular literature all treated contraception and abortion as if they were two aspects of the same process: birth control.

#### **Views of some modern Muslim jurists**

The Grand Mufti of Jordan, Shaykh 'Abdullah Al-Qalqili, issued a fatwa in 1964

in which he said:

There is agreement, among the exponents of jurisprudence that coitus interruptus, as one of the methods for the prevention of childbearing, is allowed. Doctors of religion inferred from this that it is permissible to take a drug to prevent childbearing, or even' to induce abortion. We confidently rule in this *fatwa* that it is permitted to take measures to limit childbearing.

Another Muslim scholar, Dr. Ismail Balogun of Nigeria's University of Ibadan, wrote about the lawfulness of modern contraceptive methods:

The question that arises because coitus interruptus was the only contraceptive method known by the Prophet's (ﷺ) Companions, and which practice the Prophet (ﷺ) condones, is this: can Muslims of today practice any other method? The answer can only be in the affirmative, as long as other methods are not injurious, either to the man or woman. The question is tantamount to asking whether a Muslim can today wear clothes different in shape from those worn by the Prophet (ﷺ) and his Companions during their time.

Shaykh 'Al Jad al-Haq, the Grand Mufti of Egypt, commented on the projection of family planning as a distrust in the popular belief that Allah will take care of a family's needs regardless of how big it grows, in these words:

Contraception, through withdrawal or any newer method, does not mean distrust in Allah's generosity or mercy; Do you recall what our Prophet (ﷺ) said to the camel-man who was afraid of losing his valuable beast? "First take the precaution of tying up

your camel and then trust in Allah's care for her." Is this not the best counsel for combining planning with faith in God's concern for all? When Al-Ghazzali wrote about contraception as a possible solution of the family's problems, the great Imam was not suggesting disbelief in God's care for the family.

Let me also refer to a famous verse from the Qur'an: "*There is no creature on earth for whom Allah does not create the means of livelihood.*" (11:6). The verse does not mean that man need not work for his livelihood. Omar bin Khattab the second Caliph of Islam, explained this verse clearly: "**The man who trusts Allah is one who believes that Allah will make the seed grow, but he does not neglect to sow his crop.**"

Human forethought and effort are certainly not incompatible with complete faith in Allah's care for His creation.

### **Conclusion**

The early followers of Islam were few and weak in the midst of a vast majority of aggressive and oppressive people. The good of the Muslims then required that there should be a call for the multiplication of their numbers, in order that they might

be able at the time to fulfill their responsibilities in defending the mission of Islam and protecting the true religion of Allah against the power and multitudinous adversaries threatening it. But now we find that conditions have changed. We find that the density of population in the world threatens a serious reduction in the living standards of mankind to the extent that many men of thought have been prompted to seek family planning in every country so that the resources may not fall short of ensuring a decent living for it's people to, provide public service for them.

Islam, as the religion of pristine nature, has never been opposed to what is good to man. Indeed it has always been ahead in the effort towards the achievement of this good so long as it is not in conflict with the purposes of Allah's law.

Family planning, understood by Islam, is not opposed to marriage or to the begetting of children, nor does it's concept imply disbelief in the doctrine of fate "and Divine dispensation – for Allah Almighty has bestowed reason upon man to enable him to distinguish between the useful and the harmful, and to help him follow the path that would assure him happiness in this world as well as in the world to come.

## **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.

# Illuminating the Way

Dr. Waffie Mohammad

Allah says:

*And thus have We by Our Command, sent inspiration to thee; thou did not know before what was revelation; and what was Faith; but We have made the (Qur'an) a Light, wherewith We guide such of Our servants as We will. And verily, thou dost guide men to the Straight Way. The Way of Allah to Whom belongs whatsoever is in the heavens and whatsoever is on earth. Behold, (how) all affairs tend towards Allah. (42:52-3)*

## The Final Abode

The first pair of human beings was placed in a beautiful garden to live. After some time they were expelled from it due to the deceit of Satan on them. But Allah does not want to deprive them of this beautiful place of abode so He revealed a prescription for regaining it, while on earth. He says:

*O Children of Adam! Let not Satan seduce you, in the same manner as he got your parents out of the Garden. (7:27)*

Knowing that there is no place for him in the final abode, Satan's desire is to divert man from the fixed goal.

As a result he lies in wait day and night looking for the opportune moment when he can accomplish his mission. About Satan's activity, Allah says to us:

*"... He and his tribes see you from a position where you cannot see them." (7:27). '*

## The Destination

Every human being is supposed to return

to Allah. The Qur'an tells us about this in the following verses:

*Hasten to Allah (51:50)*

*Turn ye to your Lord. (39:54)*

*Cling to Allah. (22:78)*

*Your Lord is your destination. (53:42)*

## The Journey

All human beings are returning to Allah. The phase on earth is the place of journeying. The type of journey that is performed will determine the status at the destination. The right thinking person will keep this in mind always. About such people Allah says:

*Those who bear in mind the certainty that they are to meet their Lord; and that they are to return to Him. (2:46)*

Earthly life is very short while the Hereafter is Eternal. As a result the wise person will want to utilize this short earthly life span to gain eternal bliss and happiness. In order to accomplish this Allah has taught us a prayer which must be compulsorily recited many times each day. This prayer is as follows:

*Guide us on the Straight Path, (as we journey), the Path of those on whom Thou hast been pleased to bestow favors, not the path of those who earn Mine anger, nor of those who have gone astray. (1:5-6)*

The journey is called in the Qur'an "hayaat al dunya" meaning life in this world.

Allah, out of His Mercies for us has been pleased to inform us of the dangers,

pitfalls, deceit and other distractions that we will encounter as we go along. He says:

*The likeness of the life of the Present is as the rain, which we send down from the skies. By its mingling arises the produce of the earth, which provides food for men and animals. (It grows) till the earth is clad with its golden ornaments and is decked out (in beauty). The people to whom it belongs think that they have all powers of disposal over it. (Then) there reaches it Our Command by night or by day. And We make it like a clean mown harvest; as if it had no flourished only the day before. Thus do We explain the signs in detail for those who reflect. (10:24)*

### **Deviations**

Every one of us has the whole world and a life ahead of us. We have to make choices and no matter how learned or pious one can be, for him to make the correct choice is always a challenge.

Life could have been easy if Satan and his workers were to leave us alone. But he took a covenant with Allah and got the Lord's approval to distract the progeny of Adam from the Straight Path. That will be of course for those who are not firm in Faith. This is recorded in the Qur'an as follows:

*(Satan said), O my Lord, because You have put me in the wrong, I will make (wrong) fair-seeming to them on the earth; and I will put them all in the wrong, except Thy servants among them; sincere and purified. (15:39-40).*

The same trick Satan played on Adam and Eve in the Garden he is playing on us here. He is decorating the evil in order to attract the human beings and cause them to

deviate.

Allah warns us in many places in the Holy Qur'an about Sa'tan's deceitful plans, and has given us many historical examples of past nations who destroyed themselves when they followed him. In every case, Satan refused to take blame for what happened. Take for example, at the time of the battle of Badr, Satan appeared to the Quraish and said to them:

*And (remember) when Satan make their (evil) deeds seem fair to them, and said: No one of mankind can overcome near to you this day, and verily, I am your neighbor. But when the two forces came in sight of each other he ran away saying: Lo, I am clear of you, Lo, I see you do not see. (8:48).*

Allah listens and answers prayers; so when the sincere believers beg Him for guidance on the Straight Path, He responds, either preventing them from having a confrontation with the evil one or by strengthening their will power to resist him.

### **The Invitation**

The heart of every true believer is filled with tenderness and love. He is sympathetic and is always willing to help. This quality of "softness of heart" is inherited from the Prophet (ﷺ). He used to weep for those who were deviating from the Straight Path. On account of his sorrow for them he used to weep, sometimes for the whole night for them. Then Allah revealed to him the following verse:

*(O Prophet), it may be that you are going to kill yourself with grief, that they do not become believers in you and your message. (26:3)*

The Prophet (ﷺ) was concerned about those who did not profess belief in the oneness of Allah and the finality of the Prophet (ﷺ) because they will not be forgiven for this mistake on the Day of Judgment. Allah says:

*Allah will not forgive joining other gods with Him. (4:116)*

Belief in Allah and the Prophet (ﷺ) will ensure survival when every other thing will be destroyed. But this is not immediately visible in this space-time dimension; as a result it requires 'faith' for a person to act upon it.

Many people cannot understand how resurrection can be possible; or how will accountability take place.

Many people cannot understand how Allah alone needs to be worshipped, or how He can connect Himself to the universe and man without assuming a physical form. Many people cannot understand the difference between the Creator and the creature.

All these misunderstandings occur when man is satisfied to settle for knowledge this is obtained only through reason and logic from experimentation and speculation.

As the Hereafter is real, Prophet Muhammad (ﷺ) was given the mission to:

*Arise and warn. (74:2)*

In other words, inform the people about resurrection, judgment, reward, punishment, heaven, hell and accountability. They were told about their coming into the world, and about their destiny, about Allah and their relationship with Him.

This Message was meant to be universal and for all times to come and is called DAWAH.

### **What is Dawah?**

Dawah simply means call or invitation. In the Qur'anic sense it refers to calling mankind to the Truth or Prescribed Path. Muslims are instructed to carry it out, just as the Prophet (ﷺ) did. Allah says:

*Invite (all) to the Path of your Lord. (16:125)*

Dawah consists of the following:

- Invitation to accept truth and follow the right path.
- Witnessing or testifying in favour of truth in front of people who do not know or do not accept.
- Manifestation or explanation of truth through words and deeds
- Advising to obey the Commands and defy evil
- Propagation of the Message.
- Giving people glad tidings
- Warning people.
- Reminding people of the forgotten reality of success in this life and salvation in the next.
- Conveying the message of Truth in the most convincing manner.

### **The Da'ee**

Prophet Muhammad (ﷺ) was the first Da'ee. This mission was assigned to him in the second revelation that came to him. Allah told him "arise and warn". After it came many more commands to give them message. Some of these are:

*O Messenger! Proclaim the (message) which has been sent to thee from thy Lord. If you do not, you would not have fulfilled*

*and proclaimed his message. (5:6 7)*

O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and a Warner, and as one who invites to Allah by His leave, and as a Lamp spreading light. (33:45-46).

The mission of Dawah has been left with us and it is expected that in every age there will be selected people who will be able to project the message of Islam in the most appealing way. This is because Allah says:

*Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong. (3:104)*

The Prophet (ﷺ) had a spotless character. Allah says:

*And verily, you (O Muhammad) are on an exalted standard of character. (68:4).*

He was pure and clean externally and internally. He said that he came to perfect

morals. As a result anyone who is desirous of calling to the way of Allah must try to follow his example. Such a person must lead by example as Allah says to us:

*O you who believe, why do you say that which you do not do. Grievously hateful in the sight of Allah is that you say that which you do not do. (61:3-4).*

None of us would like to see our near and dear ones burn alive. This will happen to a lot of people in Hell. While we cannot change the world we can make effort to save as many people from burning by preaching and teaching.

And lighting up the way for them so that they can reach their goal, i.e. their Lord. Allah instructs us as follows:

*O you who believe, save yourselves and your families from the fire, the fuel of which will be men and stones. (66:6)*

May Allah bless our good efforts.

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

(An English Translation of 62 Sermons)

Delivered by

Hazrat Ghaus ul Azam

Sayyedna Shaikh Abdul Qadir Jilani (رحمه الله)

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# Ghous ul Azam Dastgir

## His Superiority over Saints

The Popularity of the glorious Saint Syedna Shaikh Mohyuddin Abdul Kadir Gaylani (R.A.) waxed with the advance of his age, and by the time he entered in his eighties, his name had the halo of sublimity. People flocked around him in thousands. They came from far off places braving the hardships and perils of long and tedious journeys through rocky mountains and burning deserts. They came for his blessings, and by the grace of Almighty Allah, they achieved the fulfillment of their hearts' desires. Among his followers were the rulers and the ruled alike, and he ruled over their hearts. At his mere call or wish, thousands were prepared to sacrifice their lives. Gifts of money, corn and other commodities were presented to him by his devotees. He was not a king but he had the authority which even the Khalifa of Baghdad did not enjoy. He had no treasures but wealth was the commodity of lowest value at his Khanqah. Thousands of poor people and travelers used to stay at his inn and were provided with hospitality, free of cost. There was none who had stretched his hand before the glorious Saint of Gaylan and returned disappointed. Every penny, filis or paisa presented to him by the people, was spent on the people. His fame was at the peak. There was no saint in the Muslim world more renowned and more respected than him. He was a living symbol of abstinence, piety and sobriety.

In fact, he had become a guiding light for the entire humanity.

In has been seen that whenever authority, power, wealth and fame got concentrated

in the hands of any person, it tended to loosen his balance, with the ultimate result of his destruction. Sometimes excessive concentration of power has had far reaching effects on the society in which he moved. But Islam has provided an order which when put into practice sincerely, brings about a balanced life for every individual in its fold. The spirit of Islam is to save people from becoming extremists or fanatics. The life of our Holy Prophet (ﷺ) has set the finest example for the benefit of human society. When Rasool-e-Akram (ﷺ) started his mission, he was offered the wealth of the land and sovereignty over the tribes of Kuffar. The prettiest damsels of Quresh too were offered to him in marriage provided he gave up the mission entrusted to him by Allah. The Holy Prophet Muhammad (ﷺ) Ibn-e-Abdullah remained firm and uninfluenced by any of these temptations. Not' once, but after repeated victories over the Kuffar, when prisoners of war were brought before him, he treated them with kindness. Even his bitterest enemies were spared. When he conquered Mecca and entered the city with his victorious soldiers, not only his old enemies like Abu Sufian and his wife Hinda were spared but also their homes were declared inviolable places of refuge for others.

Islamic history is rich with characters which were balanced in thought and behaviour, irrespective of their position and status. Whether they were kings or vassals, saints or scholars, traders or soldiers, jurists or litterateurs, they all served the society with balanced approach. In fact it is the

conception of Allah which provides the balance in life. The more it is perfect, vivid and deep, the more it keeps a man in his proper and balanced senses. As long as a Muslim is aware of the obligations and duties assigned to him by Allah, and follows the Holy Prophet (ﷺ) he shall not succumb to the luster and glitter or worldly charms which lead one towards an imbalanced life. The perfect conception of Allah restrains one from overstepping the limits set by Him for humanity; and in following the Chief of Prophets (ﷺ) one serves humanity.

Ghous ul Azam Mohyuddin Shaikh Abdul Kadir Gaylani (R.A.), no doubt, had power, authority, wealth and matchless fame, but none of it had any worth in his estimation. He was above such things of the world. Sovereigns, men of authority and fortune, and men of fame used to sit and wait at his door-steps for his blessings. The famed Mashaikh used to sweep the floors of his Jamia to please him“. The elder he grew the more he became above worldly wants. His concentration towards Allah became deeper every day until his Nafs (self) ceased to exist. He had already subdued his ego. He was lost in the love of his Creator, and now every action of his was for the benefit of His creatures, and for the salvation of human beings. In his famous Qasidah-e-Ghousia, he describes his love for Allah as under:–

“My keen desire gave me to drink cups after cups of the wine of love, and longing for union with HIM; I drank deep and asked for more and more of such cups (destined to me)”.

“The cups, came towards me, filled with the wine I had begged for; and I, even amidst my friends, drank them one after the other”.

The Great Saint of Baghdad was not only overjoyed with the heavenly wine of love, but he also used to ask his followers, friends and devotees to drink at the fountain of love and fraternity. He said”:-

“Be courageous, drink the wine of love, which I have drunk to achieve the goal.

Pick up the cup and go ahead. My cup is filled by the Cup Bearer of Eternity.”

It was the result of his deep concentration, matchless love, unshakeable faith in Him that he won the love of Almighty Allah and came to be known as Mehboob-e-Subhani (beloved of Allah). Each one of his prayers, requests and submissions were granted. Whatever and whenever he prayed for any person, Allah granted it in all His Mercy.

He has himself described the bounties given to him by Almighty Allah in the following words:–

“I am enrobed, by Almighty Allah with determination and self reliance. He has crowned me with prowess and other attributes.



## Commercial Discipline in Islam

There is no religion other than Islam which has laid such a great stress on the fairness of commercial transactions and formed elaborate and healthy principles to avoid the evils which might beset it. As long as Muslims had abided by these principles, their trade prospered and flourished and they served as a connecting link between the East and the West in the world of commerce.

The Holy Qur'an has sanctified commerce by saying:

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

"And God has decreed the Commercial transactions as lawful while He has decreed usury as unlawful".

The non-believers, in the days of the Holy Prophet (ﷺ), used to liken trade with usury on the basis that in each of the cases the investor gets profit on his investment. But the Holy Qur'an refutes their argument by saying that usury was condemned by God while fair trade was blessed by Him.

### **Fair and Un-Fair Trade**

The reason for the condemnation of usury seems to be that the person who advances a loan does not exert himself profitably in the provision of facilities to the society. While the merchant works actively by serving as a connecting link between the producer and the consumer. The banker is thus established as a selfish person who is interested only in earning without rendering useful service in lieu of his gains while a merchant is a useful member of the society who serves first and then receives the benefit of his service.

The trade, therefore, should tend towards common welfare if it is to be recognized as

lawful by Islam. And any trade which serves only to enrich the merchant at the cost of his customers is unlawful. One of the example of such trade is the practice of hoarding of consumer goods. The hoarder buys all or at least a major portion available of certain variety of the consumer goods and refuses to sell it unless he gets an unreasonably high rate of profit. The customers are forced to pay the price named by the hoarder on account of the scarcity of the particular commodity. The boarder has thus played a foul trick, he has rendered no service, on the contrary he has been the cause of sufferance to many. The Holy Prophet (ﷺ) has said:

الجالب مرزوق و المحتكر ملعون

"The merchant is provided for while the hoarder is accursed". (Ibn Majah)

The Holy Prophet (ﷺ) has also said:

بئس العبد المحتكر، ان ارخص الله الاسعار حزن و ان اغلاها فرح -

"The hoarder is a bad servant of God (because) when prices go down he is grieved and when they soar high he is pleased". (Baihaqui)

And also:

من احتكر طعاما اربعين يوما يريد به الغلاى فقد برئ من الله و برئ الله منه -

"Whoever hoards food for forty days with the purpose of creating dearness severs his relations with God and God severs His relation with Him". (Razin)

The unhelpful middleman who serves only as an unnecessary link between the producer and the consumer is also discouraged by Islam. If the producer

himself can convey his product to the consumer the middleman is regarded as unnecessary link and a parasite, but when the connecting link is necessary it is appreciated that the middlemen should be in the minimum. The Holy Prophet (ﷺ) has said:

لا يبيع حاضر البلاد، دعو الناس يرزق الله بعضهم من بعض -

“The towns man should not sell for the villager; let people alone, God provide for some through others”. (Muslim).

In the days of ignorance, when a caravan of merchants approached any town the merchants of the town would go out to meet the caravan on its way and would buy the commercial commodities at a cheap price and sold it in the town dearly. Thus they served as a connecting link between the real merchants and the towns folk. They earned their profit without rendering real service to any of the parties. The Holy Prophet (ﷺ) has prohibited such practice, saying:

لا تلقوا الركبان لبيع -

“Do not catch the caravan on its way (to buy the merchandise)”. (Bukhari)

Since trade means service in Islam, such bargains which are of a purely speculative nature are prohibited. The following is a brief description of the same:

1. Selling of the fish in the pond when the quantity of the same is uncertain.
2. Selling of the fish in the net before it is hauled ashore.
3. Selling of the birds which are still free in the atmosphere.
4. Selling of the yet unborn calf.
5. Selling of the wool on the goat's back.
6. Selling of the milk in the udder.

7. Selling of the fruit on the tree before it begins to ripen, etc. etc.

As all these bargains are speculative resulting from a desire to earn more profit than what can be expected normally and as the notion of service and reasonable profit is feeble in them they have been condemned as unlawful in Islam.

Even the lawful trade is accompanied with some laws and regulations in order to provide the maximum amount of facilities to the parties. The laws of healthy trade are as follows:

1. The bargain takes place after the offer of the seller and the acceptance of the buyer. Yet both of them have the option to cancel the bargain before separation.
2. Both the buyer and the seller might agree by mutual consent on a period of time within which they reserve for themselves the option of cancelling the bargain. This option is known as the ‘Option of condition’ (خيار الشرط). During the period of option if the sold commodity remains in the custody of the buyer and perishes, he should pay the seller its full price.
3. It is also permissible to sell a commodity without showing it to the buyer. But the buyer has the option to cancel the bargain after seeing the commodity. This option is known as the ‘Option of Seeing’ (خيار الروية).
4. The seller should point out the defects in his commodity, if any. But if he has neglected to point it out, the buyer has the option to cancel the bargain when he discovers the defect. This option is known as the ‘Option of Defect’ (خيار الغيب)

It is the duty of (Continued on page #. 5)

برعکس؟

یا رب دل مسلم کو وہ زندہ تمنادے  
جو قلب کو گرما دے جو روح کو تڑپادے

ہم میں سے ہر مسلمان کو زندگی کی تبدیلی اور مثبت رخ کے لئے  
اس آیت کو نظر میں رکھنا چاہئے۔

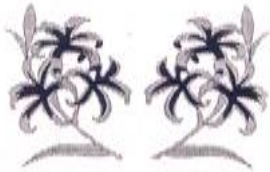
ترجمہ: ”سو یکسو ہو کر دین کی طرف اپنا رخ کرو  
اللہ تعالیٰ کی بنائی ہوئی فطرت قائم کرو، جس پر اس نے انسان کو  
پیدا کیا ہے اللہ کی پیدائش کو کوئی نہیں بدل سکتا یہ قائم رہنے والا  
دین ہے لیکن اکثر انسان نہیں جانتے۔“ (الروم۔ 30)  
اللہ تعالیٰ ہم سب کو اس پاک دین پر عمل کرنے کی توفیق دے۔  
آمین۔

آخر میں چند دعائیہ اشعار

اے میرے رب مجھے خود سے محبت کرنا سکھا جس  
کے بہتے ہوئے اشکوں میں ڈوب مر جاؤں میرے آقا مجھے  
عشق کی وہ منزل عطا فرما جس کو پا کر میں خود کو بھول جاؤں مجھے  
وہ جنوں وحشت عطا کر کہ میں پتھروں کا سینہ چیر کر تیرے آگے  
اپنا سر جھکاؤں سنا ہے عشق میں لوگ تجھ کو پاتے ہیں۔ (آمین)

قرآن کو خریدنا، ادب سے رکھنا۔ بقدر توفیق کبھی  
کبھار تلاوت کرنا، بس یہیں سے ہماری دنیا شروع ہوتی ہے  
اور یہیں ختم ہو جاتی ہے۔ بلکہ کچھ لوگ تو صرف رمضان  
المبارک میں ہی قرآن کو کھولتے ہیں۔ جبکہ قرآن پاک میں  
اللہ تبارک و تعالیٰ نے اپنے پیارے نبی ﷺ کی ذات کو مخاطب  
کر کے فرمایا ہے۔ ارشاد باری تعالیٰ ہے۔

ترجمہ: ”اور تو قرآن کو پڑھ فجر کے وقت۔“  
کیا ہم ایسا کرتے ہیں۔ اگر جواب نہیں میں ہے تو  
اپنا محاسبہ کرنا چاہئے تاکہ سنت رسول ﷺ کی پیروی ہو سکے۔  
اس کے بعد اس کو سمجھ کر پڑھنا اور سب سے آخری اور مشکل عمل  
اس پر عمل کرنا کہ ہم اللہ کے حکم کے مطابق ہو جائیں۔ امت  
مسلمہ کو جتنی قرآن و سنت کے احکام جاننے اور سننے اور عمل  
کرنے کی ضرورت آج ہے، پہلے کبھی نہ تھی کیونکہ غیر ملکی  
میڈیا نے جو آگ معاشرے میں لگا دی ہے اُس کے لئے روح  
کا اور ایمان کا خالص ہونا ضروری ہے۔ علامہ اقبال نے کیا  
خوب فرمایا ہے





ارشاد باری تعالیٰ ہے۔

مطالعہ میں رکھیں اور اپنے کردار کو سیرت محمد ﷺ میں پرکھیں تو آج ہماری دنیا میں جنت اور پھر آخرت میں تو پھر جنت خود ہو جائے گی لیکن اگر دنیا میں ہمارا عمل قرآن و سنت کے خلاف رہا تو آخرت کی جنت کے خواب صرف خیال ثابت ہوں گے۔ اگر ہم کو دنیا کی جنت اور آخرت کی جنت درکار ہے تو صرف ایک ہی راستہ ہے جس کو اللہ تعالیٰ نے قول سے اور اس کے رسول ﷺ نے عمل سے ہمارے لئے بنا دیا ہے۔ اسلام کوئی نظریاتی دین نہیں ہے بلکہ عملی ضابطہ حیات ہے اور پاک فطرت انسانی کی مطابق ہے۔ یہ پاک فطرت تغیر و تبدل سے پاک ہے اور اس میں کسی قسم کی تبدیلی قابل قبول اور ممکن نہیں ہے۔

تو انسانی فطرت اس لازوال حقیقت کو کس طرح جھٹلا سکتی ہے مگر دور حاضر میں کیا ان تمام قرآنی آیات کا رد ہوتا نظر نہیں آتا۔ کیا ہم اس کے منافی رویوں اور ضابطوں کی طرف نہیں چل رہے۔ ہمارا کردار، ہمارا اخلاق، ہمارا رویہ کسی بھی طرح ہمارے دینی پیغام کی پاسداری کرتا نظر آتا ہے۔ جبکہ سورۃ القمر اور اس کے علاوہ بھی مختلف مفہوم میں یہ قرآن پاک میں آئی ہے۔

ترجمہ:- ”اور یقیناً ہم نے اس قرآن کو نصیحت کے لئے آسان کیا ہے تو ہے کوئی نصیحت سمجھنے والا۔“ لیکن دیکھنے میں کیا آتا ہے سوچئے! اس آیت کے

”سو جب انہوں نے اسے چھوڑ دیا جس کی ان کو نصیحت کی گئی تھی۔ ہم نے ان پر ہر چیز کے دروازے کھول دیئے، یہاں تک کہ جب وہ اس پر بہت خوش ہوئے جو انہیں دیا گیا تھا تو اچانک ہم نے ان کو پکڑ لیا۔ تب وہ مایوس ہو گئے۔“

پھر اسی سورۃ کی آیت نمبر 45 میں اللہ تعالیٰ اپنی قدرت کا ذکر فرماتا ہے۔

ترجمہ:- ”جنہوں نے قرآن کو ٹکڑے ٹکڑے کر دیا۔ سو تیرے رب کی قسم ہم ان سے ضرور پوچھ لیں گے جو وہ عمل کرتے تھے۔“

سوچنے کی بات ہے ہم مسلمان اپنے آپ کو بدلنے کی کوشش نہیں کرتے لیکن قرآن کو بدل دیتے ہیں۔ خود اس کتاب کے تابع نہیں ہوتے لیکن اس کو اپنے تابع کر لیتے ہیں اور اپنے غلط عقیدے پر خوش رہتے ہیں، ہماری اس خوش فہمی کو بھی اللہ تعالیٰ نے بیان فرما دیا۔

ترجمہ:- ”ان میں سے جنہوں نے اپنے دین کو ٹکڑے ٹکڑے کر دیا اور فرقے فرقے بن گئے، سب جماعتیں اس پر خوش ہیں جو ان کے پاس ہے۔“

(سورۃ الروم-35-32)

کہنے کا مقصد صرف یہ ہے کہ ہم مسلم اگر قرآن کو

اور حضرت ابراہیم علیہ السلام کی سنت کی مکمل پیروی حضور صلی اللہ علیہ وسلم نے کر کے دکھائی ہے۔ آپ نے خلق عظیم ہو کر تمام مسلمانوں بلکہ انسانوں کی اخلاقی تکمیل فرمادی ہے۔ اللہ تعالیٰ کا یہ ہم پر احسان عظیم ہے کہ اُس نے ایک کریم صفت رسول ﷺ ہمارے لئے نمونہ بنا کر بھیجا تھا لیکن ہم نے اس رحیم مالک کی ناشکری کی۔ ہمارے نبی ﷺ نے اپنے آخری خطبے میں یہ ارشاد فرمادیا تھا کہ میرے بعد دو چیزیں تمہاری اصلاح کے لیے کافی ہیں۔ قرآن اور سنت لیکن اس کے برعکس ہم مسلمانوں نے تدبر و تفکر فی القرآن چھوڑ کر اجتہاد کا دروازہ بند کر کے قرآن کو ترک کر دیا اور تفرقہ و انتشار کے عذاب کو دعوت دی، دین میں تفرقہ کرنے والوں کے لئے قرآن پاک میں کئی جگہ وعید آتی ہے۔

ارشاد باری تعالیٰ ہے:-

ترجمہ:- ”ان کی طرح نہ ہو جانا جنہوں نے دین میں تفرقہ کیا۔“ (سورۃ آل عمران آیت 105)

اس کے بعد پھر سورۃ الانعام آیت نمبر 59 میں ارشاد باری تعالیٰ ہے:-

ترجمہ:- ”وہ لوگ جنہوں نے دین کو ٹکڑے ٹکڑے کر لیا اور فرقے ہو گئے۔ تیرا ان سے کوئی سروکار نہیں ان کا معاملہ اللہ کی طرف ہے پھر وہ بتلا دے گا جو وہ کرتے تھے۔“ اور اس سے پہلے اسی سورت کی آیت نمبر 44 میں

خود غلام کو آزاد کر کے بیٹا بنا کر رکھا۔ جس بیٹی کے گھر آنے پر آپ ﷺ کھڑے ہو جایا کرتے تھے۔ اس لخت جگر کے مانگنے پر بھی ایک کنیز اس جگر کے ٹکڑے کو نہ دی اور فرمایا اپنا کام خود کیا کرو اور اللہ کے ذکر سے مدد چاہو۔ اگر آپ ﷺ چاہتے تو کئی کنیزیں دے سکتے تھے جو کہ جائز بھی ایک کنیز اس جگر کے ٹکڑے کو نہ دی اور فرمایا اپنا کام خود کیا کرو اور اللہ کے ذکر سے مدد چاہو۔ اگر آپ ﷺ چاہتے تو کئی کنیزیں دے سکتے تھے جو کہ جائز بھی تھیں مگر آپ ﷺ نے ایسا نہ کیا۔ اس کی وجہ یہ تھی کہ آپ طالب المولیٰ تھے اس لیے اپنی بیٹی کو بھی مولیٰ سے ہی طلب رکھنے کی تاکید فرمائی۔

آپ ﷺ نے اپنے طرز عمل سے بتلا دیا کہ دنیا ایک سفر ہے اور انسان ایک مسافر ہے۔ دنیا عمل کی جگہ ہے اور آخرت جزا کی جگہ، دنیا فصل بونے کا موسم ہے اور آخرت فصل کاٹنے کا نہ ختم ہونے والا موسم ہے۔

آئیے آج کا دور دیکھتے ہیں کہ ہم سب مسلم خاص طور پر پاکستانی مسلمان کیا کردار ادا کر رہے ہیں۔ کیا ہمیں ایسا نہیں لگتا کہ ہم آج سے ساڑھے چودہ سو سال والی حالت کی پہلی سیڑھی پر کھڑے ہیں۔ انسان کی تخلیق احسن ہے لیکن وہ آسفل کی طرف جھک جاتا ہے جو نفس امارہ کی طرف رغبت کی نشاندہی ہے۔

اسلام نام ہے حضرت ابراہیم علیہ السلام کی سنت کا

## ہمارا کل اور ہمارا آج

مسز فیروز ہاشمی

(فاضلہ درس نظامی کلیۃ البنات العربیہ لدراسات الاسلامیہ)

و ظاہر وجود کو بھیجا جنہوں نے قول و فعل کے جامع طریقے سے دونوں باتوں کا اظہار کیا ہے۔ حقوق اللہ عبادت اور حقوق العباد اخلاقیات یہ سب آپ ﷺ کی ذات مبارکہ کا ہی خاصہ ہے کہ ایک طرف مالک حقیقی کا عشق کہ اس کے آگے انکساری سے عبادت کرتے کرتے پاؤں مبارک سجالیے اور دوسری طرف مخلوق الہ کی محبت کا اظہار اس طرح سے فرمایا کہ دشمنوں اور کافروں کا ایمان کی طرف نہ آنا بھی گراں گزرا۔ کئی جگہ قرآن پاک میں اللہ تبارک و تعالیٰ نے فرمایا کہ۔

”کیا آپ ﷺ اپنے آپ کو ہلاک کر لیں گے کہ یہ لوگ ایمان نہیں لاتے۔“

آپ ﷺ کی اس انسانی ہمدردی سے اس درد اور محبت کا پتہ چل رہا ہے جو آپ ﷺ کے قلب مبارک میں تھی۔ انسانوں سے پتھر کھائے۔ ہنسی ٹھٹھے برداشت کیا۔ ساحر و جمنون جیسے خطابات سنے۔ ان تمام ایذاؤں کے باوجود مخلوق خدا پر رؤف و رحیم بن کر آپ ﷺ نے اپنی کریمی کا اظہار کیا ہے وہ اس بات سے ظاہر ہو جاتا ہے کہ مومنین کو مال رکھنے کی اجازت دی، زکوٰۃ کا حکم فرمایا۔ لیکن خود مال نہ رکھا نہ زکوٰۃ کی نوبت آنے دی۔ لوگوں کے لئے غلام اور کنیزیں جائز کر دین لیکن

آئیے ہم خود پر تقریباً ساڑھے چودہ سو سال پہلے نظر ڈالتے ہیں تو ہمارے سامنے عربوں کا آپس کا انتشار و تفرقہ جو آپ صلی اللہ علیہ وسلم کے ظہور سے بیشتر تھا تو آج بھی وہ صاف نظر آتا ہے۔

اُس وقت اللہ تبارک تعالیٰ نے اس روئے زمین پر آپ ﷺ کی ذات اقدس کی پیدائش فرما کر روئے زمین کے انسانوں کو آپس میں یگانگت سے رہنے کا سبق دیا تھا۔ آپ ﷺ کا وجود ایک قوم عرب یا ایک زمانے تک محدود نہیں ہے بلکہ جب تک یہ کرہ زمین سالم ہے۔ اُس وقت تک سب انسانوں کے لئے اسوۂ حسنہ کا نمونہ قائم رہے گا۔

کائنات ایک قانون میں جڑی ہوئی ہے۔ سورج سے لے کر ایک چھوٹا سا ذرہ تک سب اللہ کے حکم سے چل رہے ہیں۔ اللہ تبارک و تعالیٰ نے انسان کو احسن سے احسن صورت پر پیدا کیا ہے۔ اسی انسان کو قلب سلیم عطا کیا لیکن اس کے لئے بطور امتحان نفس امارہ کی خواہشات رکھ دی گئیں ہیں اور یہی انسان اور اللہ کے درمیان غیب کا پردہ ہے اور یہی انسان کی ذات اور نفس کی آزمائش ہے اور پھر تزکیہ نفس کی تربیت کے لئے آپ صلی اللہ علیہ وسلم کی ذات مبارک پاک