بسم اللہ الرحمن الرحیم

THE MINARET

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 $

The "MINARET" Editorial Board

Chief Editor:
Mustafa Fazil Ansari

Advisory Board:
Abu Faheem Anwarullah
Maulana Abid Ali

Editor:
Arif Mateen Ansari

Special Correspondents

Australia
Muhammad Alamghir

Botswana
Muhammad Musaddaq

Cape Town
Rizwan Mathew

Durban
M.A.Khan

Fiji
Fazal Khan

Guyana (S.America)
Siddiq Ahmed Nasir

Holland
Abdul Aleem Joemman

Indonesia
Haji Abdul Hai

Japan
A.R. Siddiqi

Johannesburg
Jaffer Ismail

London
Shahida Adam
Shahid Ansari

Malaysia
Abdullah Ahmed

Malawi
Maulana Allah Yar Qaderi

Mauritius
Ahmed B. Keeno

Mozambique
Abdul Rashid Ismail

Philippines
Dr. Alonto

Portugal
Muhammad Iqbal Ibrahim

Irvine, California
Hafiz Munir Ahmed

Singapore
Abu Bakr Maidin

Sri Lanka
Shahidullah Kausar

Suriname (South America)
Shaikh Ali Mustafa

Trinidad and Tobago
Dr. Waffie Muhammad

U.S.A.
Khalil Hussain

Venezueala (South America)
H.R. Azizuddin

IN THIS ISSUE

1. Integralistic culture and Integralistic civilization 2
2. Christianity That was Islam 6
3. Auditing in Islamic Framework 9
4. Clash of Beliefs 15
5. The Earthquakes: An Admonition to Mankind 17
6. Hazrat Abu Bakr As-Siddiq (RDA) 19
7. Eye-Openers-Discovery of America by Muslims 22
8. Children's Rights on Parents 24
9. قائداعظمؒ کی زندگی کا روحانی پہلو 32

"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

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

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

Integralistic culture and Integralistic civilization

H.E. Dr. Hafiz Muhammad Fazl-ur-Rahman Ansari Al-Qadri (RA)

(A) **Culture**

Because of its comprehensive and integralistic approach — which is the demand of its unique Philosophy of Unity, the Holy Qur'an reconciles the elements of value in Rationalism and Empiricism, affirms the reality of both the rational and the empirical (XXII:62; VI: 73; Etc.) — of course, in accordance with the status of each, demands belief in the Unseen (II: 3) as well as in the Seen (III: 190; Etc.), i.e., in the supra-sensible as well as in the sensible, and synthesizes, the Ideational and the Sensate, projecting thereby a perfect and sound Integralistic or Idealistic Culture.

(B) **Civilization**

As already pointed out, the Holy Qur'an came not to add one more to the list of the world's religions, or to merely correct certain notions taught by the different religions in respect of the religious aspect of human life; but — and that is extremely important for our notice — it came to impart a correct philosophy of Culture and, civilization emerged in history under the impact of Islam, we may give here only its briefest account, and that too qualified by the following considerations:

(i) Because of what we shall emphasize later about the intimate relation between the Islamic and the modern Western civilization, we shall confine ourselves to that period wherein the Islamic Civilization matured in its different dimensions and we shall lay greater emphasis on its, what might be called, sensate aspects. Of course, their Islamic ethico-religious foundations as well as the concomitant high spiritual and moral tone of the beyond that, to lay the foundations of a new Civilization. The existence of socio-political dimension in the Holy Prophet Muhammad's (ﷺ) spiritual struggle, in contrast to the other-worldly character of the spiritual struggle said to have been waged by Holy Prophet Jesus (Peace be upon him!), was in response to the demands of the former's all-comprehending Message and Mission, whose range covered the entire area of human thought and behaviour: from the problems of the individual to the problems of the healthy growth of human Civilization.

And a new Civilization did come into existence — a balanced Civilization conceived in terms of the realization of Piety, Truth, Justice, Love, Beauty, Wisdom and Service to Humanity, and based on the concept of integralistic or idealistic culture, as distinct from the pre-Qur'anic ideational and the modern sensate cultures, of the East and the West respectively — as already noticed.

Just to give an idea of what type of Muslims in general — in spite of the deviations of certain members of the aristocracy — are unchallengeable.

(ii) We shall state the facts on the authority of a non-Muslim historian, Will Durant, who is one of the most recent writers on the subject, as also a devout Christian and fanatically anti-Islam, — the latter qualification standing guarantee against any misgiving as to the authenticity of the account in respect of the merits of Islamic Civilization.

(iii) It is impossible to make the account in any degree comprehensive because of

the extreme dearth of source-materials, as Will Durant himself admits:

"It is a pity that we know these three centuries (750-1050) of Arabic efflorescence so imperfectly. Thousands of Arabic manuscripts in science, literature, and philosophy, lie hidden in the libraries of the Moslem world; in Constantinople alone there are thirty mosque libraries whose wealth has been merely scratched; in Cairo, Damascus, Mosul, Baghdad, Delhi are great collections not even catalogued; an immense library in the Escorial near Madrid has hardly completed the listing of its Islamic manuscripts in science, literature, jurisprudence, and philosophy. What we know of Moslem thought in those centuries is a fragment of what survives; what survives is a fragment of what was produced; what appears in these pages is a morsel of a fraction of a fragment." (The Age of Faith, p. 257).

The Islamic Civilization in its Age of Glory

Will Durant observes (The Age of Faith, pp. 179-343):

"In the Koran are rules not only for manners and hygiene, marriage and divorce, and the treatment of children, slaves, and animals, but also for commerce and politics, interest and debts, contracts and wills, industry and finance, crime and punishment, war and peace. Muhammad (ﷺ) did not disdain commerce. ...He threatened hell to lying or cheating merchants; denounced monopolists and speculators who 'keep back grain to sell at a" high rate'; and. bade the employer 'give the laborer his wage before his perspiration dries'. He prohibited the taking or giving of interest (ii, 275; m, 130). No reformer ever more actively taxed the rich to help the poor. Every will was expected to leave something to the poor; if a man died intestate his natural heirs were directed to give a part of their inheritance to charity (iv, 8) .... he improved the position of woman…

"Muhammad's (ﷺ) ethic transcended the limits of the tribe … Distinction of rank or race, so strong among the tribes, was diminished by similarity of belief. 'If a negro slave is appointed to rule you, hear and obey him, though his head be like a dried grape'. It was a noble conception that made one people of diverse nations scattered over the continents Muhammad (ﷺ) (taught) … 'Let there be no violence in religion'. 'If they embrace Islam they are surely directed; but if they turn their backs, verily to thee belongs preaching only'. 'Give a respite to the disbelievers. Deal thou gently with them'.... 'Kill not the old man who cannot fight, nor young children, nor women' ... 'Fight in the way of Allah against those who fight against you, but begin not hostilities. Allah loveth not aggressors'.

"… the Koran gave to simple souls the simplest, least mystical, least ritualistic, of all creeds, free from idolatry and sacerdotalism. Its message raised the moral and cultural level of its followers, promoted social order and unity, Inculcated hygiene, lessened superstition and cruelty, bettered the condition of slaves, lifted the lowly to – dignity and pride, and produced among Moslems (barring the revels of some caliphs) a degree of sobriety and temperance unequaled elsewhere in the white man's world. It gave men an uncomplaining acceptance of the hardships and limitations of life, and at the same time stimulated them to the most astonishing expansion in history.

"Civilization is a 'union of soil and soul — the resources of the earth transformed by the desire and discipline of men 'All these were busy in Islam. ...The orange tree … the Arabs introduced it to Syria, Asia Minor, Palestine, Egypt, and Spain, from which countries it pervaded southern Europe. The cultivation of sugar-cane and the refining of

sugar were likewise spread by the Arabs … and were brought by Crusaders to their European "states. Cotton was first cultivated in Europe by the Arabs.

These achievements on lands largely arid were made possible by organized irrigation; here the caliphs made an exception to their principle of leaving the economy to free enterprise; the government directed and financed the maintenance of the greater canals.

Under Moslem rule western Asia attained a pitch of industrial and commercial prosperity unmatched by western Europe before the sixteenth century.

“The state left industry and commerce free, and aided it with a relatively stable currency. Ibn Hawqal (c. 975) describes a kind of promissory note … from the Arabic word *sakk* for this form of credit is derived our word check. Investors shared in financing commercial voyages or caravans … Monopolies were illegal…

In general the Moslem seems to have excelled the Christian in commercial morality, fidelity to his word, and loyalty to treaties signed normally the Moslem was the soul of courtesy, humanity, and tolerance. **In general Moslem society was one of excellent manners**....

“If we may believe the traditions, Muhammad (ﷺ), unlike most religious reformers, admired and urged the pursuit of knowledge.... Education began as soon as the child could speak At the age of six some slave children, some girls, and nearly all boys except the rich (who Had private tutors) entered an elementary school … Tuition was normally free Elementary education aimed to form character, secondary education to transmit knowledge Tuition in these colleges was free, and in some cases government or philanthropy paid both the salaries of the professors and the expenses of the students … students would travel from one end of the Moslem world to another to meet the mind of a famous teacher.... When a visitor entered a Moslem city, he took it for granted that he could hear a scholarly lecture at the principal mosque at almost any hour of the day.

“The first paper-manufacturing plant in Islam was opened at Baghdad in 794 by al-Fadl, son of Harun’s vizier. The craft was brought by the Arabs to Sicily and Spain, and thence passed into Italy and France … The invention facilitated the making of books wherever it went. Yaqubi tells us that in his time (891) Baghdad had over a hundred booksellers.

“Most mosques had libraries, and some cities had public libraries of considerable content and generous accessibility. About 950 Mosul had a library, established by private philanthropy, where students were supplied with paper as well as books. Ten large catalogues were required to list the volumes in the public library at Rayy Basra’s library gave stipends to scholars working in it. When Baghdad was destroyed by the Mongols it had thirty-six public libraries. Private libraries were numberless; it was a fashion among the rich to have an ample collection of books princes like Sahib Ibn Abbas in the tenth century might own as many books as could then be found in all the libraries of Europe combined … In a thousand mosques from Cordova to Samarkand scholars were as numerous as pillars, and made the cloisters tremble with their eloquence; the roads of the realm were disturbed by innumerable geographers, historians, and theologians seeking knowledge and wisdom … the conquerors showed such tolerance that of the poets, scientists, and philosophers who now made Arabic the most learned and literary tongue in the world only a small minority were of Arab blood.

“… Ibn Qutaiba (828-89) was one of many Moslems, who attempted to write a history of the world. Muhammad al-Nadim

produced in 987 an Index of the Sciences (Fihrist al-'ulum), a bibliography of all books in Arabic, original or translated, on any branch of knowledge; we may estimate the wealth of Moslem literature in his time by noting that not one in a thousand of the volumes that he named is known to exist today.

"... Abu-I-Hasan Ali al-Masudi, an Arab of Baghdad, traveled … He gathered his gleanings into a thirty-volume encyclopedia Al-Masudi surveyed omnivorously the geography, biology, history, customs, religion, science, philosophy, and literature of all lands from China to France. He summarized his views on science, history, and philosophy in a Book of Information, in which he suggested an evolution 'from mineral to plant, from plant to animal, and from animal to man".

"Algebra … owes its name to the Arabs; who extensively developed this detective science Al-Khwarizmi contributed effectively to five sciences: he wrote on the Hindu numerals; compiled astronomical tables which, as revised in Moslem Spain, were for centuries standard among astronomers from Cordova to Chang-an; formulated the oldest trigonometrical tables known; collaborated with sixty-nine other scholars in drawing up for al-Mamun a geographical encyclopedia; and in his Calculation of Integration and Equation gave analytical and geometrical solutions of quadratic equations. This work, now lost in its Arabic form, was translated by Gerard of Cremona in the twelfth century, was used as a principal text in European universities until the sixteenth century, and Introduced to the West the word algebra (al-Jabr — 'restitution', 'completion). Thabit ibn Qurra (826-901) … achieved fame in astronomy and medicine, and became the greatest of Moslem geometers …

(Continued from page #. 18)

"*Did We not destroy the ancients? So shall We make the later generation to follow-them. Thus do We deal with the Mujrimoon (criminals), disbelievers, sinners. Woe that Day to the deniers (of the day of resurrection)*". (77:16-19)

The earthquake is just a warning from Allah not only to the people of that country alone in which it happens but rather to the Muslims in general, in all land that they may return to their Lord and their religion. Otherwise a punishment will come upon them. Allah Says;

"*So We seized each of them for his sins*". (29:40)

(Continued from page #. 21)

But whosoever worships Allah, behold! Allah is alive and will never die." Then he recited the verse from the Holy Qur'an "And Muhammad (ﷺ) is no more than a Prophet; the Prophets have already passed away before him; if he dies or is killed, will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least; and Allah will reward the grateful". The recitation of this verse startled the people, for they recollected this verse and it is recorded that Umar (RDA) stated when he heard that verse his feet began to shake and he could not remain standing on the ground but fell down, and that he was fully convinced that the Prophet (ﷺ) had died".

(Courtesy: The Muslim Reader)

Christianity That was Islam

Shaikh Musa Ibrahim Menk

The question of original Christianity can be safely approached by considering the general principles which must have been operative and which Jesus accepted and did not deny or oppose.

What Jesus (Peace be upon him) is to a Muslim is not clearly understood by many. A Muslim who does not believe in Jesus as a Prophet of God cannot remain a Muslim; while a Christian who considers Jesus to be a myth and does not believe in the historical Jesus still remains a Christian.

The Quran asks the believers "Say, we believe in Allah and that which is revealed unto us and that which is revealed unto Ibrahim and lsmail and lshaq and Yaqub and the tribes and that which Moses and Jesus received and that which other Prophets received from their Lord. We make no distinction among any of them and unto Allah we have surrendered". (Baqara: 196).

So before the advent of Muhammad (ﷺ) any who believed in One God and Jesus as a true Prophet of God was a Muslim. This is Islam. The same is true about the Muslim's belief in Moses (peace be upon him) and Abraham (peace be upon him). If we refer to Bible we find Jesus also following the same belief, for Jesus who was born in a Jewish family never denied the truth as brought earlier by Moses and other Prophets.

It has to be remembered that Jesus (peace be upon him) was a historical figure. He lived during the well-known epoch of Roman history. And we have to look at him against the historical background. Historical data cannot be manipulated at will to suit the whims or wishes of different writers. This obvious fact is challenged by Paul. He believed in the Jesus of his vision and he is not interested in the Jesus of history.

Sufficient Evidence:

In spite of the fact that the available material about the life of Jesus (peace be upon him) is very scanty there is still sufficient evidence to show that as long as Jesus remained on this earth he remained a practicing Jew:

1. He was circumcised.
2. He upheld the payment of the Temple tax.
3. He always prayed in the Temple of Solomon.
4. He believed in One God.
5. He observed all the Jewish festivals.
6. Never once he claimed to be the son of God or the second God.
7. The concept of the Holy Ghost to be the part of a Trinity was completely unknown to him and was never advocated by him.

The question of original Christianity can be safely approached by considering the general principles which must have been operative and which Jesus accepted and did not deny or oppose, viz:

1. The followers of Jesus did not have the New Testament in its present form. Even in the accepted New Testament it is admitted that he definitely has no intention of making any changes in the Jewish scriptures. It will be therefore right to conclude that the original disciples of Jesus clearly preserved the essential demarcation between the man, howsoever elevated he may be and God. Prophets like Moses and Abraham are shown due respect but the absolute gulf which divides the humans from Divine is never overlooked.
2. There is documentary evidence to support the fact that the original

Christians had developed good relations with the Pharisees and that among them some were accepted as priests of the Temple. This would not have been possible if the followers of Jesus were known to be so outrageously heretical as to ascribe divinity to Jesus.

3. The followers of Jesus regarded him as messiah. This was a status of great honuor no doubt, but it could never be confused with the status of second God.
4. Luke was Paul's physician and very near to him. His third '*Gospel*' and '*the Acts of Apostles*' do not mention the divinity of Jesus.
5. In the early Greek manuscript the word 'son' is not used but Jesus is called 'eved' which means slave. The Arabic equivalent of 'eved' is '*abad*, an adjective used for all Prophets.

Monotheistic:

It is clear that the early Christians were monotheistic both by instinct and by teaching. They lived in the very centre of monotheistic faith and it was logically impossible for them to regard Jesus in a way which would annihilate the absolute gulf which existed in their mind between man and God.

Consequently Jesus remained essentially distinct from deity, the role which they had attributed to him was of a messiah. It had a connotation which adhered to orthodox Judaism and conformed to the Jewish nationalistic aspirations. This is obvious from Acts 1:6, when the disciples ask Jesus 'Lord, wilt thou at this time restore again the Kingdom of Israel?

Jesus started his missionary activity in about 30 AC. It did not last more than three years and ended in 33 A.C. A few years after the disappearance of Jesus, aul made his appearance on the Christian scene. He started life as the leader of pro-Roman Jewish group hostile to Jesus, whose followers Paul persecuted with utmost severity, then with dramatic suddenness he announced his conversion to the faith of Jesus. He had never met Jesus and he did not consider it necessary to try to study the teachings of Jesus. Paul announced that his conversion was the result of a vision he had of Jesus and it was so real to him that he refused to learn from the apostles who alone could give an eye-witness account of the true Jesus.

This was resented to and opposed by the true followers of Jesus. In this way we find that within twenty years after Jesus, two conflicting religions grew preaching two different gospels condemning and cursing each other.

Paul's conversion to the 'new religion' did not affect his Roman citizenship and culturally and emotionally he remained Roman in his outlook. What he preached was separated in time and space from the teachings of Jesus which were literally followed by his disciples. His influence was generally confined to Greece and the islands around it. The followers of Jesus spread throughout Western Asia, North Africa, East Spain, South East France and had a church even in Rome. The original followers of Jesus were on very firm ground as the Jesus of history carried more conviction than the Jesus of fiction.

Destruction of Jerusalem:

Paul died in 62 AC. The followers of Jesus spearheaded yet another revolution against the Romans in 66 AC. The war went on for four years. ln 70 AC, Jerusalem was destroyed and all the books were burnt. According to one source the number of Jews killed was 1,356, 460. ln 71 AC. Titus who was the conqueror of Jerusalem organized a huge procession in Rome in which all the looted relics of the temple were carried in triumph.

In 75 AC, a new version of the gospel (Mark) was produced in which the life of Jesus was given a newer twist. Jesus was shown as a harmless pro-Roman who sided with the invaders. The Roman magistrate appears as a weak-kneed official who 'crucified' Jesus in spite of the fact that he was convinced of his innocence. This magistrate was nominee of Sejanus, the leader of the anti-Semitic party in Rome. Such a story was produced to assure the Romans that Jesus though crucified as the 'King of Jews' was in reality a loyal Roman subject. Perhaps the Romans were not convinced but from the administrative point of view it was useful. On the other hand the Romans knew who was behind the restlessness among the Jews against their rule. Emperor Claudius issued an edict in which it is said that since the Jews constantly made disturbance at the instigation of Christians, he expelled them from Rome.

After the fall of Jerusalem the center of Christianity was shifted to Alexandria and the church there refused to accept Jesus as a pro-Roman and anti-national hero. The fire of revolt continued to shoulder and once again in 132 AC, there was a very widespread revolt against the Romans. The Romans were victorious and the massacre of Jews was yet again very savage. The rampage extended beyond Jerusalem to far flung villages and what remained of the Jewish scriptures was destroyed. After this tragedy the Jews who rejected Jesus just withered away and ceased to be either a political or a religious force for almost the next 200 years. The Jews who had accepted Jesus, faced brutal persecution but remained undaunted.

Gospels:

For the next two hundred years the Christians had only the Jewish scriptures in their hand. The stories of the life of Jesus were current but they were not canonized. The local priest was at liberty to accept or reject any version according to his choice. During this period there were between 300 to 400 gospels current in the Christian world. ln 325 A. C. it was decided to accept the four gospels that now form part of the New Testament. This was however decided by majority of votes against vehement opposition by the original Christians. The pro-Romans were successful in enlisting the support of the Roman emperor. The other gospels were burnt. To possess a gospel not approved by the church was made a penal offence. It was then that:

1. The Roman Sunday became the Christian Sabbath.
2. The traditional birthday of Roman Sun god i.e. 25th December became the birthday of Jesus.
3. The cross of light which was the emblem of the Sun god was accepted as the emblem of Christianity.

With Jesus having been made into 'second God' the next step was to bring in the 'Holy Ghost' and complete the Trinity, though without any authority from the Bible. The movement to bring Christianity nearer to Rome started by the new version of Mark in 75 AC which was thus completed in 325 AC when; Christianity was completely Romanized.

However, the new version of Christianity was totally rejected by those who followed the original Christianity. The leader of this group was St. Arius, a Libyan saint. St. Arius and his followers refused to change their religion. They were persecuted but instead of submitting they faced persecution. St. Arius boldly declared that God is absolutely one. God is alone ingenerate, alone eternal, alone unchangeable and unalterable. His Being is hidden in eternal mystery from the outward eye of every creature. Arius opposed any idea of manhood of God or divinity of man. He earnestly pleaded that Jesus be followed as he had himself preached.

Auditing in Islamic Framework

Muhammad Akram Khan

Introduction

The first audience of Prophet Muhammad (ﷺ) were the trading community of Makkah. The narrow and sterile valley of Makkah (Wadi gh ayr dhi zara'), located on the famous "incense route", was the centre of bustling commercial activity. It was the junction of trading routes of the East, Africa and the Mediterranean.

The principal commodity of trade in Arabia was money itself. Makkah presented the sight of a humming foreign exchange centre where currencies of different origins, denominations, weights and measures were exchanged. Each shopkeeper kept a scale to weigh currencies and to arrive at their intrinsic as well as market values. Besides money, the Makkan people imported goods of wide variety and took them to other parts of the world. Usually caravans were formed in which people of all classes took part. Besides the opulent usurers and goldsmiths, men of humblest means could participate in these caravans with as paltry a sum as one dinar or some fraction of it. Different tribes formed their companies and contributed their capital in the caravans with their supervisors, escorts and guides. The most famous caravan to which we come across in the early days of Islam, was the caravan of Badr, headed by Abu Sufyan. We find a mention of this caravan in the Qur'an as well. The caravan had a total capital of 50,000 dinars, 30,000 of which were invested by the family of Said b. al-'Aas, who was an Umayyad. Another 10,000 dinars were provided by other families of the Umayyad. Rest of the capital was contributed by the people of small means, craftsmen and women.

Besides foreign exchange and trade the other principal business was banking. The uncle of the Prophet (ﷺ), 'Abbas b. 'Abd al-Muttalib was a famous banker who lent heavy sums on riba. The Prophet (ﷺ) declared his claims of riba as null and void in his sermon of the last Pilgrimage. Similarly, the Thaqifs of Tai'f were famous bankers.

Speculation in kind and currencies was another favourite activity of the Quraysh. They would hoard commodities, (ihtikar), buy off full caravan loads before its arrival in the market place, (talaqqi al rukban.) formulate oligarchic collusions to bid up prices (tanajush) and to earn exorbitant profits.

This is a bare summary of the actual picture of commercial activities of the people of pre-Islamic Arabia. Although there are accounts of mass illiteracy among the Arabs of those days but a sheer stretch of imagination would suggest that these activities could not have been possible except by having some concept of accounting and auditing. In large caravans, where thousands of people invested their capital, a detailed account must have been kept of the contributions. We learn of Abu Sufyan accounting for the profit of his caravan of Badr. Similarly it has been preserved in the annals of history that the merchants kept books of accounts besides scales for the weighment of currencies. Banking, credit exchange of currencies (sarf bil nasi'a) and speculation would not have been possible without some sort of accountancy. Some primitive concept of auditing would also have been known for the accuracy of these accounts. There was an explicit system of trade on mudaraba, where the agent took *mal* of the capitalist and then rendered accounts to him. The Prophet (ﷺ), himself acted as mudarib of Khadija before his marriage with her. He took merchandise to Syria and on return accounted for the profit.

The Holy Prophet (ﷺ) benefited from the

commercial background of his audience. He used commercial jargon and applied trade terms to make his point of view comprehensible to the Quraysh. For example, the Qur'an employs the concept of *hisab* in the Akhira. Both these terms were quite familiar to the ears of the Quraysh. The word *hisab* or 'reckoning' (root h.s.b.) and its derivatives occur 109 times in the Qur'an. The Qur'an has employed this term for accountability in the Akhira. There is a vivid description of this reckoning in the Qur'an. Every individual's written statement of account is preserved, which will be handed over to him on the day of reckoning.

Similarly, in the Islamic belief system **Akhira** occupies a pivotal role. The Akhira is an extension of this worldly life, where each individual would account for his deeds. Accountability in the Akhira implies certain essential conditions. First, the individual is accountable to the extent he has the discretion to decide and act. Actions beyond his reach would not be accounted for. Secondly, it implies a certain degree of authority over resources, since responsibility and authority go hand in hand. Thirdly, the individual has to act within the framework of the *Sharia* i.e. the guidelines of Allah communicated through the Prophet (ﷺ). Fourthly, the freedom to act is within a given span of time, after which it would be terminated and the individual would have to account for his deeds.

In *mudaraba* or *musharaka* the active partner had a defined discretion over the resources of others. Within a specified period of time he enjoyed freedom of maneuverability. After the trading period he would have to lay accounts before the sahib al-mal or the sharik.

To the familiar concept of accountability, Islam introduced at least three main modifications:

First, it made documentation of credit transactions compulsory. This injunction led to transformation of verbal accounting into written books of account.

Secondly, it introduced a code of business ethics which regulated the prevalent business practices. The *fuqaha* later on evolved a detailed commercial law on the basis of these ethical considerations.

Thirdly, it introduced 'amr bil ma'ruf we nahi ion al-munkar [امر بالمعروف و نہی عن المنکر] (enjoining the proper and forbidding the improper) as a social imperative. Everybody in the society was required to adhere to this social norm.

These modifications provide us a basic framework for conducting business, keeping a record of its events and auditing these records. The role of auditor in an Islamic economy is to be regulated in the above described basic framework. His fundamental duty is to the society at large. He has to scrutinize books of accounts to report on the extent of adherence to the Sharia by the audited organization. While doing so, he would perform his primary role of 'amr bil ma'ruf wa nahi 'an al-munkar, [امر بالمعروف و نہی عن المنکر] which is binding on him as a citizen of a Muslim society. These considerations modify the traditional role of the auditor. The present-day concept of auditing has evolved in the West along with its other institutions. It has imbibed the essential spirit of the Western civilization.

II. **Concept of Auditing in Islam**

Auditing is a service to management for reporting compliance of its policies, ascertaining accuracy of accounts, verification of assets and evaluation of its performance. An auditor satisfies himself about the valuation of assets and liabilities of the organization and vouchsafes its incomes and expenditure. The main objective is to safeguard against errors of omission and commission, frauds,

embezzlements and inefficiency. He is also required to advise management on the financial discipline, effective and efficient use of resources by pointing out areas of wastages, idleness and un-remunerative overheads. On the face of it, auditing is a technique, cold and dry, dealing with accounting data and value-free figures.

In the capitalist framework auditing is a service to management. The auditors are required to watch interests of management of the organization. One of the primary functions of the auditor is to report on compliance of the policies laid down by the management. Besides compliance, the auditors also express their opinion on various policies per se to see if any of them have not injured the interests of the shareholders or the management. This is in consonance with what capitalism stands for. Capitalism proclaims a total freedom for the entrepreneur to engage in any business or trade and adopt all such methods which may serve his selfish interest, so far as he does not encroach upon the freedom of any other individual.

Auditors in the capitalist framework are not guided by any religious code of ethics. They do not report on the moral adherence of the auditee organization nor are they concerned about any social externalities generated by an organization. The auditors adopt an impartial attitude about the policies, strategies, decisions and actions of an organization, insofar as these are not harmful to the interests of the management or shareholders. Auditing, thus, is an amoral art. Its normative content hardly goes beyond an advice on solvency, liquidity, profitability, capital structure, and re-organization of the various functions and hierarchies.

In an Islamic economy auditing is a normative art, which derives its inspiration from the moral code of the *Sharia*. Auditors in the Islamic economy provide a service to the management of the economy, as well as to other social groups such as customers, suppliers, financiers and the public at large. The auditor is basically answerable to the society. He has to watch wider interests of the society and to act as an overseer of the activities of the auditee organization. For example, in the capitalist economy, the capital of a business is provided either by the owners or by financiers such as banks, insurance companies and finance houses on a pre-determined rate of interest. The auditors while scrutinizing accounts of an organization satisfy themselves that the accounts provide for the charge of interest on the business profits. Beyond that nothing is required insofar as the interests of the financiers are concerned. But in a riba-free economy capital joins business as a partner and shares risk and profit in given ratios. Since the financier has to participate in the profit or loss of business after an operational spell is over, it is of vital importance that the profit or loss ascertained by the auditors of the organization depicts a picture which protects the interests of both the owners and the financiers. In a capitalist framework, as explained above, this is hardly important, since such a satisfaction is obtained by looking into the adequacy of interest charge. But in an Islamic framework if the auditors work in accordance with the policies of the management or equity-holders the results of the business operations may depict a figure which is both injudicious and partial from the point of view of financiers. It may suit only owners and management of the business. Therefore, in an Islamic economy the auditors would have to lay down auditing standards and practices which may serve the interests of both the owners and financiers.

III. Role of the Auditor in the Islamic Framework. In the Islamic framework the auditor would be required to perform the following role:

(a) Determination of Profit and Loss:

Determination of profit or loss is a subjective and valueladen area in a business organization. The ultimate figure of profit depends on a large number of such decisions as rates of depreciation on different assets, valuation policies of stocks, amortization of intangible assets, charging of deferred payments to current operational income, appointment of profits into reserves and dividends (etc.). In the capitalist framework these questions are decided by the management and the auditors report compliance on them. But in the Islamic framework these policies will have to be standardized for different categories of trade and industry. Due care would be taken to arrive at a judicious and consistent figure of profit (or loss) so that interests of the financiers are also protected. In the absence of a fixed pre-determined rate of interest, the financiers may be left at the mercy of the management to declare a profit (or loss) in the manner they like. The prevalent standards of morality and integrity in Muslim countries suggest that the auditors would have to operate in an extended field and to verify an accurate and just figure of profit (or loss), which may not be a strict compliance of the managements policies.

If the Islamic framework does not provide for such a role of the auditors it would not acquire necessary confidence and support of the masses.

(b) Managerial Efficiency:

The auditors in the Islamic framework would report whether the management adopted prudent policies or not. They will have to lay down principles of efficient managerial policies. A business organization may use financiers' capital and then squander it by willful negligence. This would require auditors to probe into major decisions of purchase, sale, credit, production etc., to see whether the organization in their day-to-day decisions adhered to standards of efficient and effective management.

(c) Adherence to the Sharia:

In the Islamic economy, the motive of profit-maximization is substituted with maximization of the social good. Thus any business organization which generates social externalities, adds to environmental pollution depletes non-renewable resources or undertakes any operations considered illegal on the haram halal continuum. It would be objectionable from the Islamic point of view. The economic viability of such an organization is not a sufficient criterion for its continuance. The auditors in the Islamic framework would comment on this aspect as well. They would be required to testify that the organization did not indulge in any *haram* activity or did not undertake any socially harmful operation. The specific areas in which the auditor would report may be enumerated as follows:

(i) The auditor would report the extent of bakhs an organization exercised. Bakhs literally means to decrease, diminish; to reduce. But the Qur'an has used this term to indicate any voluntary effort to diminish or decrease the value of the product being sold. The Qur'an admonishes the people of the prophet Shu'ayb (A.S.) for bakhs (بخس [dishonest trade]) since they caused a loss to the buyer by reducing the value of the merchandise. Bakhs would, therefore, include adulterations in food, changes in the specifications of the ingredients and raw material, or modifications in the production formulae that may result in decrease in the quality of the product.

(ii) The auditor would investigate into the extent of *tatfif* exercised by the auditee organization. *Tatfif* is a Qur'anic term which stands for causing damage to the other party in weights and measures. It suggests taking in an excess-measure and giving-out

a short-measure. The auditor would see to the extent the organization adhered to the *Sharia* injunction of awful *mikyal wa'l mizan* (give a full a measure). He would check the accuracy of the weights and measures, and in case of packed material would testify to so far an extent as possible that these packages weigh and measure the quantity stated on them.

(iii) The auditor would investigate into the extent the organization kept to its 'uhud (contracts). Keeping of contracts has been emphasized in the Qur'an at a number of places. The auditor would look into various contractual commitments of the auditee organization towards customers, suppliers, debtors, creditors, and the state. His report would point out areas of neglect and non-fulfillment of obligations.

(iv) The auditor would check the extent of *ihtikar* (hoarding) practiced by an organization. Stocks may be held by an organization to bid up prices artificially. Thus smooth and uninterrupted working of the supply-demand flows may be disturbed and an artificial level of prices may prevail. The auditor would express his opinion on the extent of *ihtikar* an organization practiced.

(v) The auditor would point out areas of *khiyana* in the affairs of the organization. It does not include merely embezzlement or frauds but also falsification of accounts, bogus insurance claims, tax evasions, window-dressings, and misstatement of accounts.

(vi) Another area of auditor's investigation would be the extent of *israf* (extravagance) which an organization practised. *Israf* is a socially-determinate concept.

(vii) The auditor would also look into the extent of *tanajush* (collusion) which an organization practised. The oligarchic collusions of business organizations may lead to a number of socio-economic distortions. The auditor would investigate into the various inter-firm agreements and would point out where the attempt of collusion led to socio-economic harm.

(viii) While auditing the accounts of financial institutions, the auditor would report on the extent of credit extended by these organizations for speculative purposes. He would also see to which extent these institutions tried to let riba enter through back-door.

He would try to unveil all such malpractices which the *Sharia* has banned in the bay' al-sarf (exchange of money for money).

(c) Observance of 'adl

One of the objectives of the *Sharia* is the establishment of 'adl (justice) in the society. Business organizations by their operations and various decisions. sometimes, add to the existing inequalities in the society. '

Auditors in the Islamic economy would be required to analyze impacts of organization decisions and peace agreements on the level of existing inequalities and would recommend necessary changes to reduce them.

This would mean development of socially desirable standards of equality. But only auditors cannot do such an exercise. These standards would be evolved by a social consensus and the auditors would watch an adherence to these standards.

(e) Reporting on Ihsan:

Socio-economic values of the Islamic economy include *ihsan*. *Ihsan*, in turn, is a cluster of various values such as *amana* (honesty), *ithar* (sacrifice), *ta'awun* (cooperation), *sabr* (patience), *shukr* (thanks-giving), *tawakkul* (trust), *infaq* (spending) and *sila rahmi* (joining of kinship ties) etc. Business organizations undertake philanthropic and socio-cultural activities even in capitalist economies. In an Islamic economy, the adoption and promotion of *ihsan* is one of the requirements of' the

Sharia. Auditors in the Islamic framework would report on the extent an organization adhered to these concepts and propagated them over and above its principal operations.

(f) Changes in accounting practices:

The expanded role of audit in the Islamic framework would require suitable changes in the accounting practices. The format of accounting statements and the information disclosed by them would have to conform to the changed audit requirements. The auditors would make suitable recommendations of this aspect as well.

IV. Qualities of on Auditor:

The auditor would have to play an extended role in the Islamic economy. He would be operating in the wider social orbit advising management on efficiency, helping state in *amr bil maruf wa nahi 'an al-munkar* [امر بالمعروف و نہی عن المنکر] and protecting the interests of the customers and suppliers. Such an expanded role can hardly be played by the extant mode and level of training of auditors. The auditors would require at least the following qualities:

(i) A Muslim auditor should be the follower of the *Sharia* in his personal life. He should be a man of high integrity and dependable impartiality.

(ii) The auditor in Islamic framework would require a certain minimum knowledge of Islamic fiqh. He would have to learn injunctions of the *Sharia*, so far as these are applicable to *bay'* (business), '*uhud* (contracts), *riba, ijara* (leasing), *sufatij* (hundis), *hawala* (endorsement of bills), *kafala* (surety), *wakala* (representation), *mudaraba, musharaka* (partnership), *'ushr, kharaj, fay'* and *zakat* (etc). The rulings of the *fiqh* necessary for the training of the auditors would have to be compiled and introduced in their training courses.

(iii) Since the auditors in the Islamic economy would have to comment on implications of various policies of the organizations on inequality, inflation, unemployment etc., it would be imperative to impart them training in the dynamics of the economy. They should have a rigorous course in the Islamic economics. For this purpose suitable courses would have to be designed.

(iv) Of course, auditors would be basically groomed in accounting and auditing techniques. Training in these disciplines would continue as at present, except that the format of accounts and the auditing standards to be applied would be reformulated.

It would be obvious from the role of auditors described above that they would be at a great disadvantage if the current practice of appointment and payment for the audit services remains a responsibility of the auditee organization. It would impair the impartiality of the auditors.

The above is a bare outline of the concept of auditing in the Islamic framework. It would require hard and strenuous work of many agencies over a long time. Development of auditing standards, socially desirable standards of morality, equality and ethics, codification of sound management practices and the compilation of the *Sharia* based training courses demand ceaseless efforts of motivated auditors.

(Courtesy: Hamdard Islamicus Vol. VIII, No. 4)

Clash of Beliefs

Jafar Wafa

According to Islamic traditions the Dajjal (Anti-Christ) will be a Jew heading a Jewish army of aggression. Christ will re-appear in present Syria-Palestine region to quell his aggression. He will also reconcile Christianity with Islam and establish world peace and banish all conflicts. All this will happen sometime before the end of the world which remains unpredictable, both in Christian and Muslim scriptures.

It is not Huntington's imagined 'clash of civilizations' that one is witnessing these days. Nor it is an action replay of the Crusades because the Jewish factor, which is at the core of the present conflict, was not there at all in the three-century long war in medieval times between the Christendom and Arab Muslims. It looks like a clash of beliefs taking place in the Biblical Holy Land.

The Christians, whether practicing ones or those who are indifferent to religion, are born with the belief in Christ's second coming in Palestine before the Armageddon, or the final battle between the forces of good and evil on the eve of the Doomsday, or the end of the world. All the four Gospels in the New Testament agree that Jesus Christ, while alive, had informed his disciples about his second coming before the Doomsday.

According to Matthew's version, he even told them: "*I assure you that there are some here who will not die until they have seen the Son of Man (meaning himself) come as King*" (Matth 16: 28). This finds a clear affirmation in the Qur'an: "There is not one among the people of the Book (meaning Jews and Christians) but will believe in him before his death and on the Day of Judgment, he will be a witness against them" (4: 159).

The Book of Acts in the Bible is more explicit on Christ's second coming in Palestine. It says that, while Jesus was being taken up to Heaven, the apostles, whom he had chosen, asked him: "Lord Will you at this time give the Kingdom back to Israel?" (Jesus did not rule out the possibility) He just answered; The times and occasions are set by His authority and it is not for you to know when they will be. But when the holy Spirit comes upon you, will be filled with power, and you will be witness for me in Jerusalem, in all Judea and Samaria and to the ends of the earth."

After saying this he was taken up to heaven ... and then two men dressed in white suddenly stood beside them and said, "Galileans! Why are you standing there and looking up at the Sky? This Jesus who was taken from you into heaven will come back in the same way that you saw him go to heaven" (Acts 1: 6-11). Further, Bible's another book (or Chapter), Thessalonians-2, informs us that "Jesus will appear at the proper time when the Wicked One will appear" and when "the Lord Jesus comes he will kill him with the breath from his mouth and destroy him with his dazzling presence." (Thes. 2.1-15).

Another Biblical book, Hebrews, enlightens: He will appear a second time not to deal with sin but to save those who are waiting for him (Hebrews 9:28). This too is in line with the Qur'an which hints at Christ's appearance before 'the Hour', the phrase for the Doomsday: We made the Son of Mary an example for the Israelites. . . and he is a sign of the hour, and entertain no doubt about it" (43:59-61).

Christian belief, however, glorifies the Israelites as God's chosen people and their land, the present state of Israel, as the place where the final battle between good and evil will be fought after Christ's second

coming. This is how the Israelites are portrayed on the eve of the Day of Judgment. The Bible's Book of Revelation, which is supposed to be a record of what must happen before the end of the world, says that only 144,000 people from the twelve tribes of Israel, 12,000 from each tribe, will be marked with a seal on their foreheads indicating that they are "the servants of God" to be spared from harm (Rev.7:4-8).

Islamic belief regarding Christ's second coming, the appearance of Dajjal the Anti-Christ, or "the Wicked one" and his taking place in the Syrian and Palestinian territories agrees broadly with the Christian belief outlined above. But it is quite at variance with the latter in respect of the present day Israelites being 'glorious' creatures as the Bible presents their ancient ancestors to be in the Biblical times.

According to Islamic traditions the Dajjal (Anti-Christ) will be a Jew heading a Jewish army of aggression, to quell whom Christ will re-appear in present Syria-Palestine region. He will also reconcile Christianity with Islam and establish world peace and banish all conflicts. All this will happen sometime before the end of the world which remains unpredictable, both in Christian and Muslim Scriptures.

The Qur'an appears to affirm, as we have seen in the foregoing discussion, that Christ being a 'sign' of the Day of Judgment, will reappear before the end of the World and die the physical death which all living creations of God have to suffer. The scene of the last battle, or Biblical Armageddon, and slaying of Dajjal, the Anti-Christ, or the Biblical 'Wicked One', has been portrayed vividly in Prophet Muhammad's (ﷺ) sayings.

Sayings of Holy Prophet (ﷺ)

One of the well-authenticated sayings refers to an occasion when the Holy Prophet (ﷺ) said on oath that "Jesus, son of Mary, will certainly re-appear among you as a just ruler. He will break the Cross (i.e. falsify his Crucifixion), declare pork as unclean and end all warfare and conflicts. As a result, there will be such a surfeit of wealth that there will be none to ask for it and people will tend to prostrate themselves before God at least once without thinking of worldly affairs."

One of the several sayings of the Prophet (ﷺ) on this subject is more descriptive: "Jesus Christ will appear and will be recognized. He will be a person of moderate height, of fair and pinkish complexion, wearing a two-piece yellowish dress, his locks of hair looking wet with water, though not actually wet. He will fight for the cause of Islam, break the Cross, declare the pork unclean, end all conflicts and religious dissensions and kill the Dajjal Anti-Christ and live for forty years."

Some other equally reliable 'traditions' say that while Dajjal, at the head of seventy thousand strong Jewish army, will be advancing towards Damascus, Christ will appear near the minaret and he will muster adequate strength to destroy the attacking army. In another related 'tradition' the place where Dajjal and his forces will be liquidated was named by the Prophet (ﷺ) as the 'valley of Afique' (may be the present Fique, the last Syrian outpost on present Syria-Israel border, a few miles east of the source of River Jordan).

All this is so fascinating, as well as intriguing, particularly in view of the fact that the matter regarding the Jewish diaspora congregating in what is now the state of Israel and acquiring so much military power as to plan an attack on Damascus was beyond every one's imagination during not only the Prophet (ﷺ) life-time, a millennium and a half ago; but even during the period the "Traditions" were compiled, more than a thousand years in the past and even centuries later.

The Earthquakes: An Admonition to Mankind

Shaykh Saalih Al-Hamrani

Have fear and consciousness of Allah and ponder over events that happen around you. Learn lessons from them and remember for the intelligent one is he who remembers and takes admonition. The topic of this article is the destructive earthquakes. The earthquake which cause thousands of people to die, cause loss of wealth and properties, and force people to seek refuge outside of their dwellings, being without their home and their wealth, and without food and drink. The earthquake, which turned security into fear, richness into poverty, caused joined families to separate, and turn life into death. Without doubt, in it is a lesson for those who take lessons and a reminder for those who remember, so that they may return to their Lord and their Creator. The Truthful, the Chosen one (ﷺ) has informed us that a multitude of earthquakes is a sign of the proximity of the Hour. He informed us that they would be many at the end of the time.

A Hadith narrated by Abu Hurairah (R.D.A.) says that the Holy Prophet (ﷺ) said, "The Hour will not happen until knowledge is taken out, time passes quickly, earthquakes increase in number, tribulations appear, and al-Harj increases in number". It was said, "What is al-Harj, O the Holy Prophet (ﷺ)?" He said, Al-Qatal, Al-Qatal (killing)". A lot of what is mentioned in this Hadith has already materialized.

Happening of earthquakes and the like from other destructive and disastrous events are the greatest evidence of the astonishing power of Allah. Earthquakes are from among the soldiers of Allah subjected to His Order. Allah causes fear in the hearts of those whom He wills, teaches lessons whom He wills and punishes whom He wills.

"*And none can know the forces of your Lord, except He*." (74:31)

"*For to Allah belong the forces of the heavens and the earth*." (48:7)

If the Ummah leaves Shariah, ignores the religion of Allah and follows its enemies, Allah will subjugate it to His armies, which no one knows except He. From among these armies are the earthquakes.

"*Such is the seizure of your Lord when He seizes the towns while they are doing wrong. Verily, His seizure is painful and severe*." (11:102)

"*When We decide to destroy a town, We (first) send a definite Order (to obey Allah and be righteous) to those among them who are given the good things of this life. Then, they transgress therein, and thus the word (of torment) is justified against (them). Then We destroy it with complete destruction*." (17:16)

Allah with this earthquake makes clear to His servant a plain reality, that the kingdom of the heavens and the earth is in His Hands and that He is the Irresistible and Dominant over His servants.

Some people may be astonished by what the West has from the materialistic power, from various weapons, aircraft carriers, bombs, satellites etc, and they forget that Allah allowed that piece of land to move and shake, being able to shake, the forces of the West and the East. Everything is in His Hands, He has power over all things, and no one in the Heavens and the earth can weaken Him.

Appearance of the earthquakes, therefore,

points us to a different reality that may be absent in the minds of some people, those who are busy with this world and who are servants of materialism. This earthquake also reminds us of the Day of Judgment. The Day when all of the earth will shake, and not only one part of it. Allah says:

"*O mankind; Fear your Lord and be dutiful to Him; Verily, the earthquake of the Hour is a terrible thing. The Day you shall see it, every nursing mother will forget her nursing, and every pregnant one shall drop her load, and you shall see mankind as in a drunken state. Yet they will not be drunken, but the torment of Allah will be severe*." (22:1-2)

Look what is left after the earthquake from destroyed buildings and houses, deaths of thousands, and families seeking refuge outside of their homes. What state is that in which everyone is running away, caring about nothing? So, what do you think of the Day of judgment?

"*That Day shall a man flee from his own brother, and from his mother and his father, and from his wife and his children*." (80:34-36)

"*On the Day (when the first blowing of the Trumpet is blown) the earth and the mountains will shake violently*." (79:6)

Allah warns His servants with this earthquake to learn a lesson and be admonished, and to be ready and prepare themselves for the Day of sorting out, the day of the great earthquake, that will shake all of the earth.

Allah has placed-in this universe Sunan, fixed and manifest laws? Neither do they change nor are they replaceable. He does not have any kinship with anyone. He is the sole Creator and Ruler, and He will question and hold accountable everyone, including prophets and messengers.

"*Then surely, We shall question those to whom it (the Book) was sent and We shall question the Messengers*." (7:6)

From among the established Sunan of Allah is that He does not send punishment except due to sin and He does not remove it except after repentance. Allah says:

"*Whatever misfortune befalls you, it is because of what your hands have earned*". (42:30)

Allah the Mighty and Majestic says; "*Evil and mischief have appeared on land and sea because of what the hands of men have earned, that Allah may make them taste a part of that which they have done, in order that they may return by repenting to Allah*." (30:41)

Every disaster and every calamity that befalls the servants is due to their sins and wrongdoings. So know servants of Allah, what wrongdoing does to its doers.

What has drowned all of the people on the earth at the time of Noah, to the point that water reached the peak of mountains, except wrongdoing'? Who is it who sent the furious violent wing upon the people of Aad, so that they were seen lying overthrown and destroyed, as it they were hollow trunks of palm trees? Who is it who sent the awful cry upon the people of Thamud until it cut their heart inside their bodies, and they all fell dead without exception? Who lifted the villages of the people of Loot (A.S.) till the angels heard barking of their dogs, then turned them upside down and then rained upon them the rain of stones?

That is the immediate punishment for wrongdoing: drowning, fire, earthquakes, destruction, famines, raging winds;

"… *And the torment of the hereafter is tar more severe and more lasting*". (20:127)

Do we not take admonition and lesson'? Allah says,

(Continued on page #. 5)

Hazrat Abu Bakr As-Siddiq (RDA)

Professor Ahmad Ibrahim

Hazrat Abu Bakr As-Siddiq, (RDA) the first caliph of Islam, was born two years and some months after the birth of Muhammad (ﷺ). His birthplace was Makkah ‘and he was the possessor of great wealth in his tribe, and a man of perfect generosity, courtesy and beneficence among them. He was one of the chiefs of the Quraish and one of their counselors and beloved among them and the wisest in the direction of their affairs.

He was given the task of settling the amount of blood-money and fines. Even before he became a Muslim, Hazrat Abu Bakr (RDA) was the most abstinent of men and we are told that he forbore from wine even in the time of ignorance.

He was among the earliest to believe in the Prophet (ﷺ) and according to the traditions he was the first to join the true faith. lbn lshak records that the Prophet (ﷺ) said l never called anyone to the true faith but there arose in him an aversion to it and an irresolution and deliberation, except Hazrat Abu Bakr (RDA) who delayed not from it when l spoke to him, and he did not hesitate therein. Al Bayhaki says, “and this was because he had been accustomed to hold the proofs of the prophetic mission of the Prophet, (ﷺ) and to hear traditions before his call, and when the Prophet (ﷺ) summoned him, then verily thought and deliberation had passed by for him and he at once embraced lslam”.

Hazrat Abu Bakr (RDA) accompanied the Prophet (ﷺ) from the time he embraced Islam to the death of the Prophet (ﷺ) and never separated himself from him either in journeying or residence at home, except when he had permission to depart on account of pilgrimage or war; and he was present with him in all his expeditions, and accompanied him in his migration and forsook his family and children with cheerfulness for the sake of God and his Prophet (ﷺ). He was the Companion of the Prophet (ﷺ) in the cave of Thaur, where they concealed themselves for three nights with the enemy prowling around in great numbers in search of them. On that occasion Hazrat Abu Bakr (RDA) said to the Prophet (ﷺ) “We are but two” and the Prophet (ﷺ) replied – “Nay, for God is with us". The incident is referred to in the Holy Qur'an thus “If you help not your leader, it is no matter; for Allah did indeed help him when the unbelievers drove him out, he had no more than one companion; they two were in the cave and he said to his companion "Have no fear; for God is with us”’ then Allah sent down His peace upon him and strengthened him with forces which you saw not and humbled to the depths the words of the unbelievers" (lX:40).

Hazrat Abu Bakr (RDA) was one of the bravest of the companions of the Prophet (ﷺ) in the defence of the Prophet (ﷺ) and the true faith. Al Bazza records that Ali (RDA) said “On the day of Badr we made for the Prophet (ﷺ) a shelter from the sun and we said “Who shall remain with the Prophet (ﷺ) lest any of the idolators fall upon him?”; then none of us approached except Hazrat Abu Bakr (RDA) who brandished a sword over the head of the Prophet (ﷺ); no one attacked him but he attacked him likewise and he is therefore the bravest of men”. It is recorded that Ali (RDA) also said “l saw the Prophet (ﷺ) assaulted by the Quraish, and one threatened him and another shook him violently and they said “Thou art he who make of gods, one God” and not one of us approached except Hazrat Abu Bakr (RDA) who struck one and threatened another and pushed-aside another and said “Woe unto you! will you slay one who says “My

God is Allah". We are told from Ayesha, (RDA) that in the early days of Islam "when the Prophet (ﷺ) gathered the companions together there were thirty-eight persons. Hazrat Abu Bakr (RDA) then entreated the Prophet (ﷺ) to declare himself openly but he said "O Abu Bakr we are only a few"; but Hazrat Abu Bakr (RDA) did not desist from importuning the Prophet, (ﷺ) until he declared himself. The Muslims were scattered round about the mosque each among his kindred when Hazrat Abu Bakr (RDA) arose before the people preaching and he was the first who summoned the people to Allah and to his Prophet (ﷺ); then the idolators fell upon him and upon the Muslims and beat them with heavy blows about the mosque".

No sacrifice was too great in the eyes of Hazrat Abu Bakr (RDA) for the sake of Islam. We are told that out of his considerable fortune, estimated at 40,000 dirhams, when he embraced Islam, he brought only five thousand, when he went to Medina and all of these he spent upon the manumission of slaves and in aid of Islam. According to a report from Ayesha, (RDA) he gave freedom to seven slaves all of whom had suffered persecution for the sake of Allah. It is recorded in the traditions of Abu Daud and Tirmidhi that Umar ibn Al-Khattab (RDA) said "The Messenger of Allah commanded us to give alms and I said to myself today I will surpass Abu Bakr (RDA) if I am to surpass him on any day and I brought half of my property". Then the Prophet (ﷺ) said "What have you kept for your family?" I replied "The like unto that;" and Abu Bakr (RDA) came with all the property that he had and the Prophet (ﷺ) said "O Abu Bakr (RDA)! what have you kept for your family?" He replied "I have reserved for them Allah and His Prophet" (ﷺ); then I said "I shall never surpass him In anything". It is recorded that the Prophet (ﷺ) himself said "I have never been under obligation to anyone but I have requited him, save Abu Bakr (RDA), and verily he has put obligations upon me, which Allah will requite unto him on the day of resurrection and the wealth of none has availed me, as has availed me the wealth of Abu Bakr (RDA)".

The true sanctity of the life and property of Abu Bakr (RDA) lay in his conviction and belief that they belonged to the Holy Prophet (ﷺ) and not to him. When the Prophet (ﷺ) said, "Certainly, never did the fortune of any person benefit me as much as that of Abu Bakr (RDA)". Abu Bakr (RDA) said with tears in his eyes "O Prophet! (ﷺ) do my property and my life not belong to you?"

Especially characteristic of Abu Bakr (RDA) was his steadfast, unshakable faith in the Prophet (ﷺ) which gained him the name of "As-Siddiq". It is recorded that on the morning of the Isra and Meraj of the Prophet (ﷺ) the idolaters went to Abu Bakr (RDA) and said "What do you think of your companion, who pretends that he was borne by night to Jerusalem?" He replied "and did he say that?" They answered "yes"; then he said "Verily he has spoken the truth, and indeed I would testify to him in more than that, even to the announcement of his journey to Heaven, going in the morning and returning in the evening". Ibn Ishak records that it was on this occasion that he first become. known as "As-Siddiq".

Ibn Kathir says that Abu Bakr (RDA) was the best read, that is the most learned of the companions (RDA) in the Holy Qur'an, in as much as the Prophet (ﷺ) gave him precedence on the companions (RDA), as Imam in public prayers by his words "the most learned of the people in the Holy Qur'an shall be their Imam".

He was one of the companions (RDA) of the Prophet (ﷺ) who knew the Holy Qur'an by heart. He was skilled in the traditionary law, so that when the companions (RDA) referred to him on several occasions he

came out before them, with a relation of the sayings of the Prophet (ﷺ) which he recollected and brought forward when there was necessity for it, and which they knew not; and how could it be otherwise for he was constantly in the society of the Prophet (ﷺ) from the beginning of his mission till his death.

He was one of the most acute minded of the companions (RDA) and the most learned of them.

He was skilled in the genealogy of the Arabs, more especially of the Quraish and in the science of the interpretation of dreams.

He was also learned in the knowledge of God and one of the most God-fearing of men. Among the proofs which point to his being the wisest of the companions (RDA), is the tradition on the truce of Hudaibiyah when Omar (RDA) enquired of the Prophet (ﷺ) regarding the truce and said “why should we accept dishonor in our religion?" and the Prophet (ﷺ) answered him: then Omar (RDA) went to Abu Bakr (RDA) and enquired of him regarding that which he had asked of the Prophet (ﷺ) and Abu Bakr (RDA) answered him with the same answer as the Prophet’s exactly.

Hazrat Abu Bakr (RDA) was of a gentle character. During the reading of the Qur’an he shed tears and, as is related by Ayesha, (RDA) when he received the news that he might accompany the Prophet (ﷺ) in his migration, he wept with joy. He was wise and sagacious and was able to understand the underlying significance of the Prophet (ﷺ) utterances and teachings.

We are told in the traditions that just before his last illness the Prophet (ﷺ) addressed the people and said “Allah the Holy and Most High, has given to one of his servants a choice between the world and the things which are His and that servant has chosen that which is with the Lord, God". on hearing these words, Abu Bakr (RDA) wept and said: “my ancestry male and female be your ransom”. We wondered at his weeping because the Prophet (ﷺ) had spoken regarding a servant that had been given the choice, but it was the Prophet (ﷺ) himself who had been left to choose and Abu Bakr (RDA) was wiser than we were. Then the Prophet (ﷺ) said “Abu Bakr (RDA) has been the most generous of men towards me, in his companionship and worldly goods, and were I to choose a friend besides my God, I would unreservedly choose Abu Bakr (RDA) but the brotherhood of Islam and its affection are sufficient for me.”

When Abu Bakr (RDA) heard the news of the death of the Prophet (ﷺ) he went to the Prophet’s (ﷺ) house and removing sheet which covered the face of the Holy Prophet (ﷺ) he kissed the forehead and with tears pouring down his cheeks he uttered these words “May the lives of my father and mother be sacrificed to you! Sacred was your life and sacred is your death! You have tasted of the death that has been desired by Allah for you! And now you will never die”, After finishing these words he covered the face of the Prophet (ﷺ) and came out.

At the mosque he found Umar (RDA) addressing the people thus: “The hypocrites say that the Prophet (ﷺ) has died. I swear by Allah he has not died, but has gone to Allah like Moses who had returned after an absence of 40 days in spite of the fact that the people said he was dead. In the same way our Prophet (ﷺ) will return and cut the hands and feet of those who say that he has died”… When Abu Bakr (RDA) heard Umar (RDA) talking like this he stopped him and said “Keep silence and have control on yourself”. But as Umar (RDA) did not comply, Abu Bakr (RDA) turned to the people and addressed them thus: “O people! verily whosoever worships Muhammad (ﷺ) behold! Muhammad (ﷺ) is indeed dead. (Continued on page #. 5)

Eye-Openers
Discovery of America by Muslims

Many historians have confirmed that Muslims arrived in America before Columbus, by not less than 500 years, when Muslim ships were plying the Atlantic Ocean, which was then known as the Sea of Injustice and they were heading west, centuries before Columbus.

The Muslim geo-historian Al-Masoudi pointed in his book Muruj-al-Dhahab wa Maadin Al-jawhar that the Muslim sailor Khishkhash bin Said Al-Qurtubi set sail from the port of Palos in Spain in the year 889 A.C. and reached a certain land and then returned home with huge treasures.

Al-Masoudi also pointed out in the map he drew for the world some areas in the Atlantic Ocean that he called "the unknown land". In a study carried out by Dr. Yusuf Minna and published in English, the writer says that Columbus journey presents many indications of the Islamic presence, saying that Columbus saw a red island as “Canar" and ruled by an Arab patriarch known as Abu Abdullah.

He also found that the locals of San Salvador Island were calling it Juan Hani, derived from the Arabic expression lkhwat Hani. Columbus himself writes of a black race whom he saw in Honduras and who belonged to a Muslim tribe known locally as "Mamiy", meaning lmammiy or Imam.

The American historian Weiner, who was a professor at Harvard University, writes that Columbus understood that there was a Muslim presence in the New World and that Muslims from West Africa had spread, via the Caribbean, to various parts of both North and South America. He said there were traders who intermarried with the local Indians.

Several Islamic reference books mention voyages in the Atlantic Ocean, such as the well-known geographer Al-ldrisiy in his book *Nuzhat-al-Mushtaq fi lkhtiraq Al-Afaq*. There is also a book by Al-Umariy *Masaliki Al-Absar fi Mamalik-al-Amsar*.

In his own diaries, Columbus mentions the fact that in Cuba he saw a mosque on the top of a mountain, and that the weaponry used in Haiti by the blacks are an exact replica of those made in Africa.

In his book The Story of America, Barry Neil presented a lot of evidence to indicate the presence of Muslims in all parts of America. Among the evidence were maps, ruins oi schools, names of the tribes and places (of which he recorded 565) derived from Arabic and Islamic names, such as Maka which is the name of an Indian tribe. He said this name is derived from the name of Makkah Al-Mukarramah. He said there also were other names, such as Muna, Ahmed, Muhammad, Abagi, Zulu and Murabitin, in addition to many customs and traditions that indicate a clear connection between the Amer-Indians and Muslims and Arabs.

On the other hand Alexander Foun, in his study of ancient arts in America expressed the opinion that many of the carvings found have Arabic features. He says he also found the motif of the crescent in many of the drawings and embroidery work on walls and coins.

In his book titled They came before Columbus. Evans Syrtima present a lot of other evidence on the arrival of the Africans in America, such as the names used by the Indians, particularly those with sacred historical indications.

The British Orientalist de Lasay in his book Arabic Thought and its Place in the History of the West points to the voyage undertaken by the Muslims in 1321 A.C.,

and says that the navigational expertise possessed by the Arabs and African Muslims could certainly have enabled them to reach America. He said there is no doubt that a lot has been said about the arrival of Muslims and Arabs in the Americas before Columbus.

In his study, Dr. Mirwah has confirmed that in many of the Arabic and Western reference books that he referred to, there are firm indications of the early presence of Arabs and Muslims in America.

Every Muslim, particularly those involved in Islamic Da'wah work and Islamic heritage, ought to be concerned with this issue, because this is one way of strengthening the existence of Islam in America.

What is certain is that research work and intensive studies, coupled with persistent and diligent media enlightenment in serving this concept and affirming it, will increase the cultural and civilization bonds with many Americans. It is even possible that this could lead to sympathy and support for Arab and Islamic causes which are presently the subject of many distortions and animosity. Similarly, this may also serve Islamic Da'wah programs in that part of the world and will help in leading to more people searching for their roots, in addition to the understanding of the historical and cultural differences between the American-Indians and the Europeans.

THE QUR'ANlC FOUNDATIONS
AND
STRUCTURE OF MUSLIM SOCIETY'
By
Dr. Muhammed Fazl-ur-Rahman Ansari .
B.Th., M.A., Ph.D.
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. 2000/=
Now available at:—
World Federation of Islamic Missions,
Islamic Centre Block-'B' North Naizmabad,
Karachi-74700, Phone: 021-36644 156

Children's Rights on Parents

Shaikh Musa Ibrahim Menk

Abdullah ibn Abbas (H.D.A.) reports that the Prophet (ﷺ) said "Whoever becomes the father of a girl, he should neither hurt her nor treat her with contempt nor show preference over her to his sons in kindness and affection. (Both boys and girls should be treated alike.) Allah will grant him paradise in return for kind treatment towards the daughter."

Social commandments begin with the birth of a child; hence we begin with the Prophet's (ﷺ) sayings regarding birth and the duties of parents to the newborn child.

Saying of Adhaan (in the ears of a new-born child).

Abu Rafey (R.D.A.) relates that, "I saw the Prophet (ﷺ) saying the adhaan of salaah in the ear of his grandson, Hasan, when the child was born to his daughter Fatima."

Commentary:

In this hadeeth only the saying of Adhaan has been mentioned, but in another hadeeth reported by Husain (R.D.A.) the Prophet (ﷺ) prescribed the saying of adhaan in the right ear and iqaamah in the left ear of the newborn child, and also mentioned its auspiciousness. He said, that on account of it, the child remained safe from infantile epilepsy.

As these ahaadeeth shows, the primary claim of a child on his parents is that his ears, and through his ears, his head and heart are made acquainted with the name of the Almighty and His Oneness and with the Call of Faith and salaah. The best way to it, evidently, is that adhaan and iqaamah are said in his ears, as these impart the knowledge of spirit and the fundamental practices of Islam in a most effective manner.

Tahneeq

When a child was born in the family of the Sahaaba (R.D.A.), they would take it to the Prophet (ﷺ) so that he would bless it, and apply the pulp of a date, chewed by him, to its palate, which the Sahaaba believed would help to keep the child safe from evils and bring it good fortune. This is called 'Tahneeq' in Islamic terms. Ayesha (R.D.A.) narrates that "The people used to bring their new born children to the Prophet (ﷺ) and he would bless them and perform the Tahneeq".

Aqeeqah

In almost all the communities of the world, the birth of a child is considered a blessing and some ceremony is held to celebrate the event. Besides being natural, it also serves a special purpose, and makes it known, in a suitable and dignified manner, that the father has accepted the child as his own and there is no doubt or suspicion in his mind concerning it. It shuts the door to many mischiefs that can arise in the future. The practice of aqeeqah was observed among the Arabs, even during the Age of Ignorance, for this very reason. The hair on the child's head was shaved off and its weight equivalent was sacrificed as a mark of rejoicing — which was a characteristic feature of Millat-e-Ibrahim (the religion of Prophet Ibrahim (A.S.) While preserving the practice in principle, the Prophet (ﷺ) gave appropriate instructions, and he set an example of how it was to be done. It is reported by Buraidah (R.D.A.) that "During the Age of Ignorance", when a child was born to anyone of us, we used to slaughter a goat and smear the head of the child with its blood. Later, after the dawn of Islam, our practice became, (on the advice of the Prophet (ﷺ) that we sacrifice a goat of aqeeqah on the seventh day after the birth of a child, and shave the head of the infant, and apply saffron on it."

Since, as we have seen, the aqeeqah served as a useful purpose in many ways, and was also in keeping with the spirit of Islam and, perhaps, like the rituals of Hajj, it was among the remaining practices of Millat-e-Ibrahim, the Prophet (ﷺ) preserved the reality of aqeeqah, but corrected the backward practices that had become associated with it.

The aqeeqah ceremony was also observed by the Jews, but they sacrificed an animal only in the case of a male child which was indicative of the lesser value placed on girls in the pre-Islamic times. The Prophet (ﷺ) corrected this too, and enjoined that the aqeeqah of girls should also be performed, like that of the boys. However, keeping in mind the natural difference between the two sexes, the Prophet (ﷺ) laid down that while one goat was to be sacrificed in the aqeeqah of a female child, two should be sacrificed in the aqeeqah of a male child provided that one's financial position permitted it.

It is reported by Abdullah ibn Amr ibn-al-Aa's (R.D.A.) that the Prophet (ﷺ) said, "To whomsoever a child is born, and he wants to perform a sacrifice of aqeeqah on behalf of it, he should sacrifice two goats for a boy and one for girl."

Commentary:

As is evident in this hadeeth, aqeeqah is not obligatory, but it is among the Mustahab acts, i.e. those acts which are recommended and rewardable but are not binding or compulsory. In the same way it is not necessary to sacrifice two goats for a male child. It is better to sacrifice two, if one can afford it, otherwise, one is enough.

In some ahaadeeth, the giving away in charity of silver equal in weight to the Child's shaved hair, or its price in cash, is also mentioned, in addition to the sacrifice of the animal. This too is Mustahab and not compulsory.

The command to perform the aqeeqah on the day of the birth has not been given, perhaps for the reason that, at the time the family is occupied with the needs and comforts of the mother and the shaving of the hair (head) can also be harmful to the child. Generally, after a week, the mother gets well and does not need special attention and the baby, too, becomes strong enough to go through the shaving of the hair.

In some other ahaadeeth, it is said that the child should also be named on the seventh day, together with aqeeqah, but from a few other ahaadeeth it appears that the Prophet (ﷺ) had named children even on the day of their birth. There is, as such, no harm in naming the child before the seventh day, but if it has not been done, the child should be named on the seventh day, together with the aqeeqah.

The aqeeqah ceremony, as we have seen consists of two act: the shaving of the hair (head) and the sacrifice of the animal. There is a peculiar link between the two acts and these acts are among the religious practices of Millat-e-Ibrahim. In Hajj, too, they go together where the pilgrims have their hair (head) shaved after the Adhiyah. 'Thus, aqeeqah also, is practical demonstration of our association with Hazrat Ibrahim (A.S.) and of the fact that the child, too, is a member of the same community.

Tasmiya

That the child be given a good name is also an obligation of the parents.

Abdullah ibn Abbas (R.D.A.) relates that the Prophet (ﷺ) said, "It is also a claim of the child on his father that he gives him a good name and teaches him good manners.

In another hadeeth, the Prophet (ﷺ) said "on the Day of Resurrection, you will be called out by your name and the name of your father. The call will be; so and so, son of so and so, therefore, give good names."

From these sayings and the practices of the Prophet (ﷺ), we get the guidance that it is the responsibility of the parents to give names to their children or have them named by a pious person.

Religious Upbringing

All the prophets, and, lastly the Prophet Muhammad (ﷺ) have stressed that the brief earthly stay of a human being is an introduction to the everlasting life of eternity. It, therefore, follows that a greater attention is paid to the betterment of prospects in the life to come and attainment of happiness in the Hereafter than to the affairs and interests of this life. **Thus, the Holy Prophet (ﷺ) has enjoined upon the parents to take care of the religious instruction of their children from the very beginning, otherwise they will be called to account for negligence on the Day of Judgement**.

It is related by lbn Abbas (R.D.A.) that the Prophet (ﷺ) said "Have your children utter, first of all, the Kalima of Laailaha-illallah, (i.e. let these be the firstwords that they speak), and emphasize upon them to utter the same Kalima at the time of their death."

Commentary:

The child begins to receive the impression of what it sees or hears from the time of its birth. The saying of adhaan and iqaamah in the ears of a newly born infant, also, gives a clear indication of it. This hadeeth shows that when a child begins to speak, it should be taught to utter the Kalima, as a first step towards its education. It further tells that when the dying moment is near, a person should, again be urged to pronounce the same Kalima. Blessed indeed is the man who when he utters the first words, on coming into this world, it is the Kalima, and the same Kalima is on his lips when he departs.

The Prophet (ﷺ) has said, "No father gives a better gift to his children than good manners and good character."

It is related by Anas (R.D.A.) that the Prophet (ﷺ) said "*Show respect to your children and adorn them with good manners*." Showing of respect to one's children denotes that they should be treated not as a burden, but a blessing and trusts of Allah, and brought up with care and affection.

In another hadeeth, the Prophet (ﷺ) said "*When your children attain the age of seven, insist upon them to offer salaah (regularly), and when they are ten years old, punish them if they do not, and have separate beds for them (to sleep on)*."

Commentary:

Children generally, develop the faculty of understanding at the age of seven, and it is time that their feet were set on the path of worship of Allah. They should, therefore, be told to offer Salaah regularly when they attain that age. At ten, their powers of discretion and intelligence are fairly advanced and they begin to approach maturity. At that time, the observance of Salaah ought to be enjoined strictly upon them, and they should be taken to task, in an appropriate manner, if they fail to do so. They should further be required to sleep on separate beds and not together (which is permitted up to the age of ten).

All these, in brief, are the rights of children, both boys and girls, on their parents, and the parents will have to render a full account in respect of them on the Day of Reckoning.

Showing Kindness to Daughters

Even now daughters are considered an unwanted burden in some societies and instead of rejoicing, an atmosphere of grief and disappointments is produced in the family at their birth. This is the position, today, but in the pre-Islamic times the daughters were positively considered a shame and disgrace among the Arabs, so much so that even the right to live was

denied to them. Many a hardhearted parent used to strangle his daughter to death, with his own_ hands, when she was born, or bury her alive. The Qur'an says:

"*When news is brought to one of them, of the birth of a female, his face darkens and he is filled with inward grief. He hides himself with shame, from the people, because of the bad news he has had. (Asking himself): shall he keep it in contempt or bury in the dust. Ah: What an evil choice they decide*."

Abdullah ibn Abbas (R.D.A) reports that the Prophet (ﷺ) said "*Whoever becomes the father of a girl, he should neither hurt her nor treat her with contempt nor show preference over her to his sons in kindness and affection. (Both boys and girls should be treated alike.) Allah will grant him paradise in return for kind treatment towards the daughter*".

It is narrated that a very poor woman, with two daughters, came to Ayesha's (R.D.A.) place to beg. By chance, Ayesha (R.D.A.) had only one date with her, at that time, which she gave to the woman. The woman broke the date into two parts and gave one part each to the girls. She did not eat anything of it herself. When after some time, the Prophet (ﷺ) came, Ayesha (R.D.A.) related the incident to him, upon which he remarked:

"*The believing man or woman upon whom there is the responsibility of daughters and he or she discharges it well and treats them with affection, the daughters will become a means of freedom, for him or her, in the hereafter*."

It is related by Anas (R.D.A) that the Prophet (ﷺ) said "The believer who bears the responsibility of two daughters and supports them till they attain puberty, he and I will be close to one another like this on the Day of Judgment." Anas (R.D.A), adds that the Prophet (ﷺ) showed, by joining the fingers of his (the fingers were close to one another), in the same way will the believer be close to him on the Day of Judgment.

Abu Saeed Khudri (R.D.A) relates that the Prophet (ﷺ) said "Whoever bears the responsibility of three daughters or sisters or even of two daughters or sisters, and bears it well, and looks after their training and welfare properly, and then, gets them married, Allah will reward him with Paradise."

In these ahaadeeth, the Prophet (ﷺ) has not only stated that kind treatment was the natural right or claim of the daughters, but, also that the believers who fulfilled the obligation towards them in a good and proper manner would be rewarded with Paradise in the hereafter. He further, gives the joyful tidings that such a man will be close to him, on the Day of Judgement, as the fingers of a hand are, when joined together.

Treating all the Children Equally

The Holy Prophet (ﷺ) has emphasized that parents should be just and fair to all the children, particularly in matters of gifts and kindness, and it must not be that while one gets more the others gets less or nothing. Besides being desirable in itself, equality to all the children also meets the demands of justice and equity which is pleasing to the Almighty. Besides, if discrimination is made among the children and one is favoured more than the other, it will lead to ill-will and jealousy, and nothing but evil can arise from this. The child who is discriminated against will bear a grudge against the father, the painful consequences of which are easy to imagine.

Narrates Mo'man ibn Bashir (R.D.A.), "My father took me to the Prophet (ﷺ) and said (to him), I have given a slave to this son of mine." The Prophet (ﷺ) enquired, "Have you given the same to all of your sons?" "No," my father replied. The Prophet (ﷺ), thereupon, said, "It is not correct. Take it back."

In another version, of the same hadeeth, The Prophet (ﷺ) asked, "Do you want all your children to be equally devoted to you?" "Yes, of course," he replied. The Prophet (ﷺ) said "Then do not act like that (let it not be that you give some property to one child and exclude the others.)"

In yet another version it is added that the Prophet (ﷺ) remarked, "I cannot be a witness to an act of injustice."

In this hadeeth, it is enjoined upon parents not to discriminate among their children when it comes to giving them something as a gift etc. This has been condemned by the Prophet (ﷺ) as unjust and unfair. Some of the learned people have gone to the extent of calling it Haraam, but the majority of them hold the view that though it is not Haraam, it is Makrooh, and highly undesirable.

It must, however, be emphasized that the command applied only to a situation where the preferential treatment is based on a consideration that is not lawful or justifiable in the eye of the Shariah, otherwise no blame will be attached to it. For example, if a child is physically handicapped and cannot earn his livelihood like his brothers, a special favour to him will not be incorrect, but to an extent it will be essential and worthy of Divine reward. Similarly, should any child dedicate himself to the cause of Imaan or public welfare and have no time to look after his economic needs, it would also be correct and deserving of reward, to make a reasonable allowance for him over the other children.

There is no harm if preference is shown to one of the children with the consent of the others (i.e., the brother & sisters).

In a hadeeth, the Prophet (ﷺ) says, "Treat all your children equally in regard to free gifts. If I were to show preference in this matter, I would show it to daughters. (If equality was not necessary and binding, I would have declared that more be given to daughters than to sons.)

It can be concluded from this hadeeth that though, after the death of the parents, the shares of daughters in ancestral property is half of the sons, in their life-time, the share of both the sons and the daughters is equal. Therefore, whatever the parents give to the sons, in their lifetime, should also be given to the daughters.

Responsibility of Marriage

It is the duty of parents to arrange the marriage of their children when they come of age. The Prophet (ﷺ) has stressed that it should be taken seriously and with a full sense of responsibility. Abu Saeed Khudri and Abdullah ibn Abbas (R.D.A.) narrated that the Prophet (ﷺ) said "Whoever is blessed by the Creator with children should give them good names, a good training, teach them good manners, and arrange for their marriage when they attain the age of puberty. If he does not pay due heed to it and fails to get them married, on reaching marriageable age (due to negligence) and they take to ways that are forbidden, the father will be held responsible for it."

Commentary:

In this hadeeth the marriage of the children, too, on their attaining the marriageable age, has been made a responsibility of the father. But alas we are growing increasingly indifferent to it mainly because we have made marriage a most tiresome and expensive affair by following and adopting the customs of others.

If follow the good example of the Prophet (ﷺ) and begin to perform marriages as he had performed his own marriage or the marriages of his daughters, the whole ceremony will be as easy and simple, as it is for a Muslim to observe and fulfill the Friday prayers. Blessings will then flow from it – of which we have deprived ourselves, through thoughtless imitations of Un-Islamic societies.

(Courtesy: Al-Dawah)

منقبت خلیفہ اول امام الاتقیا سیدنا صدیق اکبر رضی اللہ عنہ

از مولانا حسن رضا خان بریلوی رحمۃ اللہ علیہ

بیاں ہو کس زباں سے مرتبہ صدیق اکبر رضی اللہ عنہ کا
ہے یار غار محبوب خدا صدیق اکبر رضی اللہ عنہ کا

الٰہی رحم فرما خادمِ صدیق اکبر رضی اللہ عنہ ہوں
تری رحمت کے صدقے واسطہ صدیق اکبر رضی اللہ عنہ کا

رسل اور انبیاء علیہم السلام کے بعد جو افضل ہو عالم سے
یہ عالم میں ہے کس کا مرتبہ صدیق اکبر رضی اللہ عنہ کا

گدا صدیق اکبر رضی اللہ عنہ کا خدا سے فضل پاتا ہے
خدا کے فضل سے میں ہوں گدا صدیق اکبر رضی اللہ عنہ کا

نبی کا اور خدا کا مدح گو صدیق اکبر رضی اللہ عنہ ہے
نبی صدیق اکبر کا خدا صدیق اکبر رضی اللہ عنہ کا

ضیا میں مہر عالمتاب کا یوں نام کب ہوتا
نہ ہوتا نام گر وجہ ضیا صدیق اکبر رضی اللہ عنہ کا

ضعیفی میں یہ قوت ہے ضعیفوں کو قوی کر دیں
سہارا لیں ضعیف و اقویا صدیق اکبر رضی اللہ عنہ کا

خدا اکرام فرماتا ہے اتقا کہہ کے قرآں میں
کریں پھر کیوں نہ اکرام اتقیا صدیق اکبر رضی اللہ عنہ کا

صفا وہ کچھ ملی خاک سر کوئے پیمبر سے
مصفا آئینہ ہے نقش پا صدیق اکبر رضی اللہ عنہ کا

ہوئے فاروق و عثمان و علی رضی اللہ عنہم جب داخل بیعت
بنا فخر سلاسل سلسلہ صدیق اکبر رضی اللہ عنہ کا

مقام خواب راحت چین سے آرام کرنے کو
بنا پہلوئے محبوب خدا صدیق اکبر رضی اللہ عنہ کا

علی ہیں اس کے دشمن اور وہ دشمن علی کا ہے
جو دشمن عقل کا دشمن ہوا صدیق اکبر رضی اللہ عنہ کا

لٹایا راہ حق میں گھر کئی بار اس محبت سے
کہ لُٹ لُٹ کر حسن گھر بن گیا صدیق اکبر رضی اللہ عنہ کا

(ذوق نعت، ص ۵۴، ۵۵، مطبوعہ مدینہ پبلیکیشنز لاہور)

(جنوری ۱۹۴۸ء ۱۲ ربیع الاول ۱۳۲۷ھ) کے موقع پر آپ علیہ الرحمتہ کی تقریر خاص اہمیت کی حامل ہے۔ یہاں ایک اقتباس پڑھتے جایئے۔

''آج ہم لوگ یہاں ایک ''حقیر اجتماع'' کی صورت میں اس عظیم ترین شخصیت (ﷺ) کو خراج عقیدت ادا کرنے کے لئے جمع ہوئے ہیں جس (ﷺ) کی تقدیس نہ صرف یہ کہ کروڑوں دلوں میں موجزن ہے بلکہ جس (ﷺ) کے سامنے دنیا کی تمام بڑی بڑی شخصیتوں کا سر احترام و اکرام بھی خم ہے۔ میں ایک عاجز انتہائی خاکسار، بندہ ناچیز، اتنی عظیم ہستی (ﷺ) کو بھلا کیا اور کس طرح نذرانہ عقیدت پیش کر سکتا ہوں۔''

قائداعظم ملک خداداد پاکستان میں اسلام کا حقیقی نفاذ چاہتے تھے اور خلفا راشدینؓ کے دور کی جھلکیاں دیکھنا چاہتے تھے ۔قائداعظم کی ایک تقریر کا یہ اقتباس پڑھیے۔

''میں نے مسلمانوں اور پاکستان کی جو خدمت کی ہے وہ اسلام کی ایک ذاتی سپاہی اور خدمت گزار کی حیثیت سے کی ہے اب پاکستان کو دنیا کی عظیم قوم اور ترقی یافتہ ملک بنانے کے لئے آپ میرے ساتھ مل کر جدوجہد کریں۔ میری آرزو ہے کہ پاکستان صحیح معنوں میں ایک ایسی مملکت بن جائے کہ ایک بار پھر دنیا کے سامنے حضرت عمر فاروق اعظمؓ کے سنہری دور کی تصویر عملی طور پر کھنچ جائے۔ خدا میری آرزو کو پورا کرے

(محمد حنیف شاہد، ''اسلام اور قائد اعظم'' مطبوعہ لاہور 1976ص104-103)

حضرت قائداعظم کے آباؤ اجداد نے ایک قادری بزرگ حضرت سید عبدالرزاق گیلانی علیہ الرحمتہ (اوچ شریف) کے دست حق پرست پر اسلام قبول کیا تھا جو حضور غوث الاعظم سیدنا شیخ عبدالقادر جیلانیؒ کی اولاد میں سے ہیں۔ جب قائداعظم نے مسلمانان ہند کے لئے ایک الگ خطہ پاک کے لئے کوششیں کیں تو اس موقع پر بھی سادات کرام بارک اللہ تعالیٰ عنہم نے نہ صرف ظاہری بلکہ باطنی طور پر بھی قائداعظم کی سرپرستی اور امداد فرمائی۔

''ایک شخصیت جس سے قائداعظم بہت متاثر ہوئے حضرت غازی صاحب کی تھی۔ یہ بظاہر تاجر اور آل انڈیا مسلم لیگ کی مجلس عاملہ کے رکن تھے مگر بباطن ابدال تھے اور انہیں دربار بغداد (شریف) سے قائداعظم کی روحانی اصلاح و تربیت کے لئے بھیجا گیا تھا۔ (منشی عبدالرحمن خان کی زبانی)

قائداعظم نے ہمیشہ مسلمانان کے حقوق و تحفظ اور شعائر اسلام کی پاسبانی فرمائی ہے۔ برصغیر کے مسلمانوں کو قائداعظم نے مشکل مراحل میں تنہا نہیں چھوڑا بلکہ ہمیشہ مسلمانوں کی رہنمائی و معاونت کا فریضہ بھی جرات اور خوش اسلوبی سے سرانجام دیا ہے جسے فراموش نہیں کیا جاسکتا۔

قائداعظم انگریزوں اور ہندوؤں کے شدید دباؤ کے باوجود ہمیشہ ثابت قدم رہے نہ کبھی جھکے نہ بکے

ا۔محترمہ فاطمہ جناح فرماتی ہیں۔ قائداعظم کے مخالف ہمیشہ انہیں مغربی تہذیب کا دلدادہ سمجھتے تھے ان کی خوش پوشی اور روانی سے انگریزی بولنے کی مہارت سے غلط اندازے لگاتے تھے۔ لیکن بہت کم لوگ جانتے ہیں کہ قائداعظم صحیح العقیدہ مسلمان تھے اور انہیں اپنے مذہب سے والہانہ عقیدت تھی۔ اسی لئے ہندو انہیں خرید نہ سکا اور نہ ہی انگریز کو یہ جرات ہوئی کہ ان کے نظریات بدل سکے۔''

(ثریا خورشید، ''فاطمہ جناح کے شب و روز'' مطبوعہ لاہور)

رہا تھا۔ میں نے جونہی روشندان سے اندر جھانکا تو دیکھا۔ قائد اعظم فرش پر چل رہے تھے۔ یہ بات میرے لیے تشویش کا باعث بنی اور میں اس کی وجہ معلوم کرنے کے لئے روشندان اندر جھانکتا رہا لکڑی کے فرش پر چلنے کی وجہ سے قائداعظم کے جوتوں کی آواز ٹھک ٹھک پیدا کر رہی تھی اور جب آواز رک جاتی تو وہ کمرے میں موجود انگیٹھی پر اپنی کلائیاں رکھ کر ایک کتاب سے کچھ پڑھتے اور پھر ٹہل کر اس پر غور کرتے اور روتے۔

میں نے یہ بات سیکیورٹی والوں کو بتادی جنہوں نے بتایا کہ ''بابائے قوم کے کمرے میں انگریزی زبان کا ترجمہ والا قرآن مجید کا نسخہ رکھا ہوا ہے۔'' اس پر میں سمجھ گیا کہ قائداعظم ایک یا دو آیات شریف پڑھ کر ان کا ترجمہ پڑھنے کے بعد کمرے میں گھوم گھوم کر ان پر غور کرتے اور معنیٰ و مطالب ان کی آنکھوں سے آنسوؤں کی روانی کا موجب ہیں۔''

قائداعظم کے سپاہی جناب منیر احمد کہنے لگے کہ ''یہ تو بابائے قوم کا روزانہ کا معمول ہے۔ گوشہ تنہائی میں قرآن شریف پڑھنا، غور و فکر کرنا اور زار و قطار رونا''۔

(روزنامہ نوائے وقت راولپنڈی دسمبر 1947ء)

یہاں قائداعظم کے ایک سابق اے ڈی سی جناب محی الدین کی زبانی آپ کی نماز تہجد کا منظر ملاحظہ فرمائیے۔'' یہ ۱۹۴۹ء کا واقعہ ہے کہ قاعد اعظم شیروانی صاحب کے بنگلہ میں مقیم تھے، تین بجے شب کے قریب فرسٹ فلور پر مسٹر جناح کے کمرے میں ایک زوردار آواز آئی۔ میں خود برابر والے کمرے میں مقیم تھا، یہ آواز سن کر میں وہاں گیا تو میں نے دیکھا کہ محمد علی جناح نیت باندھ کر نماز تہجد ادا کر رہے ہیں اور پانی کی ایک بوتل ٹوٹی پڑی ہے۔ پتہ چلا اپنے خالق حقیقی (جل شانہ) کے سامنے سربسجود ہونے کے لئے اٹھے تو کس طرح بوتل سے ان کا ہاتھ ٹکرا گیا اور وہ چکنا چور ہو گئی۔

(منشی عبدالرحمان خان '' قائداعظم کا مذہب اور عقیدہ'' مطبوعہ لاہور 1936 ص۔112)

اگست ۱۹۴۶ء میں سندھ میں پارلیمانی تعطل کو دور کرنے کے لئے تازہ الیکشن ہونے والے تھے۔ قائداعظم سندھ مسلم لیگ کی انتخابی سرگرمیوں کی رہنمائی کے لئے خود کراچی آئے تو یہ روزوں کے دن تھے۔ اس زمانے میں حاتم علوی ہر روز ان سے ملنے آتے تھے اور دیر تک بیٹھتے تھے۔ ایک دفعہ آپ نے علوی سے پوچھا!''

کیا تم روزے سے ہو؟ علوی نے جواب دیا ''جی ہاں سر'' پھر آپ نے فرمایا۔ ''میں بھی سن شعور سے روزے رکھتا ہوں لیکن اب صحت کمزور ہے۔ اس وجہ سے نہیں رکھ سکتا''۔

بانی پاکستان علیہ الرحمتہ کی دلی تمنا تھی کہ کسی نہ کسی طرح حج مبارک کی سعادت حاصل ہو اور پھر روضہ رسول ﷺ کی حاضری نصیب ہو۔

آپ علیہ الرحمتہ نے جب زیارت حرمین شریفین کا پختہ ارادہ کیا تو پیر سید جماعت علی شاہ صاحب نے قائداعظم کو مبارک باد ہی کا خط لکھا کہ: ''اب آپ کا فرض ہے کہ ان ہزار ہا اشغال کو چھوڑ کر اپنے وعدے کے مطابق اس بارگاہ الٰہی جل شانہ میں حاضر ہو کر اور روزہ شریف حضرت رسول اللہ ﷺ حاضر ہو کر اس (مسلم لیگ کی کامیابی) کا شکر ادا کریں۔''

جواب میں حضرت قائداعظم تحریر کرتے ہیں؛

''۷ جولائی کے خط کا بہت بہت شکریہ۔۔۔ آپ جانتے ہیں کہ ہندوستان میں تیزی کے ساتھ جو تبدیلیاں رونما ہو رہی ہیں ان کی بناء پر میرے لئے اس وقت ہندوستان سے دور ہونا ممکن نہیں ہے۔''

قیام پاکستان کے بعد پہلی عید میلاد النبی ﷺ و آلہ اصحابہ وسلم

قائد اعظمؒ کی زندگی کا روحانی پہلو

حضرت قائداعظم کی زندگی کے بارے میں بہت کچھ لکھا گیا اور لکھا جائے گا لیکن روحانی پہلو قائد کی سیاسی زندگی کے ''پہلو'' میں دب گیا۔

پیر سید جماعت علی شاہ صاحب نے اپنے نامور خلیفہ حضرت بخشی مصطفےٰ علی خان کے ہاتھ قائداعظم کو ایک نادر قلمی نسخہ ''قرآن مجید'' مدینہ منورہ کی ایک جانماز ''ایک تسبیح'' آب زم زم اور دیگر اشیاء روانہ فرمائیں۔ یہ تحائف موصول ہوئے پر آپ نے سلام و دعا کے بعد جواباً لکھا تھا کہ:

''جب آپ جیسے بزرگوں کی دعا میرے شامل حال ہے تو میں اپنے مقصد میں ابھی سے کامیاب ہوں اور آپ سے وعدہ کرتا ہوں کہ میری راہ میں کتنی ہی تکلیفیں کیوں نہ آئیں، میں اپنے مقصد سے کبھی پیچھے نہ ہٹوں گا۔۔۔آپ نے ''قرآن مجید'' اس لئے عنایت فرمایا کہ میں مسلمانوں کا لیڈر رہوں، جب تک قرآن شریف اور دین کا علم نہ ہو کیا قیادت کرسکتا ہوں۔ میں وعدہ کرتا ہوں کہ قرآن شریف پڑھوں گا، انگریزی ترجمے میں نے منگوا لئے ہیں۔ ایسے عالم کی تلاش میں ہوں جو مجھے انگریزی میں قرآن کریم کی تعلیم دے سکے۔۔۔جائے نماز آپ نے اس لئے عطا کی ہے کہ جب میں اللہ تعالیٰ کا حکم نہیں مانتا تو مخلوق میرا حکم کیونکر مانے گی؟ میں وعدہ کرتا ہوں کہ نماز پڑھوں گا۔۔۔تسبیح آپ نے اس لئے ارسال کی ہے کہ میں اس پر درود شریف پڑھا کروں، جو شخص اپنے پیغمبر ﷺ پر اللہ تعالیٰ کی رحمت طلب نہیں کرتا، اس پر اللہ تعالیٰ کی رحمت کیسے نازل ہوسکتی ہے۔۔۔میں اس ارشاد کی تعمیل بھی کروں گا۔''

جب قائداعظم کا یہ مکتوب پیر جماعت علی شاہ کو پڑھ کر سنایا گیا تو آپ رحمتہ اللہ علیہ بہت خوش ہوئے اور فرمایا ''میں حیدرآباد دکن میں بیٹھا ہوں اور جناح صاحب بمبئی میں ہیں۔ اتنی بعید مسافت پر ان کو میرے مافی الضمیر کی کیسے خبر ہوگئی۔ ۔۔۔حالانکہ میں نے اس کا تذکرہ بھی نہیں کیا ہے۔ بے شک جناح صاحب تو ولی اللہ ہیں کہ انہوں نے میرے دل کی بات جان لی۔''

(محمد صادق تیموری تحریک پاکستان اور مشائخ عظام مطبوعہ لاہور صفحہ 64)

عبدالرشید بٹلر کی سنئے۔

''قائداعظم گورنر ہاؤس پشاور میں آئے تو رات دو بجے میں نے انہیں کافی پیش کی۔ اس وقت سردار عبدالرب نشتر، بابائے قوم سے ملاقات کے لئے گورنر ہاؤس میں موجود تھے، وہ ملاقات کرکے اڑھائی بجے کے لگ بھگ چلے گئے ہوں گے کہ سیکیورٹی والوں نے مجھے طلب کرلیا کیونکہ قائداعظم کے کمرے میں جانے والا میں آخری سرکاری اہلکار تھا۔ سیکیورٹی والوں نے مجھ سے پوچھا کہ ''اس وقت کہیں کوئی شخص تو نظر نہیں آیا۔'' کیونکہ جس کمرے میں قائداعظم ٹہرے تھے اس سے ٹھک ٹھک کی آوازیں آرہی تھیں۔ یہ آواز ایک ردھم سے آئی۔ اور پھر وقفہ آجاتا وقفے کے بعد دوبارہ اس ردھم سے یہ آواز آتی چونکہ سرحد میں سرخ پوشوں کا زور تھا۔ سیکیورٹی والوں کو خدشہ ہوا کہ قاعداعظم پر کوئی حملہ نہ کیا جارہا ہو ان کے دروازے پر دستک دینے کی کسی کو جرات نہ تھی۔ چناچہ مجھے ایک روشندان میں سے جھانک کر قائداعظم کے بارے معلوم کرنے کا فرض سونپا گیا۔ یہ سارا کام انتہائی رازداری سے ہو