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An Introduction to ISLAMIC IDEOLOGY

(For C.S.S, S.P.S.C, P.C.S, Income - Tax
& Banking Competitive Examinations)

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Revised Edition

Preface to the Fifth Edition

A new Chapter entitled 'Ideological Determination of Pakistan' has been added to the book, in consonance with the new syllabi of Islamic Ideology introduced in 1977.

The author is very much thankful to the Chairman and Members of the Board of Studies of Islamic Learning for very kindly recommending this book to be studied by the students offering Islamic Ideology.

14th August, 1977.

ANWAR HASHMI

Preface to the Fourth Edition

I feel great pleasure in presenting to my readers, the revised and enlarged edition of 'An Introduction to Islamic Ideology'. Sufficient reading material has been added and ample references from the Holy Quran and Hadith have been quoted. Thus the book has now become very comprehensive and more authentic than before.

21st February, 1976

ANWAR HASHMI

Preface to the Third Edition

This edition of the Book has been considerably enlarged and revised according to the New Syllabus of Islamic Ideology, introduced by the University of Karachi in September, 1966.

I am thankful to my friends, Prof. Iyer who took pains to write some pages on 'Hinduism' for this book and Prof. Mazahir Husain who very kindly corrected the manuscript.

17th November, 1967.

ANWAR HASHMI

Preface to the Second Edition

The present edition of this book has been considerably enlarged and I am sure the students would be greatly benefited. I am thankful to all who provided an opportunity to present the Second Edition so soon.

August 14, 1965

ANWAR HASHMI

Preface to the First Edition

'Islamic Culture', 'Islamic History' and 'Islamic Studies' have become the subjects of great importance and Pakistan being a State where is Muslim majority, it is our duty to study these subjects and disseminate knowledge contained therein.


The University of Karachi, with Dr. Ishtiaq Husain Qureshi as its Vice-Chancellor, has introduced 'Islamic Ideology' as a compulsory subject for the students of B.A., B.Sc. and B.Com. Classes.

This little book 'An Introduction to Islamic Ideology' has been written to provide for basic discussions as required by the syllabus prescribed for the subject.

March 23, 1963

ANWAR HASHMI

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DEDICATED

To

The Loving Memory

of my

Maternal Uncle

LATE SAYEED AHMED

Who had decided to serve the cause of education

but God gave him His nearness much earlier

— **Anwar Hashmi**

In the name of Allah, the Merciful, the Beneficent

"Read in the name of thy Lord, Who created.
He created man from a clot. Read, and thy
Lord is most Honourable, Who taught man what
he knew not." (Al-Quran 96 : 1-5)

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Contents

<i>Chapters</i>	<i>Page</i>
Preface to the Fourth Edition	... 3
Preface to the Third Edition	... 3
Preface to the Second Edition	... 4
Preface to the First Edition	... 4
Dedication	... 5
I ISLAMIC IDEOLOGY	... 17
Basic Characteristics of Islamic Ideology, Islamic Ideology and other Ideologies	
II FUNDAMENTAL PROBLEMS OF HUMAN LIFE AND THEIR DIFFERENT SOLUTIONS	24
Fundamental Problems, Fundamental Problems and Science, Fundamental Problems and Philosophy, Fundamental Problems and Religion, Fundamental Problems and Knowledge, Fundamental Problems and Modern Civilisation, Fundamental Problems and Islam	

RELIGION AND ITS PLACE IN HUMAN

LIFE ... 33

Religion is the Natural Urge of Man, Religion is a Human Necessity, Religion is a Universal Truth, Necessity and Importance of Religion and its Place in Human Life, Importance of Religion Today

IV THE GREAT RELIGIONS OF THE WORLD .. 39

Evolution of Religions, Kinds of Religions : Revealed and Unrevealed Religions, Missionary and non-Missionary Religions, Racial and Geographical Religions. Religions where Born : Asia, Europe and Australia. Great Religions of the World : Judaism : Teachings of Judaism. Christianity : Teachings of Christianity, Later Developments—the Trinity, the Church, the Rituals, the Sects, Christians today. Hinduism : Transmigration of Soul. Buddhism : Fundamentals of Buddhism, Four Noble Truths, Eight-Fold Path, Budha's Conception of Religion, Nirvana, Law of Karma, Success of Buddhism, Causes of its Failure as a World Religion, Buddhism Today. Islam : Characteristics of

Islam, Teachings of Islam, Fundamental Beliefs of the Great Religions Compared : Conception of God, Conception of Prophecy, Worldly Life, the Hereafter, Family Life. Islam the only Workable Religion

V SECULAR IDEOLOGIES AS SUBSTITUTE FOR RELIGION ... 64

Atheism, Secularism, Materialism, Communism : Fundamental Principles of Communism, Islam vs. Communism, Capitalism, Socialism, Capitalism and Socialism

VI ISLAMIC PHILOSOPHY OF LIFE AND ISLAMIC BELIEFS ... 77

Why this Universe ? Its Creation and Purpose, Man and His Place in the Universe, Islamic Beliefs : Belief in God ; Allah the God of Islam, Existence of God, Unity of Allah (*Tawhid*), Belief in Prophets of God : Function and Necessity of Prophets, *Ismat* (Sinlessness) of Prophets, Hazrat Muhammad (Peace be upon him) : Proofs and Arguments, Distinction, Life of the Prophet (Peace be upon him), The

Farewell Pilgrimage, The Greatest Teacher of Humanity, Last of the Prophets, Prophethood in Revealed Religions, Belief in Life Hereafter, Belief in Books of God and Quran Majeed : Taurat, Zabur, Injil and Quran Majeed, Quran Majeed : Genuineness, The Greatness of Quran, Islamic Philosophy and Quran

VII ISLAMIC CONCEPT OF WORSHIP (IBADAT) ... 116

The Meaning of *Ibadat*, *Ibadaat* (Prayers) : *Namaz* (*Salaat* or Prayers) : What is Prayer ? Kinds of Prayer, Mode of Worship, *Azan*, Mosque, Importance of Prayer, Prayer—An Ancient Institution. *Roza* (*Saum* or Fasting) : Meaning of *Saum*, What is Fasting ? Significance of Fasting, Spiritual Usefulness of Fasting, Physical Usefulness of Fasting, Ethical Importance of Fasting. *Hajj* (Pilgrimage) : The Institution of *Hajj*—its History, Ceremonies, Importance of *Hajj*. *Zakat* (Charity) : The Institution of *Zakat*, Meaning of *Zakat*, Importance of *Zakat*, *Zakat* and Capital-Labour Problems

VIII ISLAMIC CODE OF LIFE (I)

... 134

Sources of Islamic *Shari'at* : *Shari'at* and its Pur-

pose, Sources of *Shari'at*, The Holy Quran : History of Collection and Compilation, Hadith or *Sunnah*, *Ijma*, *Qiyas*

IX ISLAMIC CODE OF LIFE (II)

... 145

Socio-Moral Code of Islam, Rewardable Qualities : Patience (*Sabr*), Piety (*Taqwa*), Unity (*Ittihad*), Brotherhood (*Akhuwat*), Equality (*Musawat*), Justice, Kindness and Pardon (*Adl*, *Ihsan* and *Ifow*), Toleration (*Rawadari*), Social Service (*Khidmat-e-Khalq*), Quest for Knowledge (*Talab-e-Ilm*), Truthfulness (*Sidq*), Trustworthiness (*Amanat*), Reliance on God (*Tawakkul*). Punishable Qualities : Greed (*Hirs*), Back-biting (*Ghibat*), Oppression or Tyranny (*Zulm*), Prodigality (*Israf*), Miserliness (*Bukhl*), Falsehood (*Kizb*), Lie (*Daroghgoi*). Islamic Social System : Social Institutions, The Family, Rights and Duties : *Shari'at*, Rights of Allah, Personal Rights, Rights of Parents, Rights of Children, Rights of Husband and Wife. Rights of Neighbours, Rights of Relatives. Rights of State *vis-a-vis* Citizens, Rights of Creatures other than Man, Position of Woman in Islam, The *Purdah* System.

<i>Chapters</i>	<i>Page</i>
X EDUCATIONAL SYSTEM OF ISLAM	... 185
<p>Objects and Importance of Education in Islam, Role of <i>Maktabas</i>, Role of Mosques</p>	
XI ECONOMIC SYSTEM OF ISLAM	... 192
<p>Objective of Economic System, Salient Features of Economic System, The Problem of Owner- ship, Hoarding and Accumulation of Wealth, Land and Islam, Industry and Islam, The Problem of Labour, Trade and Islam, Problem of Interest. <i>Zakat</i> and Islam.</p>	
XII POLITICAL SYSTEM OF ISLAM	... 206
<p>Islamic Concept of Nationalism, Shortcomings of other Conceptions, Islamic State : What is an Islamic State ? Characteristics of Islamic State, Basic Principles of Islamic State, Duties and Functions of an Islamic State, Salient Features of an Islamic State. Rights and Duties of Citizens in Islamic State</p>	
XIII UMMAT-E-MUSLIMAH	... 221
<p><i>Ummah</i>, The <i>Ummats</i>, The <i>Ummat</i> of Muham-</p>	

<i>Chapters</i>	<i>Page</i>
<p>mad (Peace be upon him), God's Promise to Followers of Muhammad (Peace be upon him), Why Unity in Muslims ? Objects and Responsi- bilities of <i>Ummat-e-Muslimah</i>, <i>Shahadat</i>, <i>Jihad</i> : Kinds of <i>Jihad</i>. <i>Jihad</i> Necessary for Establishment of <i>Din</i>.</p>	
XIV IDEOLOGICAL DETERMINATION OF PAKISTAN	... 231
BIBLIOGRAPHY	... 239

Chapter I

ISLAMIC IDEOLOGY

Before actually defining, what Islamic Ideology is, this is absolutely necessary to define and understand the term *Ideology* itself. Ideology or 'views of life,' is a term used to denote the principles, beliefs, ideas, opinions and ways of thinking and also of action of an individual or group. By this is meant a theoretical description of the general programme or line of action of any civic, political or social movement. In other words the word Ideology signifies the thoughtful foundations of any movement or system and a civic, political and social programme or line of action derived out of it.

This definition of Ideology can also be applied to Islamic Ideology. When we use the term Islamic Ideology, we mean the way of thought and the civic line of action which is approved of and recommended by Islam. It is characteristic of an ideology that it establishes a relationship between one aspect of life and another ; it guides those aspects and presents a complete code of life. This characteristic is also present in Islamic Ideology. It guides all aspects of life in the light of its system of thought ; it brings all aspects of life nearer to one another so much so that they become a unity. Due to a common system of thinking a complete code of thought and action is constituted, and this complete code is responsible for creating harmony among the various aspects of life.

Islamic Ideology presents a complete code of life. The teachings of Islam throw light upon the fundamental problems of human life and provide satisfactory answer to the questions which arise in this connection, viz, what is this universe ? Who is its creator ? What is the place of human

beings in the universe? What is the relationship between Man and the Creator? What is the purpose of life? By providing a suitable solution to all these problems, Islam gives to man a true perspective of the universe as well as human life; at the same time Islamic beliefs tell him the realities of life.

Islam, not only tells us about the nature of the universe, human life and its realities, but also presents as stated earlier, a complete code of life. It shows such a straight path which has not the slightest wedges, which is free from excess and is characterised by harmony and balance; it is a combination of kind and just. The basic characteristics of Islamic Ideology are simplicity, explicitness, and highly realistic attitude towards problems, leaning neither towards excessive optimism nor excessive pessimism and enjoining moderation and balance of mind in all things. It gives what a man requires to live in this world and to prepare himself for the hereafter. Islamic Ideology considers the social, political and economic aspects of life in consonance with the spiritual and moral ends as preached by Islam. It advocates and insists upon both individual reform and self-discipline through belief in God, and the Hereafter, as well as social, political and economic reforms because, according to Islam, the spiritual and material aspects of life are interdependent, and if any one of the two is neglected, the whole object of life will be doomed. Islamic Ideology sees life as a whole and treats it as an indivisible unity, not to be broken into fragments.

The line of thought and action as enjoined upon by Islam is a sufficient guide of man in shaping his individual and social life. The beliefs and the line of action prescribed by Islam, when put in one may be termed as Islamic Ideology.

Basic Characteristics of Islamic Ideology :

If we examine the basic characteristics of Islamic Ideology at a glance, we would find at first sight that it presents a system of life based on revelation. It also presents a com-

plete code of life. In the presence of this code of life containing detailed rules and regulations about human life, there is not the slightest likelihood of being misled. This code of life guides man at all stages. It keeps him away from all excesses and enjoins moderation. Islamic Ideology helps in the reform of *Iman* (Faith) and *Nafs* (Self). As soon as Islam tells man of the realities of life through beliefs and gives him a true perspective of the universe and human life it also demands staunchness of faith and purity and reform of *Self*. Whatever laws and regulations Islam presents, its source is the Holy Quran and, therefore, there is no room for doubt regarding the tenets of Islamic Ideology. Islamic Ideology is based upon the principles of eternal truth. All the prophets, from the very beginning, have been preaching Islam and since Islam is a perfect religion as God Himself has declared, this is very clear now that Islamic Ideology which derives its soul and substance from Islam, is perfect, eternal and universal like Islam itself. Islamic Ideology is not simply a theoretical subject, it is also a full-fledged movement, reformatory and revolutionary in nature. The angle of thought and the line of action which it has given to man, is an open challenge to both Communism and Capitalism, the two very important "isms" of the present day, which claim that they have solved most of the problems of human life, but really speaking, they have not yet touched even the first step in this direction. It is beyond their scope to attempt a solution of the fundamental problems of human life altogether.

Islamic Ideology is a reformatory movement in the sense that its purpose is to establish good and stop evil. It is revolutionary in the sense that it can face the challenge of all secular ideologies of the modern times: it sums up in itself all the virtues of all these ideologies and is free from any one of the evils infesting them. Most of the secular ideologies have failed, the remaining ones are failing. Only Islam survives. It is found in the same position today as it was when Hazrat Muhammad (Peace be upon him) preached it in Arabia, it will

remain in the same condition till the Last Day. This is also true of Islamic Ideology.

The basic characteristics of Islamic Ideology can be summed up in the following manner :

(i) **Based on Divine Revelation** :—Islamic Ideology is based upon Divine Revelation (*Wahy*). God sent upon His prophets revelation (*Wahy*) and the prophets told the people about the commandments of God. Islamic Ideology is not a product of the minds of saints or religious leaders. Islamic Ideology is based on the verdict of the Holy Quran. God announced the finality of prophethood with Muhammad (Peace be upon him) and completion of faith (*deen-e-Islam*) and declared that Islam is the best of all religions. The whole Islamic Code of life and Islamic beliefs are based upon the teachings of Holy Quran and the Sunnah or the practices of the Holy Prophet.

(ii) **Complete Code of life** :—Islamic Ideology has a complete code of life with minutest details about life and living. Every department of human life whether it is social, cultural, political, economic or spiritual is guided by this detailed code and instructions therein. Since Islam is a complete faith, as announced by God Himself, its code of life is also perfect. Islam is a faith (*deen*) and is a complete faith (*deen-i-kamil*). The universe is not accidental. It has got its Creator (God) Who has made man in His own image. He has appointed him His vicegerent (*Khalifah*) on this earth and has arranged for his physical, material, mental, moral and spiritual needs.

(iii) **Middle path** :—Prophet Muhammad (Peace be upon him) said "Midway in every action is the best of all." This denotes the importance of middle path in the Islamic code of life. Islamic Ideology clearly demarcates the domain of spiritual and material values of life and thus allows no excesses in any department or aspect of life. Islam is a combination of kind and just.

(iv) **Socio-Moral Code** :—Islamic Ideology outlines the

status of man in the family, family life itself, the status of women in society, the institution of education and the role of the maktabs. It throws light upon the moral aspects of social life, equality, brotherhood, justice, kindness, fear of God, unity, social service and approbation.

(v) **Faith (Iman) the Central point** :—Faith is the central point in the Islamic Ideology. Without belief in God, His Prophets, Books, Angels and the Hereafter no one can claim to be a Muslim. It is the strength of this faith that really makes a person Muslim in thought as well as action.

(vi) **No Asceticism or Monasticism** :—Islamic Ideology has no room for an ascetic or a monastic life. It says definitely : "No asceticism in Islam" (لا رهبانية في الإسلام). Islam prizes many worldly actions. Hadith says that those who work hard for the parents serve God ; those who work for their children serve God.

(vii) **Free from all doubts and superstitions** :—Islamic Ideology is free from all doubts and superstitions. The path of guidance is a written law. There is the Holy Quran and the Sunnah and those who catch it can never be misled. There is nothing doubtful about it. When one has firm faith in God, he can never be superstitious, because superstitions give way to sharing His authority (*shirk*).

(viii) **An Ideal Economic System** :—Islamic Ideology also gives an ideal economic system. Islam prohibits interest and ordains charity (*Zakat*). Neither it allows miserliness, nor extravagance. Income through illicit sources is not allowed. It is considered as *haram*. Islam also lays down definite laws of inheritance of property.

(ix) **Universal and permanent Principles** :—The principles of Islamic Ideology have proven universally true and permanent. They have undergone no change since their inception. They have been so enacted that adhere to the changing conditions.

(x) **Emphasis upon Knowledge** :—Islamic Ideology emphasises upon inculcation of knowledge. Prophet Muhammad (Peace be upon him) said that "It is the duty of every Muslim to seek knowledge". He also said "Seek knowledge (*Ilm*) even if it be found in China".

(xi) **Approbation** :—It is the peculiar characteristic of Islamic Ideology that it emphasises upon Approbation (*Rawadari*) to non-Muslims (*Zimmis*). No other religious ideology emphatically speaks about approbation.

(xii) **Islamic Ideology—a Movement** :—Islamic Ideology is not only a set of beliefs and principles but the spirit it has inculcated in its believers and the forces that it has let loose are responsible for stopping every evil and promoting every good. In this meaning it is a movement.

Islamic Ideology and Other Ideologies

Islamic Ideology is quite different from all other ideologies. None of them has got a complete code of life which includes social, political, economic, moral and religious aspects. Islam has all these. The socio-moral code in Islam is something which all the other ideologies awfully lack in. It is this code of morality in Islam that makes man a human being in the true sense of the word.

It is by following this path, that a human being can claim to be most superior in the whole of creation (*ashraful makhluqat*).

The other ideologies if they are religious in character, their main drawback is the incomplete nature of the codes of life which they present. They also do not provide for a satisfactory solution to the fundamental problems of human life; their source of knowledge is also not very much reliable and they cannot stand comparison to source of knowledge in Islam namely *Wahy* (Revelation). As far as the secular ideologies are concerned, what to speak of them; there the conception of God is absent and thus their philosophy is devoid of that

inner light which guides man on to the right path. Who can dare go in the utter darkness of these ideologies? Unfortunately if somebody happens to find himself in it and manages to come out of it, he will tell us the folly of the secular ideologies.

To sum up, Islamic Ideology is an ideal and complete philosophy of life which solves all the fundamental problems of human life; it shows man the right path, gives him a true vision, and helps to shape his life on moderate lines through a complete code of life, it has at its disposal. Islamic Ideology is based on revelation which is the most reliable source of knowledge. It is not based on unreliable senses (*Hawas*), or the imperfect reason (*Aql*). In this way, too, Islamic Ideology is superior to all other secular and religious ideologies.

In the light of this discussion, we shall now study, in the following chapters the various aspects of Islamic Ideology.

spiritual life and its purpose? How can he get peace and prosperity? How can he attain perfection?

No doubt, man has tried his level best to answer these questions besetting human mind but these individual or group answers have not brought an end to the problem but enlarged the scope of the problem. Innumerable theories of life and living have come into vogue but in spite of these philosophies of life man has not stopped searching new goals of peace and prosperity. It seems that he is always unsatisfied. Let us see the various arguments coming from various individuals and groups to solve the fundamental problems of human life and to answer questions related thereto.

Fundamental Problems and Science

Scientific Viewpoint argues that science has solved all human problems. No doubt that the claim of science to provide for amenities and luxuries of life is hundred percent genuine still one will not be full of hope after analysing the tenets of this viewpoint.

The scope of science is limited to experiment, research and observation and therefore it may be concluded that the foundation of science is laid on sense perception and it discusses all the things through observation, experimentation and research based upon sense perception. Science has got nothing to do with those things which do not come under the jurisdiction of sense (and many things are there of this kind). Therefore it is only a part of life which can be felt through the senses (that science takes into consideration). Science has made researches in medicine and medical science. It has studied human anatomy very carefully. It can cure diseases; it can point out the various defects in the body and also remove them to a great extent; it has invented wonderful labour saving devices—the automatic machines; it has duplicated by unprecedented speed the articles providing for a luxurious living. And it is vigorously striving for sending men and animals round the orbit.

Chapter II

FUNDAMENTAL PROBLEMS OF HUMAN LIFE AND THEIR DIFFERENT SOLUTIONS

This is a known fact that there are many characteristics of human life. One of those characteristics is: human life is not the like what it actually appears. Though it appears to be quite simple and clear from its outward disposition yet it is not possible for man to determine its true nature. Its paths are many but they must be emanating from one source and therefore it is absolutely necessary that the Great Source of all life and living be sought.

Fundamental Problems

The child begins weeping at birth, then takes his fingers to his mouth because all this is included in his instinctive behaviour. The child when he develops and gets mature, begins to take note of all big and small things in this world and is confronted with so many problems. He begins to search out solutions of such problems but they are innumerable. There are hundreds of questions which come to the mind and before receiving their answers human mind can never be satisfied. And these questions are natural e.g., How this Universe began? What will be its end? Who is its Creator? What is the purpose of Creation? What is the purpose of creation of Man? How the personality of Man has been composed? Who is the Creator of Man? What is the relationship between the Creator and Creation? What is the place of Man in this Universe? How can Man successfully attain his true place? How should he be related to society? Will he get everything from this material world? Or he needs something else? What is

But Science has never touched the questions relating to the human soul. It has touched his body which is almost 50 per cent and has left untouched the better half i.e. the Soul. Never has Science explained the purpose of Creation, creation of Man, and the condition after life. Science has never told as to how and when the journey of life will be done—here in this world or in some other world even after physical death. Science has failed to determine the relation between God and Man. Though it has hundreds of achievements and prospects yet it has got no explanation as regards the purpose of creation of man. Science fails to explain the purpose of human life. Was it the invention of machines? Or Surgery? Or Anatomy? Or Art or Something else? No, definitely no.

And then take up the history of scientific development, the study of which reveals that principles and practices in Science have always been undergoing a vigorous change and none of them has proved to be of permanent nature. Therefore such principles and practices which have the qualities of the shifting sand-hills, can prove no satisfactory solution of the fundamental problems of human life. Unsatisfied with the scientific viewpoint, let us search the solution elsewhere.

Fundamental Problems and Philosophy

Philosophical Viewpoint has argued subjects like 'Who is the Creator of the Universe?' What is the purpose of this universe? How the purpose can be attained upon? etc. The question, as to how the universe came into existence has been answered by the Greek philosopher Democritus of the Atomist School of thought. According to Democritus some indivisible particles which were revolving into space, their sudden clash resulted into the creation of this universe. Socrates and Plato recognised the existence of an old 'Being' i.e. Aristotle declared that mixing up of Soul and matter resulted into the creation of this universe. Schopenhaur and Kant declared 'determination' and 'ideas' as Creator, respectively. In this way the truth is lost in the oblivion and numerous complications

arise as to the genuineness of the various arguments. And even then the question as to who is the Creator and how the universe was created, remains unsettled.

According to Democritus, universe was a result of sudden clash of particles and therefore there is no question of purpose (because universe came into being accidentally) as there is a fire, the smoke must be and smoke has no purpose, therefore universe came into existence without any definite purpose. No other philosopher, touched this particular question except Democritus.

But the common mind knows it well that every thing has a purpose and without a purpose nothing exists, whether it be a Railway Engine, a Motor Car, a Man or the Universe.

According to Darwin, evolution is the foundation of everything. And by simply saying that natural evolution is responsible for the development of everything, he produces hundreds of questions in the human mind, the answer to which even he could not give. According to 'Darwinian Theory' (Darwin believes in 'Materialism') non-living objects come first, then plants, animals, followed by Man. While treating this development, when one reaches the stage of animals, is perturbed by the complexity of situation. As matter is the thing that constitutes the universe and matter by itself is blind, how the animals got light in their eyes? Everything in this universe, should have been blind. In the same way when one reaches the stage of Man, is again put to trouble on account of the fact that matter has no values whereas Man has values and can think and also reason. How matter then can prove to be the original substance? What next after the stage of man, when evolution goes on for ever?

Aristotle, Voltaire and Schopenhaur, everyone has said that let bye-gone be by-gones. According to Voltaire, all our attempts will fail to reform this world whereas Schopenhaur says that to go into search of the solution of the fundamental problems of man, is just making a fun of these problems.

The above mentioned views have given birth to many other views. One such view has been given by 'Zeno' of the Stoic School of thought, the other by Epicurus of the Epicurean School of thought, and the third by 'Carneades'. Zeno says that the highest duty of man lies in leaving one self to one's fate, i.e. to accept defeat willingly. According to Epicurus, it is impossible to willingly accept defeat therefore it must be totally forgotten in pleasure. Carneades declares that there is no firm truth and therefore only an outward description of everything can be given. Neither the purpose of life is known nor its goal and if man leaves to think about truth, right, wrong etc., then surely he can get peace and happiness.

Hegel and Schopenhaur have also expressed their individual views to no satisfaction of common mind. Plato has declared the government of philosophers over the general people as the solution of the over all problems of human beings. Karl Marx has given economic forces the same importance as government of philosophers emphasised upon by Plato. But Voltaire has declared the notion of peoples' government as absolutely wrong and Spinoza has declared economic equality as impracticable.

This brief discussion is sufficient to conclude that the views of philosophers are full of divergent forces and therefore it is not possible to accept their guidance in searching truth. Thus philosophy fails in its mission to solve the fundamental problems of human life. The views of philosopher-cum-historian Willdurant regarding philosophy are quite acceptable when he says that philosophy is something 'deceptive interpretation' of the unknown and the imperfect known.

Fundamental Problems and Religion

'Religion is the only alternative now left. And it has been proved by the vote of majority that religion provides for a solution of the fundamental problems of human life. Religion has recognised the place of man in this universe, purpose of this

creation ; it has fixed his rights and duties, it has appointed his path of action, by going on which one can successfully seek the pleasure of the Creator (God), and thus get deliverance and reward on the day of Judgement.

Religion has provided for a code of life—both worldly and spiritual and thus considered the physical as well as spiritual aspects of human life.

Religion has also emphasised upon knowledge—received by the Prophets through '*Wahy*'—which helps man in realisation of the true nature of the universe, the relation between himself and the Creator, rights and duties etc.

Religion has also saved human beings from being misguided by the scientists and philosophers, and put them on the desirable path, approved by God.

The scope of the fundamental problems of human life being very large, it can be safely concluded that nothing but religion can solve the fundamental problems of human life.

Fundamental Problems and Knowledge

It is through knowledge that human problems can be solved. The following are the four sources of knowledge :

- (a) Science.
- (b) Philosophy.
- (c) Meditation.
- (d) Divine Revelation.

Science takes the senses (*Hawas*) such as sight, hearing, touch and taste etc., as its guide. No doubt, that it is these senses, which help us in all our day to day experiments and thus are a great source of knowledge but the senses can not go beyond the limits of sense perception. It is only things that can be perceived through the senses that science deals with. And those things which are beyond the scope of the senses are therefore beyond the scope of science. With this limitation it is impossible for science to solve fundamental problems of human life which are metaphysical in nature.

Reason (Aql) is another source of human knowledge. It is on the basis of reason that philosophy has been established. It is on the basis of this reasoning faculty that human beings can be distinguished from the brutes, but this also takes the help of the senses. Without sense perception mind or reason can not move a step forward. Though it is not possible for the mind to know anything beyond the senses, yet many philosophers tried their best to find a solution of the fundamental problems of human life and miserably failed in their venture.

Meditation (Wajdan) was sometimes considered a third source of knowledge. It was believed that fundamental problems can be solved through renunciation, purification of soul and purging away worldly desires and sitting calmly and meditation. But nothing meaningful has come out as yet of this experiment also. The main cause of its failure is that spiritual power upon which meditation was based is also not free from sense perception.

Divine Revelation or *Wahy* is that source of knowledge through which God sent message or bestowed knowledge upon His Prophets. In an astonishing manner the prophet was bestowed upon with this knowledge. There is no sense perception and no human reasoning at its back. This knowledge is therefore stronger and more reliable than one attained through sense perception.

And since Religion is based on Divine Revelation or *Wahy*, as in case of Islam, and as *Wahy* is the most reliable source of knowledge and Islam the most perfect religion, there is no doubt in saying now that religion only can provide for the solution of the fundamental problems of human life.

Fundamental Problems and Modern Civilisation

By modern civilisation, is generally meant, the material culture of civilisation based on sense perception or reason. The most typical example of such culture is Western culture of the present day or the European civilisation. The Western world designates its material civilisation as scientific and ultra-modern

civilisation. Its basis is observation, experimentation and sense perception. But since the senses perceive only those things which are physical and worldly, they prove helpless as far as the question of the solution of the fundamental problems of human life is concerned. Once the senses fail in perceiving the spiritual and the metaphysical, they can in no way solve the fundamental problems of human life. Since senses provide for the basis of material civilisation, how can it be possible that these may help modern civilisation to solve fundamental problems.

The culture based upon sense perception and promotion of material values is the chief characteristic of modern civilisation whereas central values are the things desired for the solution of the fundamental problems. The importance of life-hereafter carries no meaning with this civilisation. It is purely a materialistic civilisation. It has a carefree attitude about the hereafter and thus makes man more proud and arrogant, and sometimes it touches extremes, when the existence of God is denied. The Materialists, Secularists and Communists do not believe in the existence of God and the Atheists openly deny the existence of God. The modern civilisation thus stands for the promotion of material culture and consequently there is negation of spiritual values. In the absence of spiritual values modern civilisation can not solve fundamental problems of human life. Since the fundamental problems of human life are metaphysical in nature, these can not be properly understood in the absence of spiritual values. Therefore modern civilisation which is devoid of spiritual values fails to achieve spiritual ends.

The world now requires such an ideology which can remove hatred, malice, feeling of separation, naked nationalism and selfishness from our minds and such an ideology can never be a material ideology. It can only be a religious ideology and the most complete religious ideology which combines in itself both the material and spiritual values, is Islamic Ideology. Therefore it is Islamic Ideology and civilisation based on this ideology that can solve fundamental problems of human life.

Fundamental Problems and Islam

Islam is a perfect religion (*al din al Kamil*). It has put forth solutions to all the fundamental problems of human life.

Islamic philosophy of life is also perfect. It describes the purpose of the creation of the Universe. This purpose has been explained as an attempt to know God. The place of man in the cosmos has also been fixed. The human being is the most important of God's creation. Every other thing in this world has been created for man but man himself has been reserved for the adoration of God Himself. God gave such an important status to man that as soon as he perfected the first human body He ordered His angels to bow down before that body. God created man in His shape. He also declared that man is His vicegerent (*Khalifah*) on this earth.

Islam has also emphasised upon knowledge received through '*Wahy*' by Prophets especially Hazrat Muhammad (Peace be upon him). Islam has clearly laid down the conception of God, His Unity, conception of Prophets, their necessity, belief in the Hereafter and the Last Day.

The Book (*Quran-i-Majeed*) is the most complete of all revealed books. It is a complete code. It is all in all light and whosoever seeks guidance from it, must find it here. This Book shows the right path.

Islam has also laid down its system of prayer—*namaz roza, zakat and hajj*. It has also laid down a socio-moral code describing rights and duties, social relationships, family life and moral behaviour.

Thus, keeping in view, the basic problems of human life, we find the teachings of Islam, offering the most complete solution of these problems.

Let us now examine Religion and Religions of the world and their place in human life in the following chapters.

Chapter III

RELIGION AND ITS PLACE IN HUMAN LIFE

'*Mazhab*' or 'Religion' means in the Dictionary 'a path a way' etc., but in conventional meaning it stands for "a path fixed or appointed by God", "a way of life prepared by God for the benefit of human beings". Religion is a part of human nature and human beings cannot live without it happily and peacefully. The absence of religion in a human-being can be described as lack of humanity in him.

Religion is the Natural Urge of Man

Religion is something what human nature demands. It is said that there are three basic human needs: food, clothing and shelter. These are physical needs. Beyond these are spiritual needs as well which science and philosophy fail to satisfy. As the human stomach requires food; cold and heat require the necessity of clothes; family life requires a home to live in, so the human mind also requires certain things and one of such things is the consolation from the questions which beset human mind. The human soul remains unsatisfied therefore restive till a satisfactory answer to the important questions is received. Religion fulfils the spiritual requirements of man by providing for suitable answer to the fundamental human problems.

Religion is a Human Necessity

Religion is "a path fixed or appointed by God". Those who believe in the existence of God, develop the qualities of brotherhood, unity, love, discipline, equality, kindness and justice. Man by nature requires some help and guidance

perhaps, on account of lack of self-confidence after putting reliance in God he is confident of his might. Thus religion provides for the requirements of human nature and solves his fundamental problems. It also helps balancing human nature. Religion is the sum total of the mental attainments of the prophets (or is the summation of the knowledge of research of a great man) and therefore helps escaping the ills which may adversely affect human behaviour. Religion presents a complete code of human life. Thus we can say that religion is not only a necessity but also what human nature demands.

Religion is a Universal Truth

Religion is also a universal truth. In all the periods of history (ages), in all the countries, people of different races and colours, have accepted the guidance of religion, realising its importance first, in the same way as they have treated food, clothing and shelter to be basic necessities. The principles of science have undergone a change, the philosophical views have been changing and the values have also witnessed fluctuation but the importance of religion has never diminished and has been ever-increasing. This proves that religion is more than half of the man's life and if it is to be leniently judged, then it is half of it. There are three basic needs, as mentioned above, which fulfil physical requirements of man but religion alone fulfils the spiritual requirements of man and therefore occupies a far important position in the basic human needs.

Necessity and Importance of Religion and its Place in Human Life

When it is proved that religion is the natural urge of man, when it is proved that religion is a human necessity, when religion has ever been a part of human life since the creation of this universe, it is quite clear that man needs religion in the same way as he requires food to feed himself or clothes to clothe himself. The human soul can

not be lived without religion. The fundamental problems of human life, which are metaphysical in character, can not be solved by any other means except religion. Perception, reason and meditation, all the devices have also failed to solve the fundamental problems of human life. It is before that most of the people of this world believe in one or the other religion. The number of such people who are atheists or who do not believe in any religion is so small that it is not worth considering. When we notice that the Western philosophers have complained of the unsatisfactory nature of the secular ideologies, when we find that the secularists and materialists have changed their minds and joined one or the other religion, it is a clear proof of the might of religion and the super force that it enjoys in comparison to secular ideologies. The force of religion is eternal. From Adam to this day, religion survives. This proves the stable character of religion and this stability has come to religion on account of its various characteristics which satisfy those human needs which are spiritual in character.

Religion imparts a peculiar angle of thought and life and therefore any body accepting a religion is improvised with this body of thought and action. This helps him to formulate his system of life, and to harmonise various departments of life.

Religion on the one hand, tells ways and means to seek the goodwill of God and thus secure His nearness, on the other hand, it helps in the establishment of a balanced society. Religion instructs in shaping human life in this world as well as in the Hereafter. Religion is that source whencefrom emanates morality. Morality, until and unless is backed by religion, has no force. It is religion which instructs man to keep away from evil path and to walk on a straight, upright, just and good path. The rise and fall of nations, is also a great deal dependent upon the religious spirit a nation imbibes.

The secular ideologies inspite of their best efforts have miserably failed to gain their hold on humanity. They are not permanent in nature, and if their nature is analysed, these stand for the division of life and not for the unity of life. Religion stands for the unity of life.

Toynbee, a philosopher-historian of the modern times, opines that religion only can secure you your emancipation in this atomic age wherein every attempt is being made to divide life into departments instead of uniting these departments into a whole. He further says that every human attempt to solve fundamental problems of life through materialistic solutions has failed and all the false promises of secular philosophies have been exposed. The human ills can not be cured, in the absence of God. The greatest need of the present day is the promotion of faith in an Omnipotent God.

Another critic expresses his opinion thus: "If amity and peace among nations is to be promoted it is must that religion be the binding force between one nation and the other."

The necessity and importance of religion can be summed up in the following manner:—

(1) Religion is the natural age of man. Man has to satisfy his body as well as his soul. It is religion which satisfies his soul. It is through religion that his fundamental problems are solved and he gets consolation.

(2) In hours of grief, man gets consolation from religion. There are rewards in the other world for those aggrieved in this world. Man believes that justice must be done and evil will not triumph. Autumn must be followed by spring. Hope springs eternal. And this ray of hope comes from religion. In case of an atheist, if he suffers miserably, he may commit suicide, and there is no other course left for him. He has no God to depend upon and therefore no conception of patience (*Sabr*).

Religion tells man as to what is his position in the universe. Islam tells us that all the objects of this nature have been created for man. Man is the superior creature in this Universe. Man does not have any need to worship animals, plants, birds and other objects of nature. All objects are meant to serve him. Man should not degrade himself by bowing down before them.

(4) Religion also tells man that when he returns back to his Master he will have to give account of his deeds. The fear of punishment stops him from committing excesses in this world. He refrains from crimes, sins and immoral actions which cause displeasure of God. And thus religion stands for peace, tolerance, amity, goodwill etc. It is the ethics of religion which makes the society worth living. In the absence of this ethics, there would be lawlessness.

(5) Religion brings loftiness of character and people with lofty character constitute a noble society worth living for the human beings. According to Allama Iqbal, "it is religion which has always given human beings loftiness of character and has been responsible for remodelling the society."

(6) Religion helps man in balancing the worldly and the other-worldly. Islam preaches a philosophy of golden mean, neither too much worldly nor too much otherworldly. One has to work hard for his livelihood and at the same time has to go to prayers.

(7) Religion prescribes a complete code of human life and therefore one can go on this path without fear and will not falter. For the organisation and consolidation of human life, religion is a necessity.

Importance of Religion Today

In the world of today where atoms and space are the most discussed subjects, still, according to Toynbee's 'reli-

gion proves to be the greatest force, the reliqu and the redeemer of mankind. Today when life may be divided into different departments, it is religion which in its level best to provide for a unifying force'.

With the scientific advance, the world is becoming and more materialistic. Many persons have tried to substitute for religions in the shape of Secularism, Materialism and Communism. They have condemned the religious dogmas. They have refuted the belief in life hereafter. regards the political condition of the world, it is always abortive. It appears every moment that a big catastrophe would come or a World War would begin.

There are people also busy preaching Atheism (i.e. God does not exist).

In the complexity of this situation religion seems to be the only hope of mankind. It is religion alone which can impress upon human beings the human virtues of kindness, brotherhood, unity, social service etc. The importance of religion also lies in the fact that it is a natural urge and therefore the human beings who may be for the time being loitering aimlessly must come back to the fold of religion in the end. Religion has also great potentialities and it can boldly face the challenge of Materialism and Communism. Islam is the most perfect religion so it can face the challenge in a still better way.

Chapter IV

THE GREAT RELIGIONS OF THE WORLD

Evolution of Religion

A brief study of the historical development of the great religions and religious beliefs of the world reveals that "idol-worship is the first stage in such a development when the life of man was very simple, his needs were few and could be satisfied, therefore, for them the conception and belief in a higher power was sufficient to give them solace and peace of mind. According to these early people the higher power was one which they possibly felt and visualised in the various walks of life", e.g., the importance of rains brought to them the conception of the rain-god, the importance of the sun and light brought the worship of the sun-god, so on and so forth. Gradually, this conception witnessed a change and appeared itself in the new garb of Shintoism, Taoism, Parent-worship, Confucianism, Buddhism and Hinduism. In other words, it may be said that the sum-total of the teachings of these religions was the improved shape of the old idol-worship, which came into this state after going through numerous changes and influences.

The third conception of religion was the 'Aryan' conception of religion, the greatest representative of which is Hinduism. Hinduism is an improvement upon early idol-worship, and in this religion, unlike other religions of the world, undue emphasis has been laid upon worship of "Aryan race". Thus "racialism" becomes its keynote and later on it develops into the much criticised catechism of the Hindus.

The fourth conception of religion, was purely revolu-

tionary and was based upon 'Wahy' (divine revelation) and 'Iham' (inspiration). Judaism, Christianity and Islam come under this head, and it will not be the least wrong to say that the conception of religion which started with Judaism and Christianity is much earlier with the religion of Adam (which was also Islam) and witnessed its completion at the hands of Muhammad (Peace be upon him) and appeared in the shape of Islam.

KINDS OF RELIGIONS

The religions may be classified into the following groups :

- (1) 'Revealed and unrevealed religions'.
- (2) 'Missionary and non-missionary religions'.
- (3) 'Racial and geographical religions'.

Revealed and Unrevealed Religions

Revealed religions are those which believe in God, His Prophets, and His Books, etc. ; Unrevealed religions are those which consider that their teachings and fundamental beliefs are not according to the instructions of God. Amongst the revealed religions Judaism, Christianity and Islam and amongst the unrevealed religions the rest are included. The revealed religions are primarily based upon belief in One God but unrevealed religions are not subject to this rule, to the extent that some of them do not accept the supremacy of God, (e.g. Buddhism). The chief source of revealed religions are the Books of God revealed upon His prophets wherein it is not necessary for the unrevealed religions to possess a Book. The teachings of the unrevealed religions are neither fixed nor clear, instead they are flexible and vague. The instructions imparted by the revealed religions mostly touch all the aspects of man's life ; social, moral, intellectual, political, economic and religious whereas the teachings of unrevealed religions emphasise upon something and leave many important matters concerning the life of man, e.g., Taoism is concerned more with the ascetic life and Confucianism with the worldly life, etc.

Missionary and Non-Missionary Religions :

Buddhism, Christianity and Islam have been described and classified as missionary religions but there are certain objections to it also, i.e., Buddhism and Christianity were not originally missionary religions and they became missionary in a later development and so almost all the religions of the world whether they were missionary and non-missionary have become missionary today.

Racial and Geographical Religions :

The religions have been divided according to the races and the soil. Judaism, Christianity and Islam belong to the Syrian group ; Hinduism, Jainism, Sikhism and Zoroastrianism belong to the Aryan group whereas Confucianism, Taoism, Shintoism and perhaps Buddhism belong to the 'Mongoloid' group.

RELIGIONS WHERE BORN ?

Asia

Hinduism, Jainism, Buddhism, Confucianism, Taoism, Judaism and Magianism, also Islam saw their light in Asia. The ancient Indo-Pakistan history helps us in knowing the foundation of Hinduism. Four Vedas - Rig Veda, Yajur Veda, Atharva Veda and Sama Veda - are Hindu religious scriptures, whom they also call as 'revealed' books. It was on account of certain defects and demerits in Hinduism that Jainism and Buddhism witnessed their success temporarily. Jainism practically disappeared after a while, but Buddhism which was established by Lord Gautama Budha, still survives partially in Indo-Pakistan, in Tibet, China, Japan, Korea, etc. Confucianism and Taoism appeared in China. In Arabia and adjoining territories first of all Palestine and Syria became centres of Judaism, later on of Christianity. Iran and Iraq became the centres of Magianism. As Christianity almost dismantled the fabric of Judaism, so did Islam dismantle the influence of Christianity, Judaism and Magianism. The centre of Judaism, Israel

even now survives in the shape of a black spot on the map of the world.

Europe and Australia

Practically no religion witnessed its appearance in Europe and Australia. Religious sects in Christianity definitely appeared on these soils but no religion. Christianity became very successful in these continents, on account of the fact that these continents had no cultural or spiritual heritage of their own.

When these religions were flourishing in one or the other place, Islam appeared as a great redeemer of mankind. The followers of Islam are found everywhere in the world today, and have their majority in Saudi Arabia, Iran, Syria, Iraq, Lebanon, Turkey, Egypt, Pakistan, Indonesia, Algeria, Afghanistan, Libya, Jordan, Kuwait, Malaysia, Morocco, Mali, Nigeria, Sudan, Tunisia, Yemen, Bangladesh, etc. One-sixth of Indian population is also the follower of Islam.

Great Religions of the World

Judaism, Christianity, Hinduism, Buddhism and Islam are amongst the great religions of the world, from the viewpoint of the number of their followers.

JUDAISM

The Jews believe in Judaism. They are racially Israelite, i.e., the descendents of Jacob, since Israel was the title of Jacob. "Israel" means the "servant of God". The Holy Quran has described the greatness of Israelites since they were entrusted by God the leadership of the whole world but their disobedience and evil doings brought their fall. Israelites inhabited Egypt in large numbers but became slaves to the ruling dynasties on account of their forgetting the fixed path.

Teachings of Judaism

Moses (Hazrat Musa) appeared as their redeemer

between 1000 and 1500 B.C. To him was given "Taurat" (the holy book of the Jews; Muslims also believe that the Book was revealed upon Moses) on Mount Sinai. The basic teachings of Judaism are known to us through the Ten Commandments of Moses, which are given in the following:

- (1) Not to accept any other person or thing worthy of prayer except God.
- (2) Not paint the picture of a living object and not to bow down before it.
- (3) To respect One God—the Omnipotent - and not to recite his name uselessly.
- (4) To respect the day of 'Sabath'.
- (5) Not to shed blood.
- (6) To respect the parents.
- (7) Not to commit adultery.
- (8) Not to commit theft.
- (9) Not to appear as a fraudulent witness against the neighbour.
- (10) Not view neighbour's house, wife, servant, maid servant, animals or any other thing with greedy eyes.

The fundamental beliefs of Judaism are:—

- (1) Belief in one God
- (2) Prayers should only be offered to God.
- (3) Belief in Prophets but consider Moses as the greatest of Prophets.
- (4) *Taurat* is the Holy book revealed upon Moses by God.
- (5) Israelites as the beloved and chosen of God.
- (6) Immortality of the soul.

The teachings, exhortations, prophecies and religious experiences of Hebrew peoples are contained in the books of the Old Testament. These are 39 in number. The first five books collectively called the Pentateuch are ascribed to Prophet Moses. The five books are Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

The Book of Genesis describes the story of creation and covenant of God with their chosen people, Israel (Israelites considered themselves chosen of God, but they had forgotten His Commandments).

Exodus describes the event of the liberation of Israel from Egyptian bondage through the wondrous acts and powers of God. This book also contains the famous Ten Commandments.

Leviticus contains the cultic and priestly laws : offer and sacrifices, priestly worship, purification laws, holiness code, commutation of vows and tithes. The book ends with the verse "These are the commandments which the Lord commanded Moses for the people of Israel on Mount Sinai".

Numbers gives a critical historical review of events after the exodus. The book also contains ritual and religious regulations and law of inheritance.

Deuteronomy deals with the historical background of *Bani Israel*. A code of laws has also been presented in this book. The laws are the central core and purport of the book of Deuteronomy. There is a wide variety of laws here ritual, criminal, social—but they are all set in sermonic style and are aimed at service of God.

Judaism Today

Today the centre of Judaism is Israel and the number of Jews in the world is approximately 11 millions.

CHRISTIANITY

Christianity took its beginning with Lord Jesus Christ. The religious book of the Christians which was revealed by God upon Lord Jesus Christ is known as 'Bible' (*Injil*).

Jesus Christ was born in the small village of Bethlehem of Palestine. Though his early life is not known to us, yet this we know that he studied Judaism in his early life. When Jesus Christ became thirty then revelation began to come upon him and since then he started the propagation of his faith. He delivered so many lectures. One of these is historically very important, in which he declared : "Blessed are they who are poor, because the kingdom of heaven is theirs. Blessed are they who are meek because they will inherit the earth. Blessed are they who are sorrowful because they will be satisfied. Blessed are the merciful upon whom mercy will

be
G Blessed are the pure at heart because they will see

When Jesus Christ reached Jerusalem to preach his teachings, the Jews became very glad but as soon as he preached his spiritual discourse, he was declared rebellious and according to Christian belief he was crucified (whereas according to Muslim belief he was called back to the heavens).

Teachings of Christianity

Jesus Christ, during his period of two to three years of preaching, emphasised upon Unity of God, Brotherhood, Love, Organisation, Morality etc. He denounced greed and wealth accumulated unrightfully.

Jesus Christ preached a system of ethics based on morality. He said that morality is the basis of religion. Jesus said, "Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Defraud not. Honour thy father and mother."

The spirit of the teachings of Jesus Christ has been very beautifully summed up in the following passage :

"The mutual attacks of state on state, the mutual usurpations of family upon family, the mutual robberies of man on man, the want of kindness on the part of the sovereign and of loyalty on the part of minister, the want of tenderness and filial duty between father and son—these and such as these are the injuries to the empire. And this has arisen from want of mutual love. If but that one virtue could be made universal, the princes loving one another would have no battlefields, the chief of families would attempt no usurpations ; man would commit no robberies, rulers and ministers would be gracious and loyal ; brothers would be harmonious and easily reconciled, men in general loving one another, the strong would not make prey of the weak ; the many would not plunder few ; the rich would not insult the poor ;

the noble would not be insolent to the mean and the deaf would not impose upon the simple." Jesus Christ gave the message of love and universal brotherhood.

Christianity, in its beginning was based upon the teachings of Jesus Christ but after his having gone, there were many additions and alterations in this faith.

Later developments

The Trinity :

One of the very important later developments in the Christian belief is trinity i.e., God appearing in three forms, God, the Father ; God, the son ; and God, the Holy Ghost. This belief is not to be found in early days of Christianity. Perhaps it was an addition made after the Council of Nicaea.

The Church

For half a century after the death of Christ there was little organisation, in the Christian Movement. The earliest converts saw no necessity for organisation, for they regarded their present world as only a temporary thing which would speedily end with the Second Coming of their Lord (Christ). But Christ did not appear, and the Christians gradually had to adjust themselves to the practical fact that since hundreds of years might elapse before the Second Coming it was essential to develop a definite church organisation.

The Rituals

The service of worship in the early churches was plain and simple consisting of prayer, the reading of the scriptures, hymns and preaching. Gradually, however, the service was transformed into beautiful and significant ceremonial. The simple commemoration of the last supper became a liturgical rite suffused with spiritual symbolism and central in the life of the church, the Mass. Baptism became an important sac-

purification. Other elements added to the rituals were the veneration of the saints, penance, and confession.

In the early period of Christianity, the believer worshipped God and sought salvation largely through his own efforts. Following the growth of church organization and the crystallization of its dogma, the Church now constituted the indispensable intermediary between God and man.

The Sects

Now Christianity is divided into many sects of whom the Roman Catholic and the Protestant, are the most important.

Holy Bible to-day :

The Bible of today which is to be found in the shape of Old Testament and New Testament, is quite different to *Injil* which was revealed upon Lord Jesus Christ. So many additions and alterations have been made and the real text is not to be found anywhere.

Christians today :

About thirty percent of the world population confesses this faith and the total number of Christians in the world is about 750 millions.

HINDUISM

Indisputably, the bedrock of the religious philosophy of Hindus is the Vedas—Rigveda, Yajurveda, Samaveda and Atharva Veda. The word *Veda* is derived from the Sanskrit word *vid* which means to know. Vedas teach essentially the immortality of the soul and that the universe by its very nature is subject to an infinite mass of changes. The *Vedanta** philosophy expressly lays bare that man is not encompassed by the narrow limits of the five senses and sense perceptions.

* Philosophy contained in Vedas as expounded by different schools of Hindu Philosophy.

The Vedas declare that the world (gross and the subtle or the macrocosm and the microcosm) is a mixture of independence of freedom and slavery, but through it all shines the soul independent, immortal, pure, perfect and holy. In the body the soul is reflected. The soul is God, and every human being has a perfect divinity within himself.

Transmigration of soul

It affirms that man's present and future are modified by the past, and that the present is but the effect of the past. The philosophy of the *transmigration of soul* in short, states that one comes into this life with the experience of another and the fortune or misfortune of this existence is the result of our actions in a former life, always becoming better, till at last the perfection is attained. According to this theory, as the attainment of perfection is the very evolutionary principle of transmigration, it becomes clear that the soul of God should be one and the same. Thus according to Vedanta philosophy religion means expansion and expansion means realisation and perception in the highest sense. "Man is to become divine, realising the divine more and more from day to day in an endless progress."

The Vedanta philosophy comprises the sum total of the philosophy of all Hindu sects that exist in India, namely dualistic, non-dualistic etc. The Vedas, on which Hindu philosophy is based, are divided mainly into two portions the *Karmakanda* and the *Janankanda*—the work portion and the knowledge portion. To the work portion belongs the famous hymns and the rituals or *Brahmanas*. Those books which treat of spiritual matters apart from ceremonials, are called *Upanishads*. They form even portion of *Brahmanas* or ritualistic writing.

All Vedantists agree upon three points: belief in God, in Vedas as revealed books and in *cycles*. The belief about the cycles is as follows:

"All matter through the universe is the outcome of one

primal matter called *Akasha* and all force is the outcome of one primal force known as *Prana*. *Prana* acting on *Akasha* is responsible for the creation of the universe. The evolution ceases after incalculable time and ineolution starts and everything resolves back through finer forms into original *Akasha* and *Prana*, and then a new cycle follows."

Hinduism Today

In the present day world, Hindus are to be found in large number, with their centre in India. Their total number is approximately 380 millions.

BUDHISM

Budhism appeared on the soil of India and the origin of this movement lay hidden in the complicated philosophy, undue ritualism and dominating Brahmanism of Hinduism. The evils which had crept in Hinduism provided a good opportunity for the progress of Buddhism in India.

The founder of this faith was Lord Gautam Budha who was originally a Prince (Sidhartha was his name) and after he felt the pangs of this world he decided to throw away the royal throne and the crown. He attained knowledge (*gīan*) and tried his best to reform this world through his knowledge.

Fundamentals of Buddhism

The basic concepts of Buddhism as expounded by Gautam Budha in his teachings are given below:

Four Noble Truths:

Budha preached 'Four Noble Truths,' which emphasised the fact that life was full of pain which could be removed only by removal of all desires.

(1) The first truth is the *existence of sorrow*. "All here is transient, sorrowful and full of pain".

(2) The second truth is the *cause of sorrow*. Desire is the cause of all evil and hence it must be removed. Says Budha :

"Senses and things perceived mingle and light
 Passions quick spark of fire :
 So Flameth Trishna, lust and thrust of things ;
 Earger ye cleave to shadows, dote on dreams :
 A false self in the midst ye plant, and make,
 A world around which seems"

(3) The third truth is *sorrows ceasing*. Sorrow can be ended only by elimination of desires. When sorrow ends there is perfect bliss. Life and death end "The dew-drop slips into the shining sea."

(4) The fourth truth is that there must be a way to attain bliss and end desires. That was through the noble *eight-fold path*.

Eight-Fold Path

Budha said : "Now, this O monks, is the noble truth of the way that leads to cessation of pain that is the noble Eight-Fold way : namely right views, right intention, right speech, right action, right living, right effort, right mindfulness, right concentration."

Budha clarified the principle of right living based on five moral rules :—

1. Let not one kill any living being.
2. Let not one speak falsely.
3. Let not one take what is not given to him.
4. Let not one drink intoxicating drink.
5. Let no one be unchaste.

According to Budha, "Let a man overcome anger by kindness, evil by good... victory breeds hatred, the conquered

is unhappy. Never in the world hatred ceases by hatred : hatred ceases by love".

Conception of Religion

Budha's conception of religion was purely ethical. He did not care for worship or rituals. He put all emphasis on conduct. Budha refused to express any opinion as to whether the world had a beginning or will have an end ; whether the soul is the same as the body or distinct from it. He regarded those questions "The jungle, the desert, the puppet-show, the writhing, the entanglement of speculation", and was not prepared to bother about them. Budha said that saintliness and contentment were to be found not in the knowledge of the Universe and God but in selfless and virtuous labour. Budha repudiated the caste-system and preached social equality. He said, "Tell them that the poor and the lowly, the rich and the high, are all one, and that all castes unite in this religion (Buddhism) as do the rivers in the sea."

Budha repudiated animism in every form. In Budha's philosophy there was no place for heaven, purgatory or hell. He said that soul is a myth ; life is a change ; the mind is a ghost.

Nirvana :

Budha did not explain clearly his conception of Nirvana. The Buddhist scriptures used the term as signifying a state of happiness, attainable in this life through the complete elimination of selfish desires, the liberation of individual from re-birth, the annihilation of the individual consciousness, the union of individual with God and a heaven of happiness after death. The cause and source of Nirvana is extinction of selfish desires. In the teachings of Budha, Nirvana seems to mean "the extinction of all individual desires and escape from re-birth."

Law of Karma :

The basis of the teachings of Budha is the Law of Karma

which is inexorable. No one can turn it aside or stay its operation. It knows not wrath or pardon. The actions are measured at a faultless balance.

Success of Buddhism :

"The religion of Budha started in one corner of Indo-Pakistan and spread not only in Indo-Pakistan but also made its way to Ceylon, Burma, Tibet, Java, Sumatra, Borneo, China, Japan, Siam and Central Asia." The phenomenal growth of Buddhism was due to many causes :

- (1) The first important cause was the simplicity of the teachings of Budha. Budha's philosophy of life was a simple code of conduct.
- (2) Buddhism did not believe in caste system. Equality was preached and practised. This attracted multitudes of Hindu untouchables to its folds.
- (3) So many defects had entered the fold of Hinduism.
- (4) In China there was no religion. When Buddhism appeared there, it was welcomed.
- (5) Personality of Budha and his vast travels were also responsible for the spread of Buddhism.
- (6) After Budha's death, rulers of Indo-Pakistan like Ashoka, Harsha and Kanishka worked hard for the spread of Buddhism in and outside Indo-Pakistan.
- (7) Buddhist monks and nuns preached Buddhism day and night so much so that it became a missionary faith and its rapid spread in the world can be traced back to this missionary zeal also.

Causes of its Failure as World Religion

The causes of the failure of Buddhism as a world religion are given below :-

(1) Very soon the monks and nuns who worked sometime with missionary zeal, involved themselves in mutual quarrels and jealousies. They started leading the life of pleasure and ease and therefore could not inspire any confidence and came to be looked down upon.

(2) In Indo-Pakistan, Brahmanical Hinduism was revived and reformed. This gave a set-back to Buddhism in Indo-Pakistan.

The Gupta rulers also patronised Hinduism.

(3) Intellectual activity amongst Buddhist folds had also ceased.

(4) Buddhist Sangha declined with the result that missionary work of Buddhism stopped.

(5) Buddhism later could not face the challenge of Islam because the philosophy of Buddhism did not have any clear cut idea about the existence of God and the hereafter.

(6) The general masses thought that there is something grossly missing in Buddhism and at least two things (a) Idea of God (b) Idea of Hereafter.

(7) Ritualism and image worship which Buddhism stopped earlier, entered its folds at a later date.

(8) Buddhist philosophy of Karma did not impress very much. There were so many complications about these problems and these riddles could not be solved.

Buddhist Sects

Buddhism, at a later date witnessed its division into two sects namely *Hinayana* and *Mahayana*. Idol-worship also entered Buddhist folds. Ritualism also started and Buddhists indulged in excesses. All this led to the unpopularity and decline of Buddhism in the homeland of its birth.

Budhism Today :

In the modern times, the Budhists number about 50 millions in the whole world and are to be found in China, Tibet, Japan, Ceylon, Vietnam, Korea, India and Pakistan.

ISLAM

"Islam is a religion of peace, as the term indicates ; it is a religion of culture as it has made learning obligatory for all its followers— men and women alike ; it is a religion of civilisation, as it essentially aims at liberating the world from the horror of barbarism and lifts up mankind from the depth of degradation. It is a dynamic religion, adapting itself to the environments and surroundings ; it is a progressive religion, always keeping in pace with the march of events, it is a rational religion, ever ready to reconcile the dogmas of faith with the dictates of reason. Last but not the least, Islam has placed all human beings on an equal footing and established the universal brotherhood of man, without distinction of caste and creed".

The chief mission of Islam is 'to bring about peace in the world by establishing a brotherhood of all the religions of the world, to gather together all the religious truths contained in the previous religions to correct their errors, and to sift the truth from the false, to preach the eternal virtues which had not before been preached on account of the special circumstances of any race or society in the early stage of its development, and last of all, to meet all the moral and spiritual requirements of ever advancing humanity".

Islam is commonly the name of the religion preached by Holy Prophet Muhammad (Peace be upon him) who was born in Mecca in 571 A.D. It is the last of the great religions of the world. It had remained the religion of the apostles before Prophet Muhammad (Peace be upon him) with whom it was perfected. Those who profess this faith are known as Muslims or *musalmans*. Their holy book is '*Quran Majeed*'.

The word 'Islam' means peace or complete submission. Technically, when applied to religion, Islam means achievement of peace with Allah and man, and complete resignation to Allah in thoughts, words, beliefs and deeds. Peace with Allah means complete submission to His will and peace with man means the doing of good to fellowmen. A Muslim who faithfully follows Islam, is in perfect peace in this world and shall be in the world hereafter. "Peace is therefore the essence of Islam, being the root from which it springs and the fruit, which it yields, and Islam is thus pre-eminently the religion of peace".

Characteristics of Islam

The prominent characteristics of this faith are discussed in the following :—

Islam is the Religion of Nature :

Islam is called the Religion of Nature as it has been framed after the very nature of human beings and the tenets and injunctions of Islam guide man to the strict observance of the laws of nature. In short, Islam has ordered nothing which goes against the very nature of man. Man cannot have any other religion, but that which is strictly observed by the various component elements of his body and nature. Islam is certainly such a religion.

Islam presents details of rights and duties :

Islam has presented in detail the rights and duties of man—as a servant of God, as a father, as son, as husband, as wife, as a relative, as a neighbour, as a citizen etc. No other religion of the world bears this characteristic.

Islam - a combination of kind and just :

Islamic injunctions are not as harsh as that of Moses, neither as lenient as that of Christ but are a combination of kind and just, harsh and lenient—a mid-way. This characteristic of Islam pleads for its being the religion of nature.

Islam a sum total of teachings of all prophets :

Islam was the religion of Adam, of Noah, of Moses and Jesus and was perfected with Hazrat Muhammad (Peace be upon him). Therefore it has the credit of having in itself the best of the teachings of all the prophets, and over and above all this, God Himself has declared Islam a perfect religion.

Teachings of Islam very instructive :

The teachings of Islam are embodied in Quran Majeed and Quran Majeed is all in all light which shows the straight path and one can never be misled if accepts the guidance of the Holy Quran. God has Himself said that the Book is full of valuable instructions and is a complete cure for all diseases.

Islam is a complete code of life :

Islam does not only deal with the religious aspects of human life, but with its social, political and economic aspects also. It gives what a man requires to live in this world and to prepare himself for the world hereafter. The greatness of Islam lies in the fact that while all other religions deal only with the spiritual aspects of human life, Islam gives a complete code of human life, spiritual as well as temporal.

Islam a Solution of Fundamental Problems :

Islam has answers to all the questions which have been perplexing the mind of man since ages. It explains the position of Creator, Man and Universe, and thus relieves man from a great and fundamental problem.

The basic characteristics of Islam as a world religion are simplicity, explicitness and highly realistic attitude towards problems. leaning neither towards excessive optimism nor excessive pessimism and enjoining moderation and balance of mind in all things. Islam tolerates neither those who would make of life an unending rivalry, a sort of drunken feast, nor those who

would empty it out of all joy and pleasure, zest and adventure. It has no room for puritans and ascetics on the one hand, and for moral anarchists and lovers of license, on the other. It allows freedom and satisfaction to all human desires and instincts, not excluding the instincts of war and revenge, within certain specified limits, but not outside of them... Islam recognises that social and external conditions have a great influence in shaping man's conduct and character, and therefore, tries to set right the social, political and the economic system in consonance with its own spiritual and moral ends. But it does not, like Communism and other Western 'isms' consider that mere improvement of social, political and economic condition will make man virtuous and just. It advocates and insists upon both individual reform and self-discipline through belief in God and the hereafter, as well as social, political and economic reform; because the spiritual and material aspects of life are closely inter-dependent and if any one of the two is neglected, the whole object of life will be doomed... 'Islam is not mere appendage to life, it is life itself. It sees life as a whole and treats it as one indivisible unity, not to be broken into fragments. The moral and religious attitude of a Muslim ought to follow him in all walks of life -- social, political and economic. 'A Muslim cannot be a Muslim in the mosque and a nationalist or communist in politics. He is a Muslim everywhere.'

Teachings of Islam :

The teachings of Islam are very instructive and reasonable. There is nothing doubtful about them because these have come to us through Prophet Muhammad (Peace be upon him) who received it from God through Revelation (*Wahy*).

A Muslim believes in (i) God (ii) His Angels (iii) His Books (iv) His Apostles or Prophets (v) Last Day of Judgement and decision of good and evil.

There are five pillars of Islam: (i) Faith (*Iman*), (ii) *Namaz* or *Salat* (Prayers), (iii) *Roza* or *Saum* (Fasting), (iv) *Zakat* (Charity) and *Hajj* (Pilgrimage).

Let us now attempt a comparative estimate of the fundamental beliefs of the great religions so as to assess which one of these is the most perfect and workable.

(1) Conception of God

According to the Jews, God is a faithful husband and according to the Christians, He is a Kind Father. The believers of both these religions treat God in term of human being. Therefore, at least, to my mind the argument of 'faithful husband' and 'Kind father' does not seem to be very much convincing. The Christians declared Jesus Christ as the son of God, the Jews declared Hazrat Uzair as the son of God and over all this, angels the daughters of God. The Christians, according to their Trinity theory, announced three aspects of God - God the Father, the son and the Holy Ghost. Christianity (as preached today) as far as the idea of God is concerned is more irrational than Islam, as sexual position is attributed to God who begets a son (Jesus). A Christian sect included Mary (*Mariam*) also in Godhood and she was taken to be the mother of God (*how strange and stupid!*).

And this is what God has said in the Holy Quran :

"Surely have they disbelieved,

Who say that God, He, is the Messiah, son of Mary."

(*Al-Maidah* : 17)

And also this :

"Most certainly they (also) have chosen disbelief who say that God is a third of the three,

And there is no deity except the One God "

(*Al-Maidah* : 73)

And again :

"And when God will say : "O' Jesus, son of Mary, was it thee who said to the people, 'Take me and my mother for two deities beside God',".

He will say : "Glory be to Thee,

It is not fit for me to say that which is not right for

me (to say) ;... "

(*Al-Maidah* : 116)

Hinduism treats God, Soul and matters, all old, and thus complete unity as we have in Islam, is not found in Hinduism. Judaism, Christianity and Hinduism all present their conception of God but none of them puts a perfect and most convincing principle. Buddhism positively denies the existence of God.

'Islam', has put forward a most comprehensive and perfect principle of unity of God, and describes the attributes of God thus : "neither He begets one nor is He begotten ; He is one and none shares His authority ; none is worthy of worship except Him, Who has always been alone and will always remain alone". The highest conception of God is *Lailaha illallah* (no God but Allah). God in Islam is neither a God either tribal or national or a God who begets children or who is propiated by Sacrifice etc. Thus we see that conception of God is very clear in Islam. And Stanley Lanepoole observes : "Islam is a form pure theism, simpler and more austere than the theism of most forms of Christianity, lofty in the conception of the relation of man to God and of man to lower creation".

(2) Conception of Prophecy

Judaism :

Though many prophets appeared in Israel but people did not listen to them. Of course, the Jews call themselves the followers of Moses. They believe in prophets and supremacy of the prophethood of Moses over others, at the same time they say that Hazrat Uzair was the son of God. They also believe that all the angels are daughters of God. The Jews gave the title of prophet to every prophet and considered the prophet an ordinary man, from every point of view, who could indulge himself in all sorts of sins and unethical conduct. They have also made ignoble charges against their prophets in their several books.

Thus we find that they do not have a true conception of prophethood in their minds.

Christianity :

Christians believe in Jesus Christ as one of the prophets of God. But at the same time they call him the son of God. In their theory of Trinity one aspect is God, the son also. And thus prophethood has been made impure.

Hinduism :

In Hinduism there is no conception of prophethood but they believe in *Avatars* whom they gave the position of prophets and sometimes more than that as in case of Ramchandra Ji or Krishna Ji. These two were believed to be having many Godly powers. At the same time these *Avatars* are also involved in worldly and sensual love, viz., Krishna Ji and the *Gopis*.

Budhism :

In Budhism, Gautam Budha had rebelled against Brahmanical view about God and prophets but after his death his followers gave him the position of God (which was wrong) and an elevated prophet.

Islam

According to Hadith, the number of the prophets is one lac and twenty four thousand. But the Holy Quran contains the name of twenty eight prophets, of whom two prophets are of the Biblical figures.

It is obligatory upon every Muslim to believe in all the prophets of God. The Muslims believe in the finality of prophethood upon Hazrat Muhammad (Peace be upon him). Islam and the Muslims do not denounce other prophets but preach the following of Hazrat Muhammad (Peace be upon him). The belief in Islam about prophethood of Muhammad (Peace be upon him) is quite clear. The first *Kalima* reads *Lailaha Illallah Muhammadur Rasulallah* (No God but Allah and Muham-

mad is His Prophet). Upon Muhammad (Peace be upon him) God sent Divine Revelation (*Wahy*) and revealed the Holy Quran.

(4) Worldly Life

Judaism, Christianity, Hinduism and Budhism fail to present a satisfactory conception of God, so they fail in guiding worldly life. The Jews do not have any code of worldly life. Budhism and Christianity preach monastic life and asceticism which is unnatural and impracticable. The results of monastic and ascetic life were an irresponsible living and a loose character. The places for study and worship became centres of hundreds of sinful activities. Hinduism put forward the most criticised Caste-system which still lies at the root of all social evils in India. The Caste-system provided for four castes—Brahmins, Khastriyas, Vaishyas and Shudras each responsible for particular duties but this bred great inequality and the lowest caste was treated as untouchable and as having no rights but expected to render duties. If this is the basis of society in Hinduism then worldly life must be very painful.

Islam rejects monasticism and asceticism as preached by Christianity and Budhism and declares that this world is a part of the hereafter. Hadith says that "there is no monasticism in Islam" No monks and no monasteries. According to Islam this world is created for the use of mankind and it is folly on the part of man not to use it. Islam has also presented the principles of Equality and Justice, also a perfect code of life and living, a code of Manners and Morals. Islam leads its followers in all the aspects of life—social, political, economic and religious. In the Holy Quran there are hundreds of instructions for the guidance of human beings in their worldly life also.

(4) The Hereafter

More or less all the religions have some conception about the Last Day and the Hereafter. Budhism and Hinduism preach a theory of KARMA and transmigration of soul i.e. the other life of man will be determined according to the actions performed by him in this world and man will get the soul of man

or animal, as the case may be, according to the fixed standard of right and wrong. The chain of births and deaths continues for a very long period and it is very difficult to attain salvation (Mukti or Nirvana).

Christianity definitely had some notion regarding rewards and punishments but Popes, Clergymen and the Priests invented such devices as to escape punishments by getting sins forgiven. The extreme limit of it was the sale of entry cards to heaven by Tetzel in Germany.

Islam declares that the promise of God regarding Last Day and Hereafter is perfectly true and therefore one should not be misled by worldly charms, or through the temptations offered by the devil. The clear conception of Hell and Heaven is there; good actions to be rewarded and bad actions to be punished; for good actions there is Heaven and the Garden of Eve and for sinful actions there is Hell and Fire. The conception of Hell keeps one away from committing sins whereas the charm of Heaven incites one to perform good actions and seek the pleasure of God. Moreover, the promise of Heaven helps man to forget the pangs of this life. Islam has most clearly laid down that on the Day of Judgement no recommendation will prove of any avail—the father will express his inability to help the son and *vice versa*, so husband and wife will express their inability, in short no one will stand by the side of others. Everyone will look selfish and cry for mercy.

(5) Family Life

Christianity did not appoint the position of woman. She has a secondary importance in the family. Her personality is neither distinctive before or after marriage. She is recognised due to her father prior to marriage and due to her husband after marriage. After marriage, she has no rights in her father's or husband's property. The husband owns rights upon wife's property. The Christians favour open and free society but a healthy family life is not to be found. There are no fixed laws regarding cancellation of marriage with the

result that husband or wife search out weaknesses and form illegitimate charges against each other to seek dissolution of marriage.

The Hindu woman commanded a respectable position during the Aryan period of history. But gradually her position became very wretched. She was put at stake, she was not included in inheritance of property, and her position became that of a maid servant. The practice of *Sati* (burning women with the dead husband) and restrictions on widow remarriage brought great hardships to her.

Islam has fixed the status of women. It's main purpose is to have a healthy society. Islam emphasises upon *Nikah* and thus checks adulterous practices. It has also framed rules for making and dissolution of marriage. It has also fixed punishments for adultery. Islam has also clearly laid down women's rights in property and inheritance. Relations between husband and wife have also been regulated.

Islam, the only workable Religion

By this comparison it is now quite clear that Islam is a perfect religion and therefore greatly workable, also reasonable. There is an open invitation to human beings to join this faith and seek salvation and get Heaven on the Day of Judgement. Islam has presented a clear conception of God, a noble conception of life in this world, clear picture of hereafter, the rewards and punishments, Heaven and Hell, a complete code of life. Islam is opposed to monasticism and asceticism. It guides the social, economic, political, moral and religious aspects of life. Islam lays down a definite purpose of this world and the creation of man. Man is the most important creature on this earth. He is vicegerent (*Khalifah*) of God on this earth. All the things of this world have been created for his pleasure and he has been created for praying to God.

Islam has also laid down rules for a healthy family and social life.

(1) Since the existence of God has been proved from every point of view, there is complete absurdity in sayings of Atheism.

(2) By simply not realising the conditions of hereafter, it is mere folly to deny hereafter.

(3) Atheism makes man pessimistic and sometimes such men have been seen committing suicide, as they had got tired of their materialistic world. Cases of suicide are very frequent amongst atheists.

(4) Atheistic theories of Secularism and Materialism have miserably failed.

(5) Socialism and Communism are also not witnessing any permanent success. They are not proving themselves to be permanent foundations of a stable civilisation.

Secularism

'Secularism' has been derived from Latin word 'Saeculum' which means age or generation. Here Secularism means a philosophical system which limits the destiny of man to present life. This system was founded in England by George Jacob Holyoak. The avowed object of its members was to live and die for the world and to work for the welfare of man. Dogmatically, its position was negative because it denied (i) the argument for the existence of God and (ii) a divine government of the world or a (iii) future life.

According to the Secularists, if at all there was a future life those who had done their best to assist their fellows in this world would find their reward, if there were not, it would be foolish not to enjoy life, while one can. At the same time (how funny it appears) they denied their being atheists and called themselves non-atheists, as being unconcerned about the question of God. They may thus be called utilitarians and agnostics (believers in the system of Huxley

Chapter V

SECULAR IDEOLOGIES AS SUBSTITUTE FOR RELIGION

On the crust of this earth live people of different shape, colour and views. As regards different views of life it may be said that some believe in God, some in gods, some worship the objects of nature and still others quite different from these are people who do not believe in God or gods but only recognise their own capacities. These views of life may be described under one major heading ATHEISM and three subheadings, Secularism, Materialism and Communism. Let us see whether any one of these is a substitute for religion or no.

Atheism

What is Atheism? It is not a religion, not even a religious path or sect. It owes its being to many theories and movements such as Materialism, Secularism, Socialism, Communism and Nationalism, etc.

By Atheism is meant that this world is every thing and God does not exist. This world will go on for ever, as it is going like a machine. It is permanent. According to atheists death must come but this does not mean complete annihilation or destruction. They also say that there is no hereafter.

The atheists are materialists in nature. They say that once one dies, never rises again. Their life is restricted to this world alone: here they live and die and the time kills them (not God).

The atheists do not have any rules of conduct or path of action. They say that since nothing could be realised about life after death nothing of this sort exists, and death is the end. Thus they lose all the gifts with which a believer is bestowed.

who said that whatever is not capable of scientific demonstration is unknowable and therefore existence of God, of soul and of spiritual sense is beyond cognition of man), the name by which later secularists preferred to be known.

While Holyoak was the chief spirit of the movement its character on the whole was unaggressive, but under Charles Bradlaugh it was distinguished by excessive radicalism and 'a better hostility to religion' in any form. During the present century secularism has been little heard of as a distinct sect, its activities having been apparently merged in some of the numerous ethical societies.

The institution of a kind of religious ceremonial in accordance with a set of rules called the Holyoak Rituals and other points of resemblance to the philosophical system of Comte (Positivism) caused it to be said that "secularism was nothing but a translation of French 'Positivism' (system of philosophy of Protogras, Hume, especially applied to Comte's system. The system which recognises facts or law established by scientific methods and unaffected by metaphysical or theological considerations or in other words the system which stood for worship of humanity).

In short, it may be remarked that Secularism as a substitute for religions could not satisfy human mind and therefore disappeared as any independent and potent force.

Materialism

A group of the same people who do not believe in the supremacy of God and the hereafter, being out of the straight path take the road of Materialism.

The name of Democritus is often presented as the founder of the materialist school of philosophy but really it was Thales and not Democritus who established this school. Thales had described water as the primary substance. Then Anaximenes told that air is the primary substance. Demo-

critus said that the ultimate constituents of the universe are atoms, infinite in number, indestructible and indivisible. Every individual, object or organism in the universe is thus the product of a fortuitous concourse of atoms. The only difference between a man and a tree is the difference in the number and arrangement of their atoms. Democritus denied the immortality of the soul and the existence of any spiritual world.*

After Democritus, those who belonged to the materialistic School, Epicurus of the Epicurean School and Zeno of the Stoic school presented the same views about life i.e. life in this world is everything and nothing of the hereafter.

Materialism is a theory that regards matter as the Prime cause of everything even of mental processes such as thought and consciousness.

According to the materialists, all knowledge has its origin in sensation, merely consisting of transformed sensations; intellectual life is nothing but the result of mechanical combinations and interactions of matter. The soul itself is only a phenomenon of the brain; when the matter perishes, the soul perishes with it. Everything in the world takes place according to certain fixed, unalterable laws. There is no room for a God as Creator, nor as a Supernatural Being capable of arresting or altering the course of nature. On the other hand, it should be remembered that we do not really know matter as it is, but only as it appears to us in the form of external phenomena; again materialism is not capable of explaining the origin of mental processes from matter, since the combination and interaction of material elements can produce material, and not spiritual results.

The materialists say that there will be no end to uni-

* A Short History of Civilisation by Anwar Hashmi
P. 91.

verse and it will continue to run in the way it is running. As the universe was created by chance therefore there would be no end to such a beginning.

Eighteenth and nineteenth centuries have shown that there is nothing like the indivisible matter and every particle is made of two electrons—one positive, the other negative. In this way 'energy' has taken the place of matter'. And now Materialists can re-name themselves 'Energists' etc., but what to do with their theory which was based upon the indivisibility of matter? It had to be dropped. The same happened, when many materialists changed their minds and took the refuge of any one of the religions.

COMMUNISM

Communism is a term applied to the proposal for the social ownership and control of all means of production and distribution of wealth. It connotes the abolition of all private property and private profits. According to Dr. Laderar, the term communism is applied "to those movements in particular which rest to a greater or lesser degree on Marx's and Engel's Communist Manifesto, which identify communism with the cause of the proletariat, as a party to the class-war and which, as the corollary to this strain of thought look to the communalising of means of production to bring about not merely increased total production and total consumption and juster distribution, but also a radical reorganisation of all conditions of life whatsoever, all creative achievement, the whole spiritual contents of the age". In the following there is quoted yet another definition of Communism which is not scientific in character.

"What is a communist? One that has yearnings for equal division of unequal earnings. Idler or burglar or both, he is willing to fork out his penny and pocket your shilling".

Communism is no new philosophy. It was advocated

by Plato in his monumental work called "The Republic". He advocated the communism of property and women. However his communism was merely philosophical. Sir Thomas More also gave a picture of the communistic society in his famous book called "The Utopia". However the new philosophy of communism differs fundamentally from the previous philosophies.

The new or modern theory of communism grew out of the workingmen's movements in Germany in the 19th century. In the Communist Manifesto of 1847, Karl Marx and Fredrick Engels expressed the principal tenets of this philosophy. Drawing upon the method of philosopher Hegel, the founder of orthodox socialism claimed to proceed in a scientific manner. In their view, history showed continual struggle of the classes and the bourgeoisie or property class (sometimes called the middle class) used government to oppress 'proletarian' or working class. Under the capitalist system wealth accumulates in the hands of few but the recurring cycle of prosperity and depression was doomed to destroy the capitalist system. With this revolution, the workers could establish a dictatorship of the proletariat, exterminate the bourgeoisie, create a classless society and nationalise the means of production and distribution.

Fundamental Principles of Communism

Communism or scientific socialism was propounded by Karl Marx and Fredrick Engels. The fundamental teaching of Karl Marx was materialistic interpretation of history.

All political and social organisation, law, religion, art, philosophy, literature, science and morality are products of the economic regime in which they exist.

The second point in Marx's teaching is that concentration of capital in the hands of entrepreneurs would increase disproportionately, and finally there could be few capitalists

and most of the people would be labourers. A few would have all the wealth, the mass would be poor and miserable.

"The history of all hitherto existing society is the history of class struggle". This is the third point in Marx's teaching. He believed that an irreconcilable antagonism existed between capitalist entrepreneurs and the exploited workers. Therefore the latter should organise throughout the world, overthrow their oppressors, and socialise land, money and industrial equipment. A democratically controlled society, including industrial organization would be the result, then there would be no exploitation and all men would be free and equal.

The Communists have no faith in democracy. They regard the democratic institutions as bourgeoisie institutions. They do not expect to gain anything for the good of the workers. They stand for the destruction of the existing democratic institutions. Even when the communists set up the dictatorship of the Proletariat (working class), they do not intend to set up democracy as such. They would exclude all except the worker in the participation of the Governments. The right of vote is to be given only to the "toiling and exploited masses".

The Communists stand for the abolition of all religions. According to Karl Marx "Religion has been used in the past as an agency through which the poor people were reconciled to their lot". Religion, according to them, preached the status-quo, and was in its very nature conservative and reactionary.

Communism preaches a materialistic philosophy. There is no place for God in it. Nothing is there like a belief in the Hereafter. No place for religion is there in it. State is the only faith, and that is all. Communism stands against private property. It advocates confiscation of such property and state ownership of land, industries, trade, communications and all

Thereupon the state would wither away and disappear as the industrial system controlled entirely by the workers was firmly established.

Though the ethical roots of socialism go back to the Hebrew prophets yet many of their orthodox arguments failed to conform to the facts, e.g., the assumption of the ever-increasing misery of proletariat or workingmen and the disappearance of the proletariat or land-owning peasant and the shrinking of the bourgeoisie, which proved untrue.

The Communists are materialists in the very strict sense of the word as they do not believe in God, in soul or anything spiritual or the hereafter. They say that if soul there be, it dies with body. The government of the people especially the workingmen and a classless society are the most accurate solutions of the fundamental problems of man concerning life in this world. Economic equality brings all peace. But the French philosopher Voltaire has declared the conception of workingmen's government as a wrong conception and Spinoza has declared the conception of economic equality as impracticable.

Islam Vs. Communism

Islam is a challenge to Communism in the sense that it declares that the economic laws are not everything and naked materialism is no solution of fundamental problems of human beings. Hunger and sex, may be two fundamental problems for the communist but they are not the fundamental problems of man. According to Islam man's life does not revolve round two problems namely hunger and sex but man is something very high in status, he is the most superior of the creatures and not a compound of blind atomic particles. Man has got his individuality also, a personality of his own which is made up of the elements of truth, beauty and goodness. Man has been created with the noble purpose of worshipping God and not for any other purpose and not

the least satisfaction of hunger and sex. Why should he bother for these two things when everything in this world has been created for the pleasure of man himself (and he has been marked for the worship of *Allah*)? "Do you not see that *Allah* has subjected to your (use) all things in heavens and on earth, and has made His bounties flow to you in exceeding measure, (both) seen and unseen? Yet there are men who dispute *Allah*, without knowledge and without guidance and without a Book to enlighten them!" (Holy Quran xxxi : 20)

"Marxism negates the belief in the existence of God, denies all the higher values of life and challenges the dignity of man. Grounded as it is in a mechanistic philosophy and a Behaviouristic Psychology, it refuses to regard Man as anything more than an automaton,—a vanishing speck on the firmament of matter, or a mere plaything on the social chess-board. It refuses to recognise Man's higher yearnings for Truth, Love and Beauty, his yearnings for spiritual perfection, moral earnestness and social refinement—except as aberrations and sublimations of his economic wants, thus raising Psychological Perversion to the dignity of Moral Principle. It recognises only the validity of the economic value and of naked Materialism Thus Marxism stands poles apart from Islam. In fact it is its very anti-thesis.*

Islam is capable of meeting the challenge of Communism and Western Democracy since it is armed with all the weapons which can destroy the evil bred by these systems and because it has got its own social, economic and political system.

CAPITALISM

Capitalism is that economic system in which capital plays the major role. Capital is necessary for setting up

* F.R. Ansari—Islam vs. Marxism.

factories, for installing machines, for paying up the wages of labourers, for the payment of rent etc. The capitalistic system has got the following basic concepts :

- (i) *Private Property* : Everybody has got the right to acquire and dispose of his property. All benefits accruing from the property would be of the owner of the property.
- (ii) *Freedom of Business* : Every one has the right to use means of production. The right of agreement is also guaranteed.
- (iii) *Freedom of Work* : The workmen have got freedom to work on wages of their choice.
- (iv) *Freedom to spend* : Every one has got the freedom to spend his income in any way he pleases. He can save something and invest it in any enterprise, he thinks fit. In short the state does not interfere in the economic matters of the individual.

The forces which promote the cause of capitalism are self-interest and competition. But with these things capitalism has so many defects also viz., inequality of incomes thereby social classes, unemployment and instability of economy.

The capitalistic system is based upon interest, monopoly, hoarding and accumulation of wealth into few hands. Though theoretically it gives freedom to the workmen to work on wages of their choice yet practically the capitalist has an upperhand and therefore is the tussle between capital and labour in modern times.

SOCIALISM

Socialism is another economic system, which envisages ownership of certain modes of production collectively and operates them for securing maximum benefit for society. Some of the chief features of socialism are given as under :—

- (1) State-ownership of production resources which in

practise means that the role of private property is gradually to be lessened and important means of production are passed on to the control of the state.

- (ii) No free play of profit motives, instead a controlled economy.
- (iii) Re-distribution of income with a view to reduce inequality in income as a feature of socialistic society.
- (iv) No exploitation of means by a few and equitable distribution of income and wealth in society. Karl Marx, the founder of scientific socialism, concluded that all social and political history is the result of the conflict of economic classes.

Capitalism and Socialism

Capital suffers from two main defects, namely it leads to concentration of economic power because of its inherent weakness to encourage monopoly, and also it is characterised by a marked degree of unemployment. The anti-social aspect of monopoly is that, in such a situation, one group benefits at the expense of the weak by a powerful and vigilant minority. It therefore goes against the larger interest of the masses and therefore runs counter to the objective of social justice.

In socialism, when means of production are controlled by the state, there is no private capital to make profit and the element of monopoly is absent. In such a situation the chances of exploitation of masses are reduced almost to nil. The decision of the producers in a capitalistic form of economy to restrict output at times creates serious unemployment problem.

Islam Vs. Capitalism and Socialism

Islam does not believe in economic and material interpretation of history. It believes in human interpretation of history. Islam suggest ways and means to build up a harmo-

nised and balanced society. The objective of the Islamic Financial system has always been the public benefit, and neither private gain nor state profit has been its end in view. Islam condemns extravagance. Islam as a humane religion does not allow one to profit from the misery of the needs of others. In this point, it is nearer to socialism and poles apart from capitalism. Islam puts ban on usury (interest) whereas it is a must in a capitalistic economy.

Usury is prohibited in Islam because it is anti-social and capitalism promotes this anti-social practice. Socialism also does not allow interest and is thus nearer to Islam than capitalism. According to the principles of Islam, a trader is not permitted to make exorbitant profit, at the same time anti-social practices like hoarding, smuggling etc. are also considered undesirable. In the socialistic economy the trade is carried on by the state. The state takes very marginal profit. In this profit making aspect also the socialistic principle tallies with the Islamic principle.

The greatest good of the greatest number is the ideal which Islam sets before humane society, whereas capitalism stands for monopoly and accumulation of wealth into few hands. Socialism stands for maximum benefit to the people at large and is thus nearer to Islam than capitalism.

Islam teaches the rules of decency and correct behaviour in business and stops all fraudulent practices.

In the *Holy Quran*, the instruction is given thus : "Woe unto the defrauders". Capitalistic society is divided into two clear-cut classes, the capitalist and the labour. Islam promotes a classless society. In this matter, it is somewhat nearer to Socialism.

Capitalism squeezes out whatever it can get from the labourers whereas Islam stands for just and prompt payment of the wages.

Islam stands for a free society and free enterprise. And in this matter, capitalism may apparently come nearer to Islam, because it also advocates free society and free enterprise but actually it is fraught with many dangers whereas Islamic economic system is plain and honest. Islam puts check on free enterprise if it is against human welfare.

In a capitalistic society there is no guarantee of food, clothing and shelter to every body but in socialist systems, government takes work from all and looks after the needs of all. It is the Islamic duty of every Muslim government to see that the basic needs of life are provided to all the citizens of the Islamic state. And there Islam is nearer to socialism.

Islam is nearer to socialism when it hits upon profiteering, hoarding, usury, monopolies, speculative hoardings etc., whereas it is apparently nearer to capitalism, when it recognises private property and private enterprise.

Actually, "by its balanced approach it (Islamic system) does strike a golden mean between the conflicting economic theories of capitalism and socialism".

Chapter VI

ISLAMIC PHILOSOPHY OF LIFE AND ISLAMIC BELIEFS

WHY THIS UNIVERSE ?

Its Creation and Purpose :

It is enjoined in the Holy Quran that "when He wants to complete a thing, He just says 'Kun' (Be it so) and it becomes" (vi:7)³. Every action of God has much of wisdom behind. So every particle of this earth must have been created with a definite purpose in view. The Sun, the Moon, the Earth, the Day, the Night, the Heavens, plants, animals i.e. everything is a part of this Universe and is continuously busy for the general good of mankind. The joint existence and joint action of all these may be termed as 'Universe' But how was it created and why ? How it was created may be described in this way that God desired that the Universe be created, and it was created.

But why ? There are two purposes behind : the general purpose and the specific purpose. The general purpose has been so described in the *Hadis Sharif* : (Translation : "I was a sealed treasure, When I wished to be discovered, I brought into being the whole creation"). In this way the purpose of creation of this universe becomes the 'Knowing of God.' Every thing of this world is busy in 'Knowing God'. According to the specific purpose, it is better that we divide the universe into two halves : one, comprising of human beings, the other comprising of non-human beings. The Holy Quran has mentioned on so many occasions that everything of this world has been created for the benefit of man. (Translation : "Whatever is there on earth, God has created the same for man. God has given to man everything that is on Heaven and

earth") Day and Night, Sun and Moon, the seas, the rivers ; the mountains ; the animals i.e. everything is for the benefit of man.

And Man and *Jinn* have been created with the sole purpose of worshipping God.]Translation : "I have not created the *Jinn* and humankind for any other purpose except that they worship Me" (*Az-Zariyat* : 56)]. This means that the specific purpose of the creation [of this universe is that God created everything for the benefit of man and He created man for His worship.

In short, there are two purposes behind this creation : (i) God wanted to be known (ii) God wanted that Man and *Jinn* should worship Him, and it was therefore, that He created this Universe.

Man and His Place in this Universe

And when it has been mentioned so many times in the Holy Quran that everything of this world has been created for the benefit of man, it definitely means that Man has been given some special status by God (amongst his creation.)

It is a truth that all the elements with which the universe has been created are found in Man and in no other creature. Man is the greatest repository of attributes of God in him. The status of man is definitely higher than that of non-living objects, plants and animals because the number of attributes of God in Man is much greater than in other creatures. In addition to all this, man is repository of all qualities possessed by other group of creations and has the distinctive qualities of feeling and emotion, thinking and reasoning etc. God created the most low of the creation first and in the last He created man (the most venerable of the creation).

The Holy Quran also testifies to the greatness of man : "And when I complete this structure (of man) and put Soul in it, you (angels) bow down in reverence". "God created Adam in his Own Face." "I am appointing (man) my vicegerent

(*Khalifah*) on this earth". Everything of this world is destructible except the Soul of man which is immortal. The body of man is often seen perishing but not his Soul. It has been mentioned in *Hadis Sharif* that man has been created for living ; he is immortal on account of his Soul and therefore he is definitely superior to other creations of God.

God has made everything of this world subordinate to man and this means that He has given man a 'higher status' :

"O man ! Do you not see that God has ordered all the things on the earth to obey you ?" (*Al-haj* : 65)

Translation : "And created the animals in which there is material for protecting you from cold and many other profits and many of them you consume they take your goods to the required place where you can not take them without much hardship. Your God is very kind and Merciful. The horse, the ass and the donkey are for your riding and are life articles. God creates so many other things which you do not know ... He sends water from the Heaven, for you to drink and water your trees and plants ... He has created for you Night and Day, Sun and Moon and the stars... in them are the signs for the wise people..... and it is God who created the Sea so that you may get fresh meat (fish) and valuables for decoration (pearls) ... perhaps you may thank God.....the Stars with which people take guidance to know their way ... and if you count God's bounties you will find them innumerable".

(*Surah An-Nahal* 1-18)

But this does not mean that he should feel so proud of his status that he may forget to worship God. Further, man should take due care to protect all the things subordinate to him as God protects him (man). The responsibilities of man are very great as he is Vicegerent of God on earth.

With all these proofs and arguments, it may safely be concluded that status of man is the highest in God's creation (*ashraf-ul-makhlukat*).

Islamic Beliefs

Every Muslim believes in God, His Angels, His Books and His Prophets, and the Last Day. Belief (Faith or *Iman*) is the head of all good and root of all prayers and no prayer is right without right faith. It has been proclaimed in the Holy Quran:

O' ye who believe !
 Believe in God,
 And His Messenger,
 And the Book which He has caused to be sent down
 upon His Messenger.
 And the Books which He has sent down before,
 And he who chooses to disbelieve in God,
 And His Messenger-spirits,
 And His Books,
 And His Messengers,
 And the Future Day,
 Has, then indeed, lost by a long-losing (way).

(*An-Nisa : 136*)

BELIEF IN GOD

Allah the God of Islam

The first and foremost principle in Islam is the belief in the existence of One and only one Allah, who is the Most Great, Eternal, Self-subsisting, the Most High, and the Most Powerful Being. He is Omnipotent, Omnipresent, Omniscient, Undivisible, Unlimited, Everactive, All-Knowing, All-Powerful, All-Embracing, All-Loving and All-Just. He is the absolute Lord of the Universe, the Author of the heavens and the earth, and the Creator of life and death. He is the First and Last, Hidden and at the same time Manifest. He is not born of any body and He has given birth to none. He always existed and always exists and shall always exist. There is no change in Allah. He is free from all dangers,

destruction and decay. The whole of the creation bears ample testimony to His existence, absolute power and control, His wisdom, love, mercy and justice. The Almighty Allah, is the Creator, Controller, Nourisher; Sustainer; Destroyer and Re-maker of this vast Universe. He is the Guardian over His Servants, the Shelterer of orphans, the Guide of erring the Great Deliverer from afflictions and grief, the Friend of the bereaved and the Consoler of the afflicted * Hundreds of verses from the Holy Quran testify to the powers, glory, knowledge, love and attributes of Allah.

EXISTENCE OF GOD

Quranic Arguments

"The Holy Quran chiefly deals with three main kinds of arguments. These are: First, the arguments drawn from creation, which may be called the lower or material experience of humanity; secondly, the evidence of human nature which may be called the inner experience of humanity; and thirdly, the arguments based on Divine Revelation (*Wahy*) to men, which may be called the higher and spiritual experience of humanity.

"The argument from creation simply shows that there must be a creator of this universe, who is also the controller. The testimony of human nature proceeds a step further, since there is in it a consciousness which may differ in different nature commensurate with the brightness or dimness of the inner light. It is only revelation that discloses God in the full splendour of high light, and shows the sublime attributes which man must emulate if he is to attain perfection, together with God."

"The first argument, that is drawn from creation, centres round the word *rabb*. *Rabb* signifies the fostering of a thing in such a manner as to make it attain one condition after another, until it reaches its goal of perfection. There is

* Kazi Ayub Ali Islamic Culture.

thus in the use of word *rabb*, an indication that every thing created by God bears the impress of Divine creation, in the characteristic of moving on from lower to higher stages until it reaches completion. It thus appears that the creative force is not a blind force but one possessing wisdom and acting with a purpose. Even to the ordinary eye, wisdom and purpose are observable throughout the whole of the Divine creation, from the tiniest particle of dust to the biggest thing, moving in the universe on their appointed courses, because everyone of them is travelling on along a certain line to its appointed goal of completion."

The other argument for the existence of God relates to human soul. In the human soul there is the consciousness of the existence of God. There is an inner light within each man which makes him conscious of the existence of God, which is not equally clear in all cases and differs according to the spiritual development of each man and with some, for example, with the great divines, this light shines forth in full glory and their consciousness of the Divine presence is very strong. In the case of ordinary persons, consciousness is generally weaker and the inner light more dim; there may even be cases in which that consciousness is only in a stage of inertia and the inner light has almost gone out. Secondly even the atheist or the agnostic recognises a First cause, or a High power, even though he may deny the existence of God with particular attributes; and occasionally that consciousness is awakened in him and the inner light asserts itself especially in times of distress or affliction. There is in man's soul something more than mere consciousness of the existence of God, there is in it a yearning after its Maker, the instinct to turn to God for help, there is implanted in it the love of God for whose sake it is ready to make every sacrifice. Finally it can not find contentment without God.

The Divine Revelation affords the clearest evidence of existence of God. In the *Holy Quran* there are hundreds

of references and proofs of the existence of God. The *Quran* also contains many prophecies which had been foretold when the whole circumstances were against them and when none could imagine that these prophecies came true in time and thus testify to the truth that there is a great Power, Who knows the past, present and future and Who controls the destiny of man. The Divine Revelation thus affords the clearest and surest testimony of the existence of God can also be perceived through the career and activities of the Holy Prophet (Peace be upon him), and various other messengers of God. The success of Hazrat Muhammad (Peace be upon him) and other Prophets bears testimony to the existence of an All-loving *Allah*".

The Holy *Quran* cites the various signs which prove the existence of God:

And in the earth there are (large) tracts adjoining one another,

And gardens of grapes,

And fields (of corn).

And palm-trees with roots joined together and with roots, not so joined.

They are all watered with the same (water).

And We distinguish some above the others in relish of eating.

Most surely in this there are signs for a people who understand.

(*Al-Raad* : 4)

Surely in the making of the heavens and earth,

And the alternation of the night and the day,

There are signs for people of understanding

(*A'al-e-Imran* : 189)

Surely your Lord is God,

Who has made the heavens and the earth into six periods,

And still remains firm upon His throne,

He causes the night to cover the day,

Each pursuing the other incessantly

And (He has made) the sun, and the moon, and the stars, all obedient to His command.

Are not the making and the command His ?

(*Al-A'araf* : 54)

Rational Proofs : As regards the existence of the Divine Being, Islam maintains that Allah exists. He is, He was and He will be. The existence of Allah is taken in Islam as an axiomatic truth. No arrangement is required for a Muslim to prove the existence of Divine Authority. It is the fundamental principle in Islam to believe in the existence of the One Almighty Allah and the Holy Qur'an advances hundreds of arguments to prove the existence of Allah.

Many philosophers and scientists have tried to deny the existence of Allah, but they have not yet arrived at the conclusion that there is no God. They can not but admit that there is certain Power or Energy behind this creation. However, some arguments must be put forth to prove the existence of God.

We see before our eyes the Universe, the Sun, the Moon the Stars, the Heaven and the earth which remind us that there must be a creator and controller of all these phenomena. Without a creator nothing grows. In the very first Revelation to Prophet Muhammad (Peace be upon him) Allah was called 'Rabb'— "Read in the name of the Rabb who created", then "Glorify the name of thy Rabb, the most High, Who creates, then makes complete and Who makes things according to a measure, then guides them to their goal or perfection".

Secondly, inspite of immensity of variety in this world, there is but one law for the whole universe : "there is neither incongruity whereby things belonging to the same class are subject to different laws, nor disorder whereby the law can not work uniformly". The miraculous regularity and uniformity of law in the midst of the immense variety of conflicting

conditions existing in the universe bears witness to the existence of Almighty Allah.

Thirdly, in the whole universe it is evident that from the smallest particle to the largest body, everything is held under control and is subject to a law ; "no one interferes with the course of another or hampers it, on the other hand all things are helping each other to attain perfection". This shows that there must be an All-Wise controller of the whole and be One and only One.

Fourthly, the human soul itself bears witness to the existence of the Supreme Being. There is an inner light within each man telling him that there is a Higher Being, a God, a Creator to whom he turns for help "We are nearer to it (The soul) than you" (Holy Qur'an).

Fifthly, the Divine Revelation affords clearest guidance to the existence of Allah.

Sixthly, according to the greatest Muslim philosopher of the East, Al-Farabi, everything has a cause and then finally there is the First cause and First Cause is Single, Perfect, unchangeable and free from all accidents—the Almighty Allah.

The teleological argument goes thus : "The order and adaptation, proposition and co-ordination in the universe testifies to the existence of a Great Designer behind this creation whose intelligence is visible in the whole structure". This Great Designer is none but Allah.

According to philosopher Kant the existence of God is a pre-supposition of our moral consciousness.

And finally, it may be said that the universality of the belief in the existence of God proves it to be true.*

The Unity of Allah (Tawhid)

The Holy Qur'an has laid the greatest stress on the

* Kazi Ayub Ali Islamic Culture.

doctrine of Unity of Allah (*Tawhid*). The first and foremost principle in Islam is the belief in the Unity of God. Unless a man believes in the Unity of Allah, he can not be a Muslim.

The doctrine of Divine Unity is a standing protest against polytheism, dualism, atheism and idolatry, and it generally means that Allah is One and Eternal; there is no other God but Allah, Who is the Supreme Being, Creator and Lord of all: He alone is to be worshipped and from Him alone help and mercy are to be sought; He is not limited to anything which man can imagine.

The Unity of Allah implies that "Allah is One in His person, One in His attributes, and One in His work. His Oneness in His person means that there is neither plurality of Gods, nor plurality of persons in the Godhead; His Oneness in attributes implies that no other being possesses one or more of the Divine attributes in perfection; His Oneness in work implies that none can do the work which God has done or which God can do." The Doctrine of Unity has very beautifully been summed up in the following small verse of the Holy Qur'an (Translation: "say thou "He: Allah is one: Allah is He on whom all depends: He begets not, nor is He begotten; and none is like Him". (*Surah Al-Ikhlās*)

This idea of Allah is a reply to the dualism of Zoroastrianism, Trinity of Christianity, and the idolatry of Hinduism and to their idea of incarnation.

Effects of the Faith in Unity of God:

The Doctrine of Divine Unity is a principle of moral elevation. It denounces 'Shirk' (associating anything with Allah) which demoralises and degrades man and makes him unfit for the high place for which he has been created. Everything in this universe has been created for man and if man subordinates himself to any one of the objects so created, then he degrades himself.

This Doctrine has freed man from the slavery of nature and gives him an impetus to the pursuit of science. The Doctrine requires submission to One Allah and at the same time tells him to conquer nature which will be under his heels.

This Doctrine has also freed man from the slavery of man; it establishes the fact that all men are equal and it does not allow to any mortal being the dignity of Godhead.

This belief produces in man a high degree of self-respect and self-esteem. The believers know that Allah alone is the possessor of all powers and besides Him there is none who can help or harm a person or who has any authority or influence. This faith also produces in man strong degree of determination, patience, perseverance and trust in Allah, and he never becomes despondent and broken-hearted under any circumstances.

This belief is a great force to bring about the unity of the human race. All men in the world are the creation of one Creator, the children of One Common Father. Allah is "Rabb-ul-alimin" (Lord of all nations).

BELIEF IN PROPHETS OF GOD

One of the cardinal principles of Islam is the belief in the prophets or Nabis who appeared in this world to preach the religion of Allah, and the Doctrine of Divine Unity and to warn the people of the Day of Judgement. The word prophet or nabi means "an ambassador between Allah and the rational beings from amongst creatures".

The prophets were raised by Allah Himself for the mankind. They were appointed to convey to man His Message of Truth. To them He Himself revealed the way of godliness, morality and right conduct of life. It is the command of Allah that His prophet should be believed, obeyed and followed by the humanity.

The Holy Quran says :

O' thou Prophet !

We have surely sent thee as a witness and as a bringer
of glad tidings and as a warner,

And as one who summons towards God with His
command and as a light-giving sun (or lamp).

And give glad tidings to the faithful that for them is
great grace from God. (Al-Ahzab : 45-47)

The Muslims must have faith not in Prophet Muhammad (Peace be upon him) alone, but also in all other prophets who appeared before Muhammad (Peace be upon him) "Righteousness is this that one should believe in Allah; and the Last Day and the angels, and the books and the prophets" (*Holy Quran*). All the prophets belong to one community and they were all raised up for the same purpose and their teachings were essentially the same.

They were all truthful, all faithful, all worthy of regard, all were made near to God, all were pure, all were innocent, all of them guarded against evil, all were honourable and chaste, and none of them was insolent or disobedient to God.

Function and Necessity of Prophets : The prophets were raised up by the Almighty Allah for uplifting the humanity, for releasing man from the bondage of sins and for guiding them to the right path. Man is always subject to temptation of the Devil who exercises a great hindrance in the moral and spiritual progress of man and in order to subdue this Devilish temptation man requires the help of Divine Revelation which comes to him through the prophets who rescue men from the grip of the Devil. The prophets were sent to establish the religion of Islam to purify it from all sorts of corruptions and to set it on a sound footing. Allah made Adam the first prophet and revealed to him Islam and commanded him to establish Islam in this world.* The religion of Islam was founded by Adam and was finalised

* Hanifi-- Muslim Institutions and Culture.

by Hazrat Muhammad (*Sallallah alaih wa-Sallam*). Every prophet preaches the Doctrine of Unity of Allah which brings in turn material, moral and spiritual advancement of man. According to "Hadis Sharif" the number of prophets is one lakh twenty-four thousand. Adam, Noah, Abraham, Lot, Isaac, Jacob, Ismael, Joseph, David, Solomon, Jacob, Moses, Jesus Christ and Hazrat Muhammad (*Sallallah alaih wa Sallam*) all were prophets who delivered the message of God to mankind, and Hazrat Muhammad (*Sallallah alaih wa Sallam*) was the last prophet.

Distinct Marks of Prophets : The prophets are the very embodiment of honesty, virtue and wisdom. Their mind can grasp problems which defy other minds. They speak and throw rare light on subjects no one else can speak. They get insight into such subtle and intricate questions that none else have even understood them after years of deep thought and meditation. Prophets never commit sins and are innocent. They also practise what they preach and they suffer for the good of others. Many miracles are attached to their person. Their whole life is an example of truth, nobleness, purity of nature, high thinking and the most exalted form of humanity. They can not go against the words of God. The Holy Qur'an speaks of them in these words : "Nay, they are honoured servants ; they do not precede Him in speech and only according to His commandment they act". The Divine word which has been communicated to the prophets and which distinguishes them from ordinary human beings is known as *Wahy*.

Ismat (Sinlessness) of Prophets

The Holy Quran says thus : "We dedicated them (the prophets) for our purpose on account of their inclination towards the next world and remembrance of the life to come : Verily they are all in our sight elect and good persons". (Surah 3 : 113) "It is not attributable to a prophet that he should act unfaithfully." (iii : 160) These verses of Holy Quran

illustrate the submission of the animal faculties of the prophets to angelic nature and the exaltation of the prophets as pure, perfect, obedient and faithful persons.

Of Noah, it is said that he was a just man and perfect in his generations. (Genesis 6 : 9) To Abraham the Lord said "Walk before Me and be thou perfect" (Genesis 17 : 1).

The orthodox Muslim belief is that the prophets are sinless.

The sins are of two kinds (i) *kabirah*, i.e. infidelity, false witness, adultery, usury ; drunkenness ; disobedience to God and to parents, false oath, unnatural crime, magic, back biting ; neglect of prayer and fasting, flattery, giving short weight or measure, gambling, dancing etc. By agreement the prophets were preserved from wilful commission of great sins (*gunah-i-kabirah*). It is the universal belief that a prophet never commits the great sins in any way (ii) *Saghira* are venial offences imbedded in our faulty nature. The prophets prayed to God "Our Lord Make perfect for us our light and grant us protection for Thou has power over all things" (*Al-Tahrim* : 8)

Shah Ismail Shaheed writes :

"The innocence of the prophets means that God Almighty through His unlimited authority keeps an eye on the activities of the prophets—their words and deeds, their behaviour and worship, their manners and experiences—and keeps them immune from the lapses of memory and morality and appoints angels as guardians to ensure that they remain fortified against the promptings of the unregenerate human soul. These angels also see that no wordly dust soils the prophetic mantle."

That is why the Almighty gave to the prophet the function of the purification of the soul of the *Ummat* :

"He it is who hath sent among the unlettered one messenger of their own to recite unto them His revelations and to sanctify them....." (*Al-Jumah* : 2)

According to Mutazallites, it is impossible for the prophets to commit a great sin, since it compels such a judgement in regard to them as to prevent their being followed.

The Shi'ities also believe that a prophet is not amenable to sin either or after Revelation. The frailties which are found sometimes in the apostles, are counted as faults or slips or mistakes (*khataa*) not tantamount to sin. The theory derives its authenticity from the Surah

"*Alam Nashrah laka Sadraha Wawazana anka wizrakallazi ankazu Zahraka wa rafana laka Zikrak*".

God favoured upon prophets and has bestowed so many favours upon them.

It is reported that before the prophethood of Hazrat Muhammad (Sallallah-alaih wa-sallam) archangel Gabriel came to him and cut him open from his breast, took out his heart washed the cavity with Zam-Zam water and then filled his heart with faith and knowledge. This incident refers to the purification of heart and mind to make them enlightened with God's light. This shadow of divine love and protection is also represented as sinlessness and freedom from human frailties.

The three sensual desires : lust, anger and covetousness try to overshadow angelic nature of man. God removes these desires from the hearts of the prophets in order to make them pure. This purity of heart was freedom from sin and predominance of spirituality.

HAZRAT MUHAMMAD Sallallah-alaih-wa Sallam

Proofs and Arguments : Every prophet and founder of religion has foretold the coming of Prophet Muhammad (Peace be upon him). In the Torah, which was revealed upon Lord Moses, and in the Bible which was revealed upon Lord Jesus Christ, in both these Books there is a mention of the prophethood of Hazrat Muhammad (Peace be upon him). The Jews surely knew that a prophet was to come whose name will be 'Ahmad'. Lord

Gautam Budha had told his disciples that "I am not the first Budh (teacher and redeemer of mankind), there will come at the appointed hour another Budh, pure and kind-hearted, pious and learned, an exemplary leader of mankind, and will express quite the same thought, which I am expressing". "His name will be "Maitrya". Decidedly, Gautam pointed towards Hazrat Muhammad (Peace be upon him). In the Vedas and Bhagvada Gita also there is a reference to the same effect. Zoroaster has also mentioned in his talks of a leader (of a messiah) and Messiah is Hazrat Muhammad (*Sallallah alaih wa-Sallam*).

The miraculous personality of Hazrat Muhammad (Peace be upon him) is also a proof of his greatness. He always looked tall in a big gathering although he was of middle stature. A good smell used to come out of his body : he could break the moon into two and join the pieces : he could bring back the set Sun ; no shadow fell of his body upon earth : a piece of cloud always lay stretched upon his head ; his hand touch was sufficient to produce milk from the barren cow ; and the greatest of them all was Holy Quran which was revealed upon him by God.

Some incidents at the time of his birth may also be noted down, e.g., the great fire house of Iran was put off within twinkles of the eye, "Sadah" canal dried up, a unique light was visible upon Mt. Faran which was seen from distant places, and all the statues of the Ka'aba turtled down.

Distinction : The prophethood of Hazrat Muhammad (*Sallallah alaih wa-Sallam*) was not limited to one particular area or people but it was related to all mankind. His prophethood began earlier than Adam's creation. He is connected with the whole of creation, i.e., man, animals as well as plants, also non-living objects. His Shariat was neither too harsh like that of Moses nor it was too lenient like that of Jesus Christ. It was mid-way—a combination of Justice and Kindness.

Life of the Prophet (*Sallallah alaih wa-Sallam*) :—Hazrat Muhammad (Peace be upon him) was born on Monday the 20th

of April 571 A.D. (9th Rabi-ul-Awwal) at Mecca in the family of Quraysh. (Some say that he was born on 12th Rabi-ul-Awwal in 570 A.D.). The child after birth was named Muhammad (*Sallallah alaih wa-Sallam*) by his grand-father Abdul Mutallib, (as his father Abdullah had died before his birth) and Ahmad by his mother, Aminah. Both these names, Muhammad (*Sallallah alaih wa-Sallam*) and Ahmad are mentioned in Qur'an Majeed.

According to the custom of Arabia, the charge of the child's upbringing was entrusted to Halima, a woman of the Bani-Sa'd family. For five years he lived there to receive the most complete training especially in language as the language of Bani Sa'd family was known to be a model of good and pure Arabic language. In the sixth year the child was sent to his mother Aminah but the same year the mother of the child also passed away and the child was looked after by Abdul Mutallib whose guardianship lasted only for two years. Abdul Mutallib also died and the sole charge of the orphan was placed on his uncle, Abu Talib who faithfully and kindly discharged his duties. As his uncle was not solvent, he had to work for bread. He had often to tend flocks of sheep and herd of camels on the neighbouring hills and valleys. From his childhood his sensitive nature was alive to the sufferings of the poor and the distressed. He was of meditative nature and loved solitude. Sweet and amiable in nature, he was honoured and loved by his own people. His strict adherence to truth and and stern sense of duty earned for him the title of 'Al-Amin', the Trusty.

At the age of twelve he accompanied his uncle on a business trip to Sryia. A war broke out at the fair of Ukaz and all the tribes of Arabia were involved in it. Hazrat Muhammad (Peace be upon him) formed a peace committee '*Hilful Fazl*' to bring peace and order in a cordial atmosphere and he succeeded in his attempt.

Khadija, a widow, and a business woman on hearing of the sincerity and truthfulness of Muhammad (*Sallallah alaih*

wa-Sallam) invited him to her house and asked him to take charge of her business. Muhammad (*Sallallah alaih wa-Sallam*) with the consent of his uncle, went to Syria, in charge of Khadijah's venture. After his departure the mind of Khadijah was filled up with the thought of Muhammad (*Sallallah alaih wa-Sallam*). She had all this time been waiting for his arrival. In Syria Muhammad (*Sallallah alaih wa-Sallam*) made great profits by his honesty, intelligence and added to the fortune of Khadijah. When he came back, she was more pleased with the agent than her good fortune. The noble widow was now forty years of age. She expressed her desire to marry him and the marriage was performed with the consent of his uncle. Then Muhammad (*Sallallah alaih wa-Sallam*) was twenty-five. This was a happy and fortunate union. After his marriage, he spent some of his time in meditation.

Revelation of Quran and His Ministry :-- Not far from Mecca there was a hill known as Mt. Hira. In a cave of Hira he would retire and spend a month every year in meditation. One night as he lay in the cave, wrapped in his Arab mantle, a voice spoke to him and bade him read. He trembled with awe and said that he could not. When a third time the voice ordered him to read, he read in the name of Allah. Thus the Quran was revealed to Muhammad (*Sallallah alaih wa-Sallam*) in the month of Ramzan.

Prophethood and spread of Islam : On receiving the Prophethood, Muhammad (*Sallallah alaih wa-Sallam*) began to preach the true religion among his friends and misguided fellow citizens. His wife Khadijah, was the first who gave up idolatry and accepted his mission (Islam). Then came Ali, Abu Bakr, Usman, Abdur Rahman, Zayd, Zubair, Tulha, under the banner of Islam.

The message of Islam and prohibition of the idolatrous practices was disliked by the Quraysh, the family in which he was born. They began to trouble him and his followers. The Prophet was abused, pelted with stones and belittled by them. At one time they decided to kill him even but God ordered him

and he advised his followers to leave Mecca and to shift to Medinah where was peace and more of protection especially from the hostility of the Quraysh (*Hijrat*). Many wars had to be fought and finally Quraysh were subdued and Islam flourished in Mecca as well as Medinah. Hazrat Muhammad (*Sallallah alaih wa-Sallam*) and his followers sent offers of acceptance of Islam to many countries. Hazrat Muhammad (*Sallallah alaih wa-Sallam*) also led many wars (*Ghazwah*), whereas many such wars (*Jang*) were led by his trusty followers.

The Farewell Pilgrimage :-- In the tenth year of the Hijira, the Prophet felt that he had completed his mission and understanding that the end of his life was near determined to make a farewell pilgrimage to Mecca. There from the Mount of Arafat he delivered his last sermon which is of significance to us * The text translated, is reproduced below :

"O people. Listen to my word : for I do not know whether I shall be in your midst after this year. Remember that you shall have to appear before your Lord Who will demand from you an account of all your actions.

"O people ! you have rights over your wives and your wives have rights over you Treat your wives with kindness. Verily you have taken them on the security of Allah and made them lawful unto you by words of Allah.

"Keep always faithful to the trust reposed in you and avoid sins.

"Usury is forbidden, the debtor shall return only the principal."

Henceforth the vengeance of blood practised in the days of *Jahiliya* (ignorance) is prohibited and all bloodshed abolished.

* Hashmi A Short History of Civilisation P. 26.

"And feed your slaves as you feed yourselves and clothe them with the clothes you wear and if they commit a fault which you cannot forgive, then part with them for they are the servants of the Lord, and are not to be harshly treated.

"O people! Listen to my words and remember that all Muslims are brothers unto one another. As you are one brotherhood, you will not take your brother's belongings which he will not give you out of good will. Guard yourselves from committing injustice."

With these words the Prophet (*Sallallah alaih Wa-Sallam*) finished his address when a revelation was made to him :

"This day have I perfected for you and completed my blessing upon you, your faith and accepted for you Islam as religion." (*Al-Maidah* : 3)

On June 8, 632 A.D. on his journey back home from pilgrimage to Ka'aba (Mecca) he breathed his last.

As a Great Reformer : The Prophet of Islam was the greatest reformer world has ever produced. Before his advent, the whole of Arabia, nay the whole of the known world was steeped in vice, superstition and barbarism. Social inequality, degraded womanhood, slavery, drunkenness, debauchery, gambling, rapacity, blood thirstiness, and such other heinous vices were prevalent among the Arabs. "Never was a people so low as the Arabs were, never was a nation so disorganised as the Arabs were, nowhere was idolatry as deep-rooted as in Arabia, nowhere in the globe was so dark a spot as Arabia. No Prophet before Hazrat Muhammad (*Sallallah alaih wa-Sallam*) seems to have tackled these horrible problems. He ruthlessly attacked them one after another till they were gone".

Within less than thirty-five years, Islam had spread far and wide. The principles of Islam were widely acclaimed. And above all this, the half-barbarian race of the Arabs became civi-

lised within less than twenty years. Arabs became well organised socially, economically and politically and Islam became the religion of the majority. The credit for all this goes to Holy Prophet Muhammad (Peace be upon him). Social inequality was declared an evil ; slavery was abolished ; women were given their due position and right and were no more to be treated as chattel ; female babies were not to be strangled at birth ; gambling had to cease ; so wine drinking had to go i.e. all these reforms were brought about in a very short period.

As a Nation Builder : "The Prophet, was not only a social reformer but also a builder of a mighty nation. It was he who first attempted to build up a nation by reconciling the followers of the rival creeds. He founded the Republic at Madinah, united the heterogeneous elements into a homogenous whole and formed a code of law, that governed all tribes irrespective of any distinction in class and parentage. The Charter which he gave to the world after his arrival at Madinah granted the security of life, property and religion of both Muslims and non-Muslims. He was the first and foremost man who brought a permanent peace between all the warring creeds of the world. He also brought unity amongst the warring tribes of Arabia. He encouraged inter-marriages with women of other religions.

The Greatest Teacher of Humanity : He was undoubtedly the greatest teacher of humanity in the sense that whatever path he followed the same he recommended for others. He brought with him the most enlightened document (*Quran Majeed*)—the most perfect Book which contains all instructions in details. His personal life was by itself an example to follow. His words, his deeds, his Book and his Creed all had a remarkable quality, a special charm about them with the result that he succeeded in his mission in a wonderful manner. What a big success it was that uncivilised Arabs became torch-bearers of civilisation within less than twenty-five years. *

* A Short History of Civilisation— Anwar Hashmi P. 23

Last of the Prophets

He¹ brought with him the most complete Book and did every thing for the benefit of mankind, taught humanity the necessary lessons and so God sent no prophets after him and undoubtedly he was the last Prophet (*Khatam-un-Nabien*). Whereas Holy Quran speaks of him as '*Khatam-un-Nabien*' the Hadith speaks of him as the corner stone of prophethood and the last of the prophets.

The following causes necessitate the advent of a new prophet :—

(i) if the teachings and instructions of a prophet who has passed away, disappear and their revival be required.

(ii) if the teachings of the previous prophets had been incomplete and unsuitable to the people and if it was necessary to amend them or to add to them.

(iii) if the previous prophet had been raised for a particular nation or a particular tribe.

Since all these causes had disappeared with the advent of Hazrat Muhammad (*Sallallah alaih wa-Sallam*) there is no necessity of a new prophet. The teachings of Muhammad (*Sallallah alaih wa-Sallam*) exist in their original form. No corruption has taken place. His teaching is a complete code of life for this world and the world hereafter. His message has the potentialities to meet requirements of all forthcoming generations. It was therefore that God declared that religion of Islam was made perfect with Muhammad (*Sallallah alaih wa-Sallam*): "This day have I perfected for you your religion and completed on you my blessing." (*Al-Maidah* : 3)

Hazrat Muhammad (*Sallallah alaih wa-Sallam*) was a prophet for the whole world and not for a nation or tribe. His message is for the whole humanity, for all nations, all ages and all countries. There is, therefore, no necessity of any

more prophet after him. There is the finality of prophethood, with him.

Prophethood in Revealed Religions

The Jews consider Moses as their prophet. They are proud of having so many prophets in Israel. But they believe that Hazrat Uzair was the son of God and the angels are the daughters of God. Thus their conception of prophethood became defective. The Christians believe Lord Jesus Christ as their prophet but they also say that Jesus was the son of God. The prophets in the case of Jews and Christians were national prophets. Both Lord Moses and Lord Jesus brought Books with them but their followers made alterations and additions in them and thus ignored the teachings of their prophets. Both the Christians and the Jews express the superiority of their prophets over others.

The concept of prophethood is very clear in Islam. Islam enjoins belief in all prophets without any distinction amongst them. It also tells that Hazrat Muhammad (*Sallallah alaih wa-Sallam*) was the last prophet (*i.e. Khatam-un-Nabien*). Hazrat Muhammad's prophethood was for the whole of humanity and not for a particular nation or tribe.

BELIEF IN LIFE HEREAFTER

One of the essential articles of Muslim faith is belief in the Last Day (*Yaum-al-aakhirat*). The Holy Quran says :

Towards Him is the return of you all,

The promise of God is a sure fact,

Surely he originates a make,

Then he causes it to return again,

In order that He may reward those who believe and do good with justice ;

And as to those who choose disbelief,

There is for them a boiling drink and a painful agony,

On account of what they disbelieved.

(*Yunus* : 4)

And again :

“ And naught is the life of this world
But a plaything and vanity,
And certainly the future home is better for those who
practice reverence.
Do you not understand it then ?” (Al-Anam : 32)

The appearance of the 'Last Day' has been vouchsafed by God in the following verse :

“And those who are given knowledge and faith will say, Certainly you tarried according to the ordinancy of Allah till the Day of Judgement; so this is the day of Resurrection but you did not know”. (Ar-Rum : 56)

The time of Resurrection is known to God alone, and no one is entitled to receive any hint about this secret. The following signs will precede the Day of Reckoning :—(i) disbelief among men (ii) Spread of sensuality among men (iii) sedition and tumults (iv) great distress in the world (v) rising of sun in the west (vi) a monster will emerge from Mt. Safa (vii) Coming of Dajjal, who will be slain by God through the hand of Jesus (viii) a smoke which shall fill the whole earth (ix) three eclipses of the Moon (x) Coming of Al-Mehdi.

As regards *future existence* Quran speaks in the following manner:

“And that which comes after (*al-akhirat*) is certainly better for thee than which has gone before”. (Ad-Duha : 4).

“Death in the light of the plain and eclectic teaching of the Quran is not the irrevocable end of human life but life after death is mere continuation of the life in the world.*

Stages in Life After Death

The life after death begins from the moment when the deceased person is interred into the sepulchre. This state is

* Amcer Ali—The Spirit of Islam.

known as '*As-sa'ah*' which is of three kinds (i) Sughra or minor resurrection (*Kiyamat*) relating to the death of individual (ii) Wusta and (iii) Kubra. The death will be invited by two ghastly angels—Munkir and Nakir, soon after he is left in the grave. These two angels shall set every man upright in his grave and shall interrogate him concerning his God, his prophet, his faith and his Qibla. The faithful (momin or Muslim) will reply “Our God is Allah. Our Prophet is Muhammad (Peace be upon him), Our religion is Islam, Our Qibla is Ka'aba.” Those who answered satisfactorily will be freshed with gales from Paradise and unbelievers, i.e. those who could not answer will be beaten and finally gnawed by dragons till resurrection.

The stage between death and resurrection (*Kiyamat*) i.e. when every thing will cease to live, is known as '*Burzakh*'. In this period the dead exist in a sort of spiritual world. If they had done good deeds in the world they live in peace in this intervening period otherwise continuously suffer.

The intervening period of '*Burzakh*' will be terminated “When He (Allah) will take you away and bring a new creation and when they shall come forth before Allah”. This will be the hour of resurrection.

The immediate sign of the coming of resurrection will be the blast of a trumpet.

“There shall be a blast on trumpet and all who are in the heavens and all who are in the earth shall expire save those whom God shall vouchsafe to live. There shall be another blast on it. And lo! arising they shall gaze around them (Az-Zumar : 68).

'Israfil' the angel of resurrection will then blow the trumpet. This blast will turn over the row of cities, level mountains, melt the heavens, darken the sun and dry up the sea. The first blast will be followed by the second known as “the blast of examination”. At this all creatures in heaven and earth shall die or be annihilated except those whom God may please to

...mpt. After forty years, the third blast will be sounded which is known as the blast of resurrection. And then all the dead bodies shall be restored to life and raised for the final judgement. The old heaven and the old earth will pass away and there will be new heaven and a new earth". (*Ibrahim* : 48).

The restored lives will be assembled and reunited, on an immense plan, will await the hour of judgement, all naked, burned by sun, standing in the fearful expectation of divine decision.

And for Judgement Quran Majeed speaks: "And We shall set up just balances on the Day of Resurrection, so that no soul shall be dealt with unjustly in the least and though there be the weight of a grain of mustard seed, we shall bring it and sufficient are We to take account". (*Al-Anbiya*:47)

For the righteous there will be heavens, and gardens with flowing rivers and for the sinful there will be vassitudes (*Jahannam*). Paradise (*Jannat*) garden will be "a likeness of the garden which the righteous are promised," there flow in it rivers, its fruits are perpetual and its shade (*Al-Raad*:35). For the righteous there will be pleasures and pastimes and women (*Hur*). And whoever does good deeds, whether male or female and he is a believer these shall enter the garden." As regards women (*hur*) Quran says "Surely we have made them to grow into a new growth, then we have made them virgins loving equals in age, for the sake of the companions of the right hand" (*Al-Waqiah* : 36-38). In the hell, the sinful, the hypocrites, ungodly persons and the infidels will be burnt, tormented and cut to pieces. Their food will be a tree known as *Zaqum* and will be said to them "Taste ye the pain of burning."*

Importance of the Faith: The faith in future existence is not without an effect, rather it has a great effect in moulding human character. It awakens in a man the con-

* Hasan—Muslim Creed and Culture.

sciousness of a higher life and thus makes his life more useful. The man who sincerely believes in future life shall try his best to lead an honest life in this world, so that he may attain the higher life in the next world. The faith in future life implies that every action, however, secretly it may be done; must have its fruit and therefore this belief serves both as a great impetus to the good and noble deeds and as great restraint upon evils. This belief guides man to the right path and prevents him from evils. The faith in future existence awakens the sense of moral responsibility, while disbelief in it weakens this sense. Thus the faith in the future is a great means of establishing peace and order in this world. Secondly, the idea of a future teaches us that human life has an aim and this aim is to attain a higher life after death, which can be achieved only through good actions done in this world. Lastly this faith serves as a great source of consolation to the disappointed and the distressed who believe that they will be allowed to attain the higher life after death which is the aim of every human life.*

The Holy Quran speaks of this faith in the following terms: "Fear God and ye know that ye have to go to God." If ye die ye will get eternal life (while to battle in the cause of religion and truth) whatever ye give in charity ye will get full compensation and will not be tormented (in life hereafter) i.e. it means that importance of this faith is expressed by Quran itself.

BELIEF IN BOOKS OF GOD AND QURAN MAJEED

Belief in the Books of God is also a part of faith of all Muslims. It is said that such books are one hundred and four in number out of which only four, i.e., the Torah (*Taurat*), Zabur, Bible (*Injil*) and Quran Majeed, are available. The hundred books which are not available may be named as

* Kazi Ayub Ali—Islamic Culture.

'*Sahf-al-Anbla*' (Books of Prophets) because we do not find any distinct names of them.

The 'Book' in Islam means a document revealed upon the prophet by Allah for the guidance of His people. The Book and the Prophet have almost the same mission to fulfil and same purpose to accomplish, *i.e.*, to provide for correct guidance to man. The same wisdom is contained in the Book which the Prophet tells by his speech and behaviour. Man can not only benefit from teachings and examples and requires a testament in proof of every thing and therefore the Book. The Book is a permanent source of guidance. It helps man even after the expiry of the prophet.

Taurat, Zabur, Injil and Quran Majeed

Taurat was revealed upon Moses, Zabur upon David, Injil upon Jesus and Quran Majeed upon Hazrat Muhammad (Peace be upon him). The Holy Quran certifies the Books which came earlier, *i.e.*, Taurat, Injil and Zabur. Taurat, Injil, Zabur and Quran Majeed, are all the Books of God and in them are given the Commandments of God but the difference among them lies in the quality of contents. The Holy Quran contains all relevant details and is clear in all points of order and is the richest in its language as well as contents. Let us study about the contents of these Books and then examine the superiority of the Holy Quran over them.

The Taurat

The Taurat, is the title given to the book of Moses (Hazrat Musa Alaih-is-Salam) by the Quran "And He sent down the Torah" (Surah III : 3) and by Muslim writers and commentators. The meaning of the Torah (Taurat) is the 'Law'. That "Taurat is the inspired book which God gave to Moses".

He (God) said :

"O' Moses ! surely I have chosen thee above the rest of men with My messages and with My speech.

Take them what I have given thee,
And be grateful."

And We wrote for him on tablets instructions (*Taurat*) of all kinds and a clear explanation of everything. (And We said)

" Hold these then with strength,
And command thy people to carry out the best thereof." (Al-A'araf : 144-5)

According to Quran Majeed, the *Taurat* which Moses presented to the people of Israel (*Bani Israel*), was a revealed book like the Holy Quran. This is also clear when we study the Holy Quran that the *Taurat* was revealed upon Moses in forty days on Mount Sinai (*Koh-i-Toor*).

" And We fixed thirty nights for Moses,
And We finished them with ten (more),
So that the complete engagement of his Lord was forty nights....." (Al-A'araf : 142)

It appears that the *Taurat* was revealed upon Moses at that time when he had left Egypt alongwith his people, to rescue them from the tyranny of the Pharaoh and when he was passing by Mount Sinai (*Koh-i-Toor*).

"And surely We ordered Moses, saying : "Walk away with My servants by night time, then make a way for them in the dry part of the sea,

Fear not being captured and be not afraid of (going forward)."

Then Pharaoh followed them with his army,
Then the water covered them..... (Ta Ha : 77-78)

And again :

" O' children of Israel ! Surely We rescued you from your enemy and We made a covenant with you on the right side of the mountain.

And We caused *mannā* and quails (*man-o-salwa*) to be sent down to you.

Eat ye of the good things which We have provided you with and exceed not the limit therein,

Lest My wrath fall upon you.

And he against whom My wrath becomes due, he surely perishes. (Ta Ha : 80-81)

This revelation came upon Moses direct because Quran Majeed so describes it :

“ And God spoke to Moses a speech.” (An-Nisa : 164)

There is nothing to doubt that the *Taurat* was a comprehensive and complete code of life for *Bani Israel* from the time of Moses to the Prophethood of Hazrat Muhammad (Peace be upon him), and this contained in detail all the important principles and trivial things of life, viz., laws of war, treatment with enemies, behaviour with the captives of war, family matters, instructions regarding construction of residential houses, precautions in case of epidemics, etc. Perhaps no nation might have been given by God such a complete code of life, as the Israelites and surely this was due to the fact that *Bani Israel* were the chosen people of God :

“ O' children of Israel !

Call to My blessing I blessed you with,

And that I distinguish you above other people.”

(Al-Baqarah : 47)

And again :

“ And surely We gave the children of Israel the Book and the wisdom and the prophethood and We provided them with the pure foods and distinguished them above the people of their times.” (Al-Jasiyah : 16)

Thus we have seen that the Holy Quran has recognised the *Taurat* as a revealed Book and has described the greatness of the *Taurat* and the *Bani Israel*. The same Holy Quran des-

cribes that the *Bani Israei* did not prove upto the mark and went against the covenant which God had made with them. They became proud, rebellious, sinful and killers of prophets and thereupon God punished them :

“ But because of their breaking the covenant,

And their disbelieving the signs of God,

And their shedding the blood of prophets,

Without just cause ;

And their saying ; ‘Our hearts are sheathed’,

Nay ; God has, on account of their disbelief, put

His seal upon them,

So that they believe not, but a few.” (An-Nisa : 155)

And again :

“Then on account of the wrong doing of those who are Jews, We forbade them some of the pure foods which were allowed to them,

And because on account of their frequent keeping back from God's path :

And their taking of usury and they had been forbidden to do so.....

And their consuming people's belongings unjustly ;

And We have prepared for the disbelievers amongst

them a painful agony. (An-Nisa : 160-1)

The *Bani Israel* also made *tahrif* (changes) in the revealed book (*Taurat*) :

“ There are some of the Jews who misplace words.....”

(An-Nisa : 45)

“ Most of what you used to conceal of the Book.....”

(Al-Maidah : 15)

“ And surely We gave Moses the Book, but they

differed therein.” (Ha Mim As-Sajda : 45)

Sometime the people amongst *Bani Israel* used to write something in the Book (of their own accord) and called that

also a revealed version :

"So, woe be to those who write the book with their hands,

Then say 'this is from God',

That they may exchange it for a small price."

(*Al-Baqarah* : 79)

They used to conceal the *A'ayat* (revelations) :

"And who is more unjust than he who conceals the evidence given to him by God?" (*Al-Baqarah* : 140)

The Zabur

The Holy Quran says "And to David We gave Psalms (Zaburan)" (*An-Nisa* : 163). The Book was revealed to Prophet David (Hazrat Daud Alaih-is-Salam).

The Injil

The term 'Injil' is used in the Quran, in the Traditions and in all Muslim theological works for the revelation made to Prophet Jesus. "We gave him the Gospel, and We placed in the hearts of those who followed him kindness and compassion." The Injil is a Book which God revealed to Eesa ibn Maryam.

The Holy Quran says :

"And He will teach him (Jesus) the Book,

And the wisdom,

And the Torah.

And the Evangel (*Injeel*)....." (*A'al-e-Imran* : 47)

And again :

"And who believe in what has been sent to thee

(O' Muhammad)

And what was sent before thee....." (*Al-Baqarah* : 4)

'And what was sent before thee' includes *Injil*, along-

with *Torah*, etc. The definition of *Injil* as contained in Quran Majeed, there the word '*Injil*' means that Book and that teaching which was revealed upon Hazrat Eesa (*alaih-is-salam*). Those books which were compiled and edited by persons, after Hazrat Eesa (*alaih-is-salam*) and in them the compilers and editors also included the life and sayings of Hazrat Eesa (*alaih-is-salam*) much of their own accord, right or wrong, and which are now known as Bible of St. Matthew, St. Mark, St. Luke, St. John, St. Barnabas, St. Paul, etc. are not that *Injil* which is referred to in the Holy Quran. This *Injil* had to pass through many dark and dismal periods and there the real *Injil* was lost, with the exception of some fragments which are to be found. The New Testament is not the *Injil* which was revealed upon Hazrat Eesa (*alaih-is-salam*). In many researches made by scholars it has been proved that the real *Torah* and *Injil* were not available during the times of the Holy Prophet (Peace be upon him).

Injil has also not escaped crafty hands and therefore has also undergone many changes in its meanings as well as contents

On account of the changes and mutilations also additions made in these Books it is not secure to rely upon any one of them and it is the safest to rely upon a document which is safe upto now, has undergone no changes and is genuine hundred per cent—*The Quran Majeed*.

QURAN MAJEED

The Quran was revealed to Hazrat Muhammad (Peace be upon him) by God through the archangel Gabriel (Jibrael) who communicated Divine words. The Quran is described as the Distinguisher and Admonisher :

"Verily it is the excellent Quran written in the Preserved Book. None shall touch it but they who are Purified. It is a revelation from the Lord of the world (Allah)". (*Al-Waqiah* : 77-80)

This (Quran) is a clear declaration to all mankind,

And a guidance and a teaching to those who are reverent.

(*A'al-i-Imran* : 137)

Quran Majeed is nothing wholly different to other revelations. It bears general similarity with other revealed books. The doctrine preached by all the prophets is essentially one and the same although in matter of details there has been gradual evolution in their messages towards the final and perfect revelation (Quran). These transitional stages (in the path of final revelation—Quran) are represented by the various Books or scriptures granted to several of the major prophets. All the four, *i.e.*, Taurat, Zabur, Injil and Quran Majeed were written revelations. The Quran not only confirms but also enjoins to believe and accept the earlier scriptures.

It is the distinctive merit of the Quran that it perfects the divine books by manifesting truths, cleaning up doubts and shedding true light upon the religion. The Quran brought religion to perfection. "This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion" (*Al-Maidah* : 3). The Quran claims distinctive superiority over the other religious scriptures not only for its universality but also for its priority and also : "And We have revealed thee Book with truth, verifying that which is before it of the books and a guardian over. (Surah V:48).

To believe in these Books is necessary but to follow them is not necessary. Quran the final and the most perfect revelation should be followed because it is genuine, unaltered, pure and universal.

Quran Majeed is a complete code of life and living. It describes the prayers, their kinds, their ways of offering, and the beliefs in God, Prophets, Angels, Books and Last Day, the morals, the actions, the respects, rights and duties, privileges, instructions regarding life, death, marriage, gatherings, occupations, service, trade etc.

The economic, social, political moral and religious aspects of man's life can be well guided with the help of instructions given in Quran Majeed on all these points. Quran Majeed may be said to be the "Constitution" of "Islam."

Quran Majeed is Truth from the very beginning to the very end, and is full of God's instructions on all points and and nowhere in it have come the crafty influences to alter or mutilate it, and nowhere in it have human passions and desires got any entry. It is the "Latest Edition" of heavenly or Godly instructions as it is definitely an improvement over earlier scriptures.

Genuineness of Qur'an Majeed : The Holy Quran is a Divine Revelation. Every word and every letter of the Holy Book was revealed from the Almighty Allah to Muhammad (Peace be upon him) through the archangel Gabriel. No Muslim has ever raised question as to the authenticity and genuineness of Holy Quran and even the people of various other religions have also accepted that the Holy Book has been handed down to us without any addition, alteration or loss. But some of the Christian writers are reluctant in admitting the absolute purity of the Holy Text and they have tried to contend that changes have taken place in the Holy Quran. We shall put our arguments which, we believe, will convince our readers, that no change has ever taken place in the Holy Quran and the Quran which we have in our hands is the same Quran as was left by the Holy Prophet at the time of his death.

"1. The Holy Quran is the Divine Revelation and Allah Himself has taken the responsibility of protecting it from all kinds of destruction, corruption and alteration, "Verily, We Ourselves will be its Guardians." "Verily, Quran is a Glorious Book. Falsehood from whatever side it cometh, shall not come nigh it. It is a missive from The Wise, the Praiseworthy". (*Holy Quran*).

2. The staunch believers of the early periods have never been heard of raising any questions regarding alteration, therefore no possibility of change appears. Had there been the slightest change they might have opposed zealously.

3. This Book has been continuously read by thousands

and learnt by heart by many and therefore, if any change had occurred the difference might have automatically come out.

4. When the verses of the Book were revealed on Holy Prophet (Peace be upon him) he called for one of his trustworthy companions and got it written immediately i.e. every verse was put in writing by the order of the Holy Prophet in his presence.

5. The collection and compilation of the Holy Quran was made by such persons who were companions of the Holy Prophet and were men of character. When the standard copy of this Book was prepared by Zaid-ibne-Sabit, it was compared with the memorised verses of the Hafiz and both agreed cent per cent.

6. During the reign of Hazrat Usman several official copies of Holy Quran were prepared from the original copy, prepared by Zaid. The copies thus made were recognised by the whole Muslim world as true and faithful reproductions of the collection of Zaid hence no question arises as to any alteration having been made by Hazrat Usman.

Some Objections to Purity of Quran :—Dr. Springer of Germany and Sir William Muir of England have directly attacked the personal life of the Holy Prophet as well as the Quran Majeed. But Margoulith has criticised both Dr. Springer and Sir William Muir, saying that Sir William Muir favours Christianity and Dr. Springer lacks research. Noeldike of Germany has also put certain objections to the purity of the Text that serial is wrong, Text is disturbed, Text has got historical mistakes, Language is poor and words of other languages have frequently been used, but after careful research it has been found that all these objections are totally false creations of the mind of the writer, and nothing else.*

Father Tisdall, has gone very far and described Holy Quran as the "Fabrication of Muhammad (Peace be upon him)".

* Prof. Syed Nawab Ali—Tarikh Suhf-i-Samawi.

In his book "*Yanabi-al-Islam*" written originally in Persian and translated into English by William Muir, Tisdall has contended that Quran was not a Divine Revelation but it was a collection made by Muhammad (Peace be upon him) but no convincing and conclusive arguments have been advanced by Tisdall to support his contention.

1. The objections say that teachings of Quran are accessible to other religious books therefore it cannot be a Divine Revelation. The point may be answered by simply saying that Holy Quran itself recognises the earlier scriptures. Quran Majeed is not a new Book but is a complete Book in its real and perfect form. Many of its teachings are similar to those found in other religious books. The Quran has never ignored the religious books of other revealed religions and instead recognised them: "We believe in Allah, and what hath been sent to us and what hath been sent to Ibrahim and Ismail, and Ishaq and Yaqub and his children and in what was given to Moses (Musa) and Jesus (Eesa) and to all prophets from their Lord. We make no difference between them" (Holy Quran—Surah Aal-Imran : 83). When such is the nature of the Holy Quran, the objection seems to be totally unjustified.

2. Judged according to the tests prescribed in the Bible, Quran is not a mortal composition and that Quran Majeed is a Divine Revelation. Had the Holy Prophet uttered a single word wrong, he must have been punished but as he won a success which is unique in the annals of history, it can be said with certainty that the message has come through Hazrat Muhammad (Peace be upon him) and is genuine and Holy Quran is all genuine and pure.

3. If Quran was a mortal composition, then surely hundreds such books might have come out later but Quran did not thus; it was a miracle and it was beyond the power of mortals to produce such a perfect Book as the Quran. "Do they say he has forged it?" Say then bring a chapter like this and invite whom you can besides Allah, if you

are truthful" (11:23). This is a challenge of the Quran and this challenge even now remains unreturned.

4. The prophecies given in the Holy Quran which came hundred percent true later, are a sufficient proof of the fact that Quran is the word of God.

The Greatness of Quran

Quran has been universally accepted as "The greatest Book which Eternal Providence has revealed to the Prophet of mankind". "It is a standing miracle which will never cease to provide wonders to amaze the keenest intellect nor shall its wonders fade away as time goes by". The Holy Quran says, "If men and *Jinn* should combine together to produce the like of this Quran, they could not produce the like of it, though some of them were aiders of others".

"It is the one miracle attained by Muhammad—his standing miracle he called it—and a miracle indeed it is".*

"This Book, there is no doubt in it, is a guidance to those who guard against evil."

"Undoubtedly it (Quran) shows that path which is quite straight and gives glad tidings to the faithful who do good deeds that for them is a great reward." (Bani Israil : 9).

"The great gift which the Quran claims from first to the last as its special privilege is guidance, the purifying of man from the pollution of sin and making him achieve the object of life by the development of faculties with which he is endowed."

Islamic Philosophy and Quran

The Quran is '*Hikmat*' or Philosophy and it gives the essence of philosophy and puts the server of life into it. Islamic philosophy centres entirely round the Quran. The

Quranic philosophy rises above the metaphysical speculation and passes into the region of spiritual certainty. "It does not make vain efforts to reach the Absolute, it finds God", and shows us the way to find Him. The Quran exhorts us to look round and see and understand how forces of Nature are working, and to consider who has created the earth, the sky and all that they contain, who has created man from a small life germ, who has made life and death and who has the power to covert one into other. All these questions have been clearly dealt with in the Holy Quran. Quran is the highest philosophy—reason and truth blending with faith. "It is a living, not dead, philosophy."*

* Bosworth Smith : Life of Muhammad.

Chapter VII

ISLAMIC CONCEPT OF WORSHIP (IBADAT)

THE MEANING OF IBADAT

"I have not created the *Jinn* and *ins* (humankind) for any other purpose except that they worship Me."

(*Az-Zariyat* : 56)

God has created everything on this earth for the benefit of man and to man He has given the duty of worshipping Him. In this way a relationship is established between God and man. As soon as this relationship is established many rights of God are established upon man and fulfilling of such obligations towards God is worship or '*ibadat*'.

The word '*Ibadat*' has been derived from *abd* meaning 'a slave' or 'a servant' and thus '*Ibadat*' means 'slavery' or 'servitude'. God in this sense is the Master and man a servant and the relationship between one and the other is Master-Servant relationship. The functions of a servant in ordinary life are : considering the master as the only master, to obey the master and to respect the master. Man being a servant of God he should be faithful to God alone, obey the orders of God and pay respect to God and this is worship or *ibadat*.

Namaz (*Salat* or prayers), *Roza* (*Saum* or fasting), *Hajj* (Pilgrimage) and *Zakat* (Charity) are four obligatory forms of worship prescribed by God Himself but total worship also includes obeying the laws of God in full and at all hours and at all places. Let us study in brief, something about the obligatory forms of worship here.

NAMAZ (Salat or Prayers)

Prayer (*Salat*) is the first and foremost duty of every Muslim and Quran Majeed repeatedly urges that every Muslim must perform this duty :

"And keep up the prayer, and give the stated alms and bow with those who bow." (*Al-Baqarah* : 43)

"And keep up the prayer : It restrains from the indecency and evil." (*Al-Ankbut* : 45)

"And keep up the prayer....." (*Al-Nur* : 56)

"Keep up the prayer ; give the stated alms ; hold strongly to the cord of faith in Allah." (*Al-Hajj*:78)

"And seek the help (of God) with perseverance and prayer." (*Al-Baqarah* : 45)

"O' ye who believe ! strengthen yourselves with perseverance and prayer." (*Al-Baqarah* : 153)

"Be all of you attentive towards Him and reverence Him ; And keep up the prayer." (*Ar-Rum* : 31)

Unless a man performs his prayers regularly, he can not be a true Muslim. According to Dr. Hakim Islam considers prayer to be the dividing line between Belief and Unbelief. Islamic prayer is purified of all low and irrational elements and prescribed as a great help in building up of character by remembering God. Prayer is remembrance of God by man. 'It is a communion between God and man—an interaction between Divinity within and the Divinity overhead'. Prayer is the means of spiritual illumination and its aim is to know God and to seek His help in man's attempt to attain spiritual perfection. It is really the first step in the onward progress of man.*

Kinds of Prayers : Prayer is of various kinds—obligatory prayers, optional prayers. Juma and Idd prayers, Ramzan prayers (*Tarawih*), prayers for thankfulness and prayers for the dead etc. Obligatory prayers are five in number—*Fajr*, *Zuhr*, *Asr*, *Maghrib*

* Maulana Muhammad Ali.

and *Isha*, and consist of two parts—the congregational which is called 'Farz' and the individual which is called 'Sunnah' or Prophet's practice.

Mode of Worship: 'The Islamic mode of worship is calculated to concentrate attention on one object—the realisation of the Divine presence'. The prayer is an undisturbed meditation on the Divine, it is a solemn and serious affair during which the worshipper does not turn his attention to anything else, nor does he indulge in any movement which may distract his attention or disturb his prayerful attitude. The reverential postures of standing, sitting, bowing down and prostrating are not a show but they have got a definite meaning behind. They have been adopted to help the mind to realise the Divine presence.

Azan:—The call (*Azan*) takes place before every obligatory prayer and is 'an announcement made five times daily from hundreds of thousands of minarets, of the unity of God and of Prophethood of Muhammad (*Sallallah alaihi Wasallam*) which are the two fundamental principles of Islam.

Mosque:—Mosque (*masjid*) is the place where obligatory prayers are offered. One can also offer prayers anywhere one likes, if a mosque is not available for prayer at the fixed time because 'whole of the world has been made mosque for him'. The mosque is a place where the Muslims meet and greet each other five times a day. It serves as a training ground of equality. The mosque is not only a spiritual centre of the Muslims but also the political, educational and social centre. It may be called 'their national centre in the truest and most comprehensive sense of the word'.

Importance of Prayer

The importance of prayer lies in the fact that it is the most important injunction of Islam. Prayer keeps man in touch with the belief in Allah and strengthens his faith in Him. It is a direct communion with Allah, without the help of any

intermediary. Prayer is a means of realising Divine in man. The essential principle of Islam is to infuse the conviction that Allah is and to make His existence a living force in man: and prayer is the means by which this great end is achieved. The conviction that Allah is comes to man not by the mere belief that there is God but by the realisation of Divinity within himself. This realisation is attained through prayer and realisation of Divine in man leads to the service of humanity.

Prayer serves as the means of attaining to moral greatness. It helps purification of heart and helps man to destroy evils in him and this develops his inner faculties, "Surely prayer keeps away one from indecency and evil". In 'Hadis' prayer has been compared with washing in a river. It removes sins just as water removes dirt.

Prayer has got a great political and social value also. It is considered as the mightiest force in the unification of Muslim community. The gathering of Muslims five times a day, and the greater gatherings on Friday and still greater gatherings on occasion of two Idds enable them to meet and greet each other and thus help to remove all differences and strengthen social and religious bonds. The Islamic prayer is meant, among other things, to carry into practice the theoretical lessons of equality and fraternity for which Islam stands.

Prayer establishes the principle of discipline and leadership. Many historians have remarked that Islam has embodied military discipline in its congregational prayers. Prayers also teach punctuality and require mental and physical cleanliness. Prayer is a good platform to mould public opinion. After the daily prayers, the Muslims of a particular area can discuss the different social, political, economic and cultural aspects and can form their opinion. The same is possible even more on Fridays and the two Idd days.

Salat is responsible for the purification of mind and soul. When man bows his head before God, his mind is pure, his soul is pure, he thinks of nothing except God and is

afraid of attaching any other thing to His person. Thus the significance of Namaz is that *it keeps men away from evil* and enables them to attain to their perfection. Prayer is the foundation stone of religion and religion is the purifying of human soul of all devilish impurities and carnal suggestions.

The Holy Prophet says :

"He whom this prayer does not save from what is obscene and evil, will recede away from God".

Holy Prophet Muhammad (Peace be upon him) regarded prayer as the noblest of all devotions. It has been rightly said 'prayer is an index to ethical culture'. Prayer in Islam gives to man an opportunity for self-development and moral greatness. The Holy Quran speaks :

① "Successful indeed are the believers, who are humble in their prayers". (*Al-Muminun* : 1-2)

"In the institution of prayer, mankind has been made responsible for his deeds on ultimate Reality. By making the practice of devotion periodic (prayers five times a day) Prophet (Peace be upon him) impressed the disciplinary character on the observance of prayer".

It is through prayer that man gets spiritual illumination and his personality is exalted in the search of Supreme Indivisible Divine Being.

According to Ibn Sina :

"the essence of salat is the recognition of God in His Existence the salat enables the worshippers mortification in order to check their evil propensities".

There is an important remark about the socio-political and cultural significance of salat :

"Prayer in Islam is not merely a mechanical performance of certain bodily gestures but it is a combination

of intention (*Niyat*), genuflection (bodily movements during prayer) and recital (recitation or *qirat* of the verses of the Holy Quran). Intention raises mind from outwardly affairs to spiritual sphere, whereas genuflection fosters obedience, humility and destroys egotism, self-conceit and audacity. Recitation helps the spiritual illumination and Divine Communion ... Congregational prayer (*Namaz ba Jamat*) tends to extinguish all feeling of rank or race-superiority in the worshippers. When all the Muslims turn their faces towards the *Qiblah*, this fosters the unity of purpose and discipline prayer teaches equality and fraternity among the worshippers... congregation prayer time is fixed and by attending such prayer, one develops the habit of punctuality...there is enough scope for social, political, religious and cultural symposiums after the prayers.....prayer is the barometer of measuring religious efficacy and sentiment in man".

An Ancient Institution

Prayer is an ancient institution. "This institution is as old as world itself; the instinct is universal, it is human". All the prophets of Allah in their times enjoined it—Abraham, Moses, Jesus all. The system has been well organised by Islam and idolatrous practices find no place here.

ROZA (Saum or Fasting)

Holy Quran says :

"O' ye who believe !

Fasting is prescribed for you,

As it was prescribed for those who preceded you—

That you may be reverent :

For a certain number of days.

Then for anyone of you who is sick,

Or on journey,

There is then the same number of other days.

And for those who find it hard to bear,
 There is redemption by feeding the poor
 the month of Ramzan is one
 In which was sent down the Qu'ran,
 A guidance for mankind,
 then let him amongst you
 Who is present in this month fast therein."

(*Al-Baqarah : 183-185*)

The word *Saum*, means 'to be at rest' and it implies abstention which includes refraining from eating, drinking and sexual intercourse for a certain period of time, generally from dawn to dusk.

Fasting like prayer is an old institution and has been practised by many in the past. History bears testimony to the fact that fasting was in vogue in China, Korea, Japan, Egypt and Greece. It was also practised by the Jews. Jesus Christ fasted for forty days before starting his ministry.

Fasting is obligatory upon every Muslim adult (*baligh*) who is in possession of his senses (*aaqil*) and who is fit physically (*qadir*). The month of 'Ramzan' has been fixed for fasting - this month being the month of revelation of Holy Qur'an. The word 'Ramzan' has been derived from '*Ramz*' meaning 'to burn' (to burn selfish desires). There are also many other fastings in addition to fasting during Ramzan but Ramzan fasting is obligatory and is of highest importance.

Significance of Fasting

The significance of fasting lies in the fact that it trains the minds of men and elevates their moral aptitude. It restrains the passions by abstinence and thus the fast achieves control over his physique and mind. The fast restrains man from mean and selfish desires as well as worldly thoughts. Fasting is primarily a spiritual discipline aiming at Divine nearness. 'The fasters are spiritual wayfarers'. 'Whoever fasts during Ramzan having faith in Me and seeking My pleasure'. 'Fast-

ing is a shield, so the faster should not indulge in foul speech and surely the breath of a fasting man is pleasanter to Allah than the odour of musk' (Holy Prophet). Finally, fasting inculcates uniformity, in this type of institution throughout the Muslim world. The poor and the rich become same in status in the Holy month of Ramzan, at least in the matter of meals.

Spiritual Usefulness Of Fasting

Fasting is primarily a means of spiritual discipline. The ultimate aim of fasting is the seeking of Divine pleasure :

"A new consciousness of a higher life above that which is maintained by eating and drinking has been awakened in him and this is the life spiritual".

Thus fasting awakens spiritual discipline. Fasting teaches us and trains us in moral discipline. One learns from it the lesson that one should be prepared to suffer the greatest privation and undergo the hardest trial in life. During the holy month of Ramzan a person burns his evil propensities. In addition to conquering his physical desires, he learns a moral lesson to avoid evils.

Physical Usefulness Of Fasting

Fasting also has a physical usefulness. During the course of fasting one improves health: "The capacity of digestive organs improves. The better is the growth of man". When the digestive organs get rest during fasting, their power and strength for more work increases. During fasting one bears the pangs of hunger and thirst and thus hardens the life for any difficult time. The power of resistance increases and one can face the hardship smilingly.

Ethical Importance Of Fasting

The ethical importance of fasting lies in the fact that one refrains not only from foul actions but also foul words. Hadith refers: The fasting is the shield which saves man from

indulging in foul words or foul deeds." In the Holy month of Ramzan the Muslims generally remain pure and try to pass time in pious deeds, pious thoughts and in pious association. Hadith refers that when the month of Ramzan arrives, "the doors of Heaven are opened and the doors of Hell are closed and the devils are put into chains". The doors of Heaven are opened for them because they rise above the physical desires and devote themselves to the service of Allah and of humanity. The doors of Hell are closed for them because they shun all evils which may lead them to Hell. The devils are chained in their case because they have conquered the lower passions which are an easy prey to the devils. The Ramzan is specially suited "for spiritual advancement, for attaining nearness to God."

HAJJ (Pilgrimage)

"And carry out the pilgrimage and the visit (to Ka'aba) for the sake of God." (*Al-Baqarah* : 196)

'And when we assigned to Ibrahim the place of the House, saying, Do not set up aught with He. and purify My House for those who make circuit '(*Tawaf*)' and who stand to pray and who bow and prostrate themselves. And proclaim among men the pilgrimage'. (*Surah Al-Hajj* : 26-27).

Hajj literally means an effort. Conventionally this term is translated as Pilgrimage, although it is far from giving the exact significance of the word *Hajj*. This is the third* of the religious duties of a Muslim. It is obligatory on every (Muslim) adult, man or woman, to go once in his or her life time to Mecca in order to perform there the great *Effort* for assimilating one's self with the will of God. Those who do not possess the material means of travel are exempted from it.

* Imam Abu Hanifa places *Hajj* on number one in the various pillars of Islam.

The Holy Quran says :

"It is a duty towards God, incumbent upon those who are able to go thither to visit His house."

According to another interpretation the word *Hajj* literally means "repairing to a thing for the sake of a visit" and technically it means "repairing to *Bait Allah* to observe the necessary devotions."

As regards the date of the institution of Hajj, there are many versions. But it is admitted that it had become a regular institution since the time of Hazrat Ibrahim, who was asked by God to proclaim Hajj so that people may come and see what advantages accrue from Hajj. Some European historians among whom Hughes and Wensinck are the most quoted, contend that Hajj was introduced by Prophet Muhammad (*Sallallah alaihi Wa-Sallam*) after the battle of Badr. This view has been examined and their contention has proved false.

Hajj is an annual pilgrimage of Muslims to the 'Ka'aba' (in Mecca) at the fixed time in the month of 'Zil-Hajj'. Performance of Hajj is obligatory upon every Muslim adult who is not a slave, who is mentally sane and who has sufficient provision.

Ceremonies

There are certain ceremonies in Hajj for example *Ihram* (a particular dress worn by 'Hajis' on the occasion of Hajj), *Tawaf* (going round the Holy House of Ka'aba) *Hajar Aswad* (Kissing of the black stone or *Hajar Aswad*), *Safa and Marwa* (running between the hills of Safa and Marwa), *Zamzam* (sacred well—the water from which the pilgrims drink and bring with them), *Arafat* (Hill of Mercy, where main ceremony of Hajj is performed), Sacrifice (*Qurbani*)—at a place known as Mina in commemoration of sacrifice of his son Hazrat Ismail by Hazrat Ibrahim.

Soon after putting on *Ihram* the words that the *Haji*

recites in a loud voice after every *Salah* at the time of ascending every height and descending therefrom, and while meeting every caravan and every morning on rising from bed, are as follows :

Labbaika Allahumma labbaika, labbaika la sharika laka labbaika, innal hamda wan-ni'mata laka, la sharika laka "Here I am present, my Allah! I am present, I am present. There is no partner unto Thee. I am present. Verily all praise is due to Thee. Every boon is Thine and Thine is the entire Sovereignty. No one is Thine partner." This is, in fact, an answer to that general proclamation which Hazrat Ibrahim had made four thousand five hundred years ago as commanded by Allah : "O' slaves of Allah! Come to the House of Allah. Come from every corner of the earth, either on foot or by transport."

Importance of Hajj

The importance of Hajj has been described by Hazrat Imam Abu Hanifa who says that Hajj is the greatest of all worships (*Ibadat*) enjoined in Islam. Its chief importance lies in the fact that it strengthens the faith in Islam. By spending money, by undertaking long journeys, and by spending sufficient time to no personal interest of theirs the pilgrims go to Mecca, it is only to seek the good-will (*raza*) of Allah that people do so. This gathering at one place every year and pilgrims clad in one dress, moving one way and uttering one word, presents the greatest show of unity and discipline on earth every year in the month of Zil-Hajj. The pilgrims are inspired with the high ideals of Islam. According to P. K. Hitti "Hajj has a great socialising influence because it affords opportunities to Negroes, Berbers, Chinese, Persians, Syrians, Turks, Arabs—rich and poor, high and low, to fraternize and meet together on common ground of faith."

Hajj serves as a greater basis of equality in Islam and it strengthens the unity in Islam. It also gives an opportunity

to remove all misunderstandings amongst Muslims themselves. Problems relating to Muslims in different countries of the world are also discussed in Mecca by the learned amongst pilgrims of every country. Hajj also gives opportunities to the Muslims to acquire knowledge of different lands, climates, regions etc.

A prominent writer points out the importance of Hajj in the following words :

"Hajj strengthens the faith in Islam. The visit to Mecca, which is associated with the life and activities of the Holy Prophet, has a strong reaction on the minds of the pilgrims. Hajj is a higher spiritual experience. They (Hajis) pray to Allah to pardon them and grant them strength for obedience to Him in future. They give up all sorts of evils and sins and seek the mercy of Allah. Hajj has a great social and political importance. "No other institution in the world has the wonderful influence of Hajj in levelling all distinction of race, colour and rank. Not only do the people of all races and all countries meet together before the Holy House of Allah as His servants, but they also clad in one dress of two white sheets and there remains nothing to distinguish the high from the low".

"The pilgrimage affords enormous opportunity of the promotion of socialistic principles *viz.*, solidarity, harmony, fellow-feeling and a sense of reciprocal cooperation.

The performance of Hajj represents not only uniformity in dress but also in motives and customs. This beneficial practice seeks to abolish all national prejudices, narrow bigotry, political differences and levels, down all distinctions of races, colours and ranks. Pilgrimage is an assemblage of several thousands of faithful in a great festival in order to foster the spirit of fellowship and brotherhood. The spirit of this custom is to attain prohibition of all enmity, malignity of the heart, morous nature and to gain purity of mind and soul".

The wisdom which incorporated into Islam, the time-honoured customs of annual pilgrimage to Mecca and to the shrine of the *Ka'aba* has breathed into Muhammad's religion a free masonry and brotherhood of faith in spite of sectarian divisions".*

"(Hajj) serves as a great magnet to draw the Muslim world together with an annual and an everwidening *spirit de corps*; the Meccan pilgrimage is without a rival"**.

ZAKAT (CHARITY)

Zakat is obligatory upon every Muslim adult who is in possession of least a sum of rupees forty at the end of the year. Those who possess a surplus of at least forty rupees a year, for them 2½% is fixed as the rate of *Zakat*. The Qur'an has many times ordered the payment of *Zakat*:

"And observe prayer, and pay the poor-rate and bow down with those who bow." (Al-Baqarah : 43)

"O who believe! bestow alms of the good things which you have acquired and of that which we have brought forth for you out of the earth and choose not the bad for almsgiving."

The word '*Zakat*' has been derived from '*Zakat*' which means 'it grew' or 'it purified'. *Zakat* has been described as 'wealth which is taken from the rich and returned to the poor'. It is so said because by giving to the poor the wealth of the community definitely increases and at the same time giver's heart is purified from inordinate love of wealth because God has said in *Surah Tauba* of the Holy Qur'an that those who prize gold and silver to the extent of hoarding and do not spend out of it in the name of God, they will meet dangerous consequences when they will be branded with fiery hot gold and silver and it will be said to them that this is the advan-

* S.Ameer Ali—Spirit of Islam, 71.

** Zwemmer—A Challenge to 109.

tage of your hoardings in gold and silver, just take their taste. (Mercy God).

The Holy Quran says :

.....those who spend their wealth
By night and by day,
Secretly and openly—
Therefore for them is their reward with their Lord.
And there is no fear on them
Nor shall they grieve. (Al-Baqarah : 274)

And again :

The attribute of those who spend their wealth in
God's way
Is like the attribute of a grain
Which grows into seven ears,
In each ear a hundred grains ;
And God multiplies it for whom He pleases :
For God is Vast, Knowing. (Al-Baqarah : 261)

The Holy Quran says that those who give charity should not make a show of it.

O' ye who believe !
Render not void your charity
By (show of) obligation and injury,
Like him who spends his wealth
For the sake of show of mankind,
And he does not believe in God
And the Future Day.
His attribute is
As the attribute of a smooth rock
With some soil thereon,
Then it catches a heavy rain
Which then leaves it a bare stone.
Nothing which they earned is of any avail.

(Al-Baqarah : 264)

Zakat is payable not only for cash but for gold and silver, crops, cattle and all kinds of commercial goods at fixed rates. *Zakat* money is to be collected by the State. It is to be spent upon the poor and the disabled for their maintenance, for relieving them from disasters and danger: may be given to new converts to Islam who fall in financial distress due to their conversion; may be spent for the liberation of the slaves; may be given to those who are in debt; may be given to those travellers who become short of funds while on their journey. The amount so collected may also be spent on the salary of the establishment employed for collection and distribution of *Zakat*, and also upon defence and propagation of Islam.

The Holy Quran says :

Charities are only for

The *poor* and the *needy* and the *workers* (attending) thereupon,

And for those whose hearts are to be won over to the love (of God),

And for ransoming the captives, and those who are indebted

And for (spending in) God's path,

And for the wayfarer :

(This is) an appointment by God ;

For God is Knowing, Wise.

(At-Taubah : 60)

Importance of Zakat

Zakat is the backbone of the economic system of Islam.

The Holy Qur'an speaks charity as next to prayer in the series of worships, and says, that prayers without charity are useless.

"Woe to the praying ones, who are unmindful of their prayers, who make a show of prayers and withhold acts of charity."

"*Zakat* helps amelioration of the condition of poor and

to put in other words more clearly *Zakat* gives economic security to the Muslim community and prevents accumulation of wealth in a few hands. It is the duty of the rich to pay *Zakat* and right of the poor to receive *Zakat*. The rich shall maintain the poor and the needy so that they may not beg or steal or sleep hungry. The institution of *Zakat* aims at solution of the problem of distribution of wealth.

Hazrat Umar bin Abdul Aziz used to say that 'prayer carries up half way to God, fasting brings us to the door of His palace and alms procure us admission.' This is the importance of *Zakat*.

Zakat undoubtedly, is the most benevolent institution in Islam. It serves as purifying substance in the sphere of morality, social status and economic strata. *Zakat* sweeps away avarice, acquisitiveness of wealth and attempts to solve one of the greatest social maladies i.e., poverty. The main purpose of *Zakat* is to discourage accumulation of wealth by a group of society and also impair the tendency of uneven distribution of wealth in society. *Zakat* intends to maintain the balance between luxury and poverty; economic parity is maintained by *Zakat*. The productive earning of wealth enriches the whole Muslim community. Social security is also attained due to the efficient working of this institution: "charity organised as a religious duty on a national basis consciously aiming at social justice."

Zakat has been levied on almost every item of property: cash, jewellery, gold, silver, agricultural produce, animals, minerals, machinery, stock in trade and everything which is capable of growth. Its rates vary e.g.

On Gold, Silver, cash etc.	2½%
On agricultural produce (unirrigated land)	10%
On agricultural produce (irrigated land)	5%
On treasure trovers	20%

The Islamic state is a welfare state which guarantees full employment alongwith equality of opportunities. The levy of *Zakat*, a tax of 2½% on the capital and saving and at fixed rates on the produce of land and articles of trade and cattle, is intended to distribute wealth in the society. The amount collected must be spent on the specified heads as mentioned in the Holy Quran :—

“The alms are only for the poor and the needy and those who collect them and those whose hearts are to be reconciled and to free the captives and the debtors and for the cause of Allah, and for the wayfarers, a duty imposed by Allah, Allah is Knowing and Wise”.

Zakat and Capital-Labour Problems

Zakat helps resolve the conflict between capital and labour by not perpetuating wealth into few hands. Individuals are allowed by Islam to acquire private property but they have also to pay *Zakat* at fixed rates and *Zakat* is re-distributed amongst the poor and the needy.

Zakat helps stop concentration of wealth, into few hands and perpetuation of capitalism in a naked form.

“The greatest benefit from *Zakat* is to eliminate economic disparity and unrest in society. The eternal conflict between the capitalist and the labourer, the rich and the poor, the money-lender and the debtor, the landlord and the tenant, is mitigated by charity, for it levels down economic unrest in society by feeding the unprivileged with an amount exacted from the privileged class. Thus *Zakat* fosters fellow-feeling and brotherhood by maintaining economic equilibrium. The purpose of *Zakat* has been stated thus by the Holy Prophet :—

“If they (unbelievers) accept this (Islam) tell them that Allah has made obligatory a charity in their wealth which is taken from the wealthy among them and returned to the poor among them” (*Hadith*).

A prominent writer has summed up the importance of *Zakat* in the following words :

“The institution of *Zakat* aims at the solution of the problem of distribution of wealth, which has always been the most acute problem of the world. Islam discourages hoarding of wealth by the rich that every possessor of wealth must contribute 1/40 of surplus income and enjoins his wealth for the amelioration of the condition of the poor. Thus *Zakat* strikes a strong blow at the root of capitalism. This system acts not only as a levelling influence, but also a means of developing the higher sentiments of man, namely, the sentiments of love and sympathy towards his fellow-men.”

Chapter VIII

ISLAMIC CODE OF LIFE—(I)

SOURCES OF ISLAMIC SHARI'AT

Shari'at

"Shari'at is an infallible doctrine of duties and comprises the whole of the religious, social, political, domestic and private life of those who profess Islam." It is the knowledge of the rights and duties, whereby a man may fully conduct his life in this world and prepare himself for future life.

Shari'at means the Canon Law of Islam. The author of this Law is Allah and in it pervades the will of Allah. It is denotive of the commandments of Allah in matters of activities of man. Shari'at is the right code for the whole life of a man ordained by Allah. It is the basis for judging the actions of man—whether these are right or wrong.

Shari'at is a complete code of Islamic Law pertaining to the rights and duties of a Muslim. It governs the conduct of a man, at the same time it removes the ignorance of a man and gives him true perspective of his rights and duties. "It is concerned mainly with the methods of worship, social principles, laws regarding man, relation between man and man, the rules and conditions regarding the clean and unclean, the lawful and unlawful and similar other problems".

Purpose of Shari'at

The purpose of *Shari'at* is to see that "this great workshop of Allah should go on functioning regularly and gloriously, and that the man should make full use of all his powers, make everything in the world serve him, make

use of all the means provided for him in the earth and in the heavens, but he should not use them intentionally or through ignorance to harm himself or to harm others".

Shari'at which literally means "the clear path to be followed", technically stands for the Law of guidance for the regulation of life in the best interest of man. Its objective is to show the best way to man. The violation of this law amounts to sin. *Shari'at* deals with all aspects of life of a Muslim, both religious and secular. The religious and secular rights and duties of a man have been divided into four heads: (a) the rights of God (b) the rights of individuals (c) the rights of other men and (d) the rights of all creatures.

The technical use of the term *Shari'at* is referred to in the Holy Quran thus:

"We gave thee a Shari'at in religion; follow in and do not follow the lusts of those who do not know"

(*Al-Jasiyah*: 18)

And again:

"To every one (people) of you We have given a *Shra'*, and *minhadj* (a clear way)."

Shari'at is based on four sources (1) the Holy Quran (2) the Sunnah or practices of the Holy Prophet (Hadith) (3) the *Ijma* and (4) the *Qiyas*. These four sources also constitute Muslim Jurisprudence or *Fiqh*. *Shari'at* is thus the law of Allah. It is binding upon the Muslims and man has to accept it without question.

THE HOLY QURAN

The Holy Quran is the sacred Book of the Muslims. It is the principal source of Muslim Law. The Holy Quran is the word of Allah, dictated through the Archangel Gabriel to Hazrat Muhammad (Peace be upon him). It was revealed in the holy month of Ramzan. It is generally held that on the night

of 27th of Ramzan (*Lailat-ul-Qadar*) the Quran was first revealed. "Let none touch it but the purified". The Holy Quran was revealed in Arabia and in the Arabic language :

"So we have made it easy in their tongue that they may be mindful". (*Az-Zumar* : 28)

History of Collection (Composition) and Arrangement (compilation) of the Holy Quran :

The Holy Quran was revealed in portions to the Holy Prophet who got every portion of it written in his presence. It was during twenty three years of his prophetic life that the various verses were revealed. The Quran was revealed in portions because :

"We wished to strengthen the heart thereby and We arranged it in this way". (*Al-Quran*)

The verses and chapters of the Holy Quran were preserved on the skin of palm-trees, leather, shoulder bones of goat and on parchments of papers, as they were dictated by the Holy Prophet to his secretaries, especially *Zaid bin Sabit*. The chapters were arranged under the personal instruction of the Holy Prophet, who used to ask the scribes to insert the revealed verses in their proper places. From Hazrat Usman we come to know that :

"It was customary with the Messenger of Allah that when portions of different chapters were revealed, he called one of those persons who used to write the Holy Quran, and said to him, write this verse in the chapter where such and such verses occur."

Thus the arrangement of the verses in each chapter was entirely the work of the Holy Prophet. The Holy Quran is divided into 114 chapters (*Surahs*) of varying length. All the *Surahs* are divided into sections (*Rukuu*) and each section deals with one subject. The sections are further sub-divided in a

number of verses (*Aayats*). The total number of *aayats* in the Quran is 6,240 and 113 Bismillah *aayats* are also included, the number is 6,353.

The Quran is again divided into 30 equal parts, each of which is called a *Juz*. All the *Surahs* of the Holy Quran are divided into two classes : (1) the Makkan *Surahs* - those verses revealed at Makkah, and (2) the Medinite *Surahs* - those verses revealed at Medinah. Of the entire number (114) of the *surahs*, 93 were revealed at Makkah and 21 at Medinah. Nothing can be said with certainty about the date and time of the various verses, but this is known that Medinite *Surahs* are longer and they comprise of one-third of the Holy Quran. The Quran opens with *Surah Fateha*. It is a Makkan *Surah*. While examining the arrangement of the Quran, one finds that the Makkan and the Medinite *Surahs* stand intermingled.

"The Makkan *Surahs* are mostly short, incisive, fiery, impassioned in style and replete with prophetic feeling. They deal chiefly with faith in Allah and are particularly devoted to grounding the Muslims in that faith. The Medinite *Surahs* are mostly long, verbose, and rich in legislative materials. In them theological dogmas and ceremonial regulations relating to the institutions of prayer, fasting, pilgrimage and the sacred months are laid down. The Makkan *Surahs* mainly deal with faith in Allah and are particularly devoted to grounding the Muslims in that faith while the Medinite *Surahs* are chiefly intended to translate that faith into action. The Makkan *Surahs* are generally prophetic while the Medinite *Surahs* deal with the fulfilment of the prophecy. "The Makkan *Surahs* show that true happiness of mind may be sought in communion with Allah, while the Medinite *Surahs* point out that a man's dealing with another man may be a source of bliss and comfort to him."

Compilation of the Quran

As told earlier, all the verses and *surahs* of the Quran

were revealed one after the other during the life time of the Holy Prophet. Hazrat Muhammad (Peace be upon him) employed a double process to preserve them. There was a group of writers always at hand who recorded on palm-trees, leather, stones, and even on paper (among such persons most notable were Zaid bin Sabit, Abu Bakr, Usman, Ali, Zubayar, Hanzala, Abdullah ibn Sa'ad, Ibn Masud, Khalid, Khadija and many others)..... and others who committed it to memory (*Huffaz*). Hazrat Muhammad (Peace be upon him) did not make any attempt during his life time to compile the Holy Quran in a single Book, but the Surahs had taken their present form during his life time.

Shortly after the death of Holy Prophet Muhammad (Peace be upon him) Hazrat Abu Bakr, the first Caliph, sent an expedition against Musailma, a false prophet, wherein during the course of battle 70 *Huffaz* were killed. This was a stunning, at the same time very alarming news. Therefore Hazrat Umar advised Hazrat Abu Bakr to get the verses and chapters of the Holy Quran compiled in the form of a Book so that no portion of the Holy Book should be lost even if all the *Huffaz* lost their lives. Abu Bakr accepted the sage advice of Hazrat Umar and entrusted with the work to Zaid bin Sabit, the chief scribe (*Katib-e-Wahy*), who had the honour to have written most of the portions of the Medinite verses. Abu Bakr asked Zaid bin Sabit to collect the various pieces of the Holy Book and prepare a standard copy of the Holy Quran. Zaid was also asked to compare the complete work with the help of the *Huffaz* who had memorised the whole of the Quran. The work was completed and handed over to Hazrat Abu Bakr. After his death, the standard copy was passed on to Hazrat Umar.

Islam had spread far and wide—to Persia, Mesopotamia, Syria and Egypt—where the people of various nationalities had various dialects and this brought a difference in the

accent of reading of the Holy Quran. When this was brought to the notice of Hazrat Usman, the third Caliph, he was alarmed at these variations. In order to save the purity of the Holy text, Hazrat Usman thought it better to make some copies of the standard edition of the Holy Quran and to send them to the different provincial governors. In accordance with this decision Hazrat Usman appointed Zaid bin Sabit the Chairman of the Committee for copying Quran in 651 A.D. They made seven or eight copies of the Quran from the standard edition and minutely revised them so that not the least difference may arise in any one of them. These standard copies were sent to the different provincial governors and all the unofficial copies of Quran with discrepancies, in circulation, were collected and destroyed. Later, Hajjaj bin Yousuf, the Umayyad Governor of Iraq inserted vowel points (*Airab or Harkat*) in the Quran.

Thus the Quran, revealed from Allah to Hazrat Muhammad (Peace be upon him) through Archangel Gabriel, collected and completed by Hazrat Abu Bakr and Hazrat Usman, and provided with vowel points by Hajjaj bin Yousuf, has admittedly remained unaltered and unchanged through more than thirteen centuries that have since then passed."

HADITH OR SUNNAH

"The Hadith or *Sunnah* is the secondary source of Muslim Law. The word 'Hadith' literally means 'saying' and '*Sunnah*' means 'a way or rule or manner of acting or mode of life'. Literally, by *Sunnah*, we mean the doings of the Holy Prophet (Peace be upon him) while Hadith is the record of *Sunnah* and in addition it contains various prophetic and historical elements. *Sunnah* of the Prophet comprises 'his deeds, utterances and his unspoken approval'. *Sunnah* is sometimes defined as the 'custom' of the prophet. 'It is the custom,' says H.L. Lammens, 'in which this Noble Pattern (the Holy Prophet) is said to have enacted positive rules for the religious and

moral life, such as spring from his examples and extra-Quranic teachings, or such at least, as were sanctioned by his tacit approbation."

Sunnah refers to the "usages set by Prophet Muhammad (Peace be upon him) himself either in the form of definite prescription, or prohibition, or by examples." The *Sunnah* of the Prophet was handed down in the form of companions (*sahaba*) or more. Technically, such a narrative is called a Hadith. "Hadith is thus the vehicle of *sunnah* and the whole corpus of the *sunnah*, recorded and transmitted in the form of Hadith, is itself generally called the Hadith."

We know that the Holy Quran deals with the broad principles or essentials of religion, going into details in a very rare case. "The details were generally supplied by the Holy Prophet himself, either by showing in his practice how an injunction shall be carried out, or by giving an explanation in words." He illustrated and explained the principles and regulations laid down in the Holy Quran, in the best possible manner in his own prophetic life and in his sermons and actions. He had to pass through different grades and conditions of life with a view to furnish instructions to the misguided people of the world. "His trials and difficulties, his struggles and battles, his happiness and enjoyments, and everything that occurred during his apostolical career, were not but dictations of the Almighty; so that these things may be so many torch-lights for the guidance of all classes of men who were groping in utter spiritual darkness."

The Holy Quran says :

"Certainly you have got in the Apostle of Allah an excellent example for him, who hopes in Allah and the latter day and remembers Allah much."

The entire private and public life of the Holy Prophet "served as a standard to the Muslims, as something to which they should industriously conform and live up to."

The chief characteristic of the Holy Prophet is that, he not only gave practical rules of guidance, but also gave in his life a practical illustration of all those rules. Therefore "the life of the Prophet, his discourses and utterances, his actions, his silent approval and even his passive conduct, constitute, next to the Quran, the second most important source of Muslim Law." All these are collectively called the *Sunnah* of the Prophet and are recorded in the Hadith, which is thus the second authority of Muslim Law. It is narrated in *Sahih Muslim* that :

"Allah is connected with the community by His Quran and Muhammad (Peace be upon him) by his *Sunnah*".

In *Sahih Bukhari* it appears :

"He who tires of my (Prophet's) *Sunnah*, does not belong to me".

Therefore every Muslim requires, in addition to the Holy Quran, the guidance of *Sunnah* and Hadith for his life.

IJMA

'*Ijma*' constitutes the third source of Muslim Law (*Shari'at*). It is defined as "consensus of opinion of the companions of the Prophet or of the Muslim jurists on a question of Law." According to some jurists *Ijma* is the consensus of opinion of the companions of the Prophet only, while some other maintain that it is an agreement of the Muslim jurists on any matter of the faith. A third group holds that *Ijma* is the agreed opinion of the Muslim jurists of the first three centuries of the Hijra.

Ijma literally means 'agreeing upon' or 'uniting in opinion'.

Ijma is inferred in three ways : Firstly, by *Qaul* or word, i.e. when the Mujtahids express their opinion on the point in question ; secondly, by *F'il* (فعل) or deed, i.e. when there is unanimity in practice ; and, thirdly, *Sukut* or silence, i.e. when

the Mujtahids do not agree with the opinion expressed by one or more of them.

Ijma is of two kinds :

- (i) *Ijma-i-Azimah*
- (ii) *Ijma-i-Rukhsah*.

If all the Mujtahids of an age give their consent to a particular point, it is called *Ijma i-Azimah*. If there is no unanimity among the Mujtahids on a point but the community as a whole accepts the decision given by some Mujtahids it is *Ijma-i-Rukhsah*.

There is a difference of opinion regarding the place and position of *Ijma*. Some say that *Ijma* is confined to a particular people. But the modern jurists are of opinion that *Ijma* should not be confined to any age or generation or any country. It is the consensus of opinion of the majority of the jurists in any age and any country.

Ijma came into being after the death of the Holy Prophet. During his life time every question, whatever might have been its nature, was decided by the Holy Prophet. But after his demise with the expansion of Islam and growing interest in theological and judicial speculations, there arose complexities in various matters for which there were no directions or decision in the Holy Quran or Hadith. Therefore, there was the necessity of finding out new rules and regulations to decide those matters. To find out new rules on the basis of Quran and Hadith, there were mutual consultations among the companions or the jurists. After the death of the Prophet, when any dispute arose on any question, for which there were no directions in the Quran or in the Hadith, the companions of the Prophet or the jurists of that age, exercising their individual judgement, decided those questions in accordance with the laws of the Quran and Hadith. The decision on which all the companions or jurists or majority of them agreed is called *Ijma*.

The authority of *Ijma* is based on the verses of the Holy Quran and traditions of the Prophet.

The Holy Quran says :

“Do not like those who separated and divided after they had received the clear proofs”.

And again :

“Obey the Prophet and obey those who have authority among you

Hadith Sharif refers :

“It is incumbent upon you to follow the most numerous body”.

“Whoever separates himself from the main body will go to hell”.

“He who opposes the people's decision will die the death of man who died in the days of ignorance.....”.

It is narrated in the Hadith that :

“If anything comes to you for decision, decide according to the Book of Allah, if anything comes to you which is not in the Book of Allah, then look to the *Sunnah* of the Prophet, if anything comes to you which is not in the *Sunnah* of the Prophet then look to what people unanimously agreed upon”.

QIYAS

Qiyas is the fourth important source of *Shari'at*. The word *Qiyas* literally means “comparing with” or “judging by comparing with a thing.” *Qiyas* is a process of deduction by which the law of a text is applied to cases which though not concerned by the language, are governed by the reason of the text. *Qiyas* is an analogical deduction from the three sources of law, namely : the Quran, the *Sunnah* and *Ijma*. Abu Hanifa,

one of the four great *Imams* (religious leaders), used to make profuse use of *Qiyas*.

Qiyas is used in those cases which are not discussed in the Holy Qurān, or in the *Sunnah* or in the *Ijma*. For instance, when the Prophet was sending Muaz bin Jabal as a Governor, he asked him as to what he would do if a new problem arose. He said that he would follow the Quran; if it is not clear in the Quran, he would follow the *Sunnah* of the Prophet and if the *Sunnah* of the Prophet failed to satisfy him he would use his own judgement (*Qiyas*). The Prophet appreciated his reply and encouraged him to exercise his individual judgement.

According to another Hadith the Prophet is said to have told Abu Musa Al-Ashari :

“Judge upon the Book of Allah, if you do not find in it what you need, upon the *Sunnah* of the Prophet, and if you do not find in that also, then use your personal opinion”.

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Chapter IX

ISLAMIC CODE OF LIFE—(II)

SOCIO-MORAL CODE OF ISLAM

“Islam—the mightiest system of monotheism the world has ever known ‘shadowing with wings’ the three continents of Asia, Europe and Africa, having in its progress, stamped out existence tens of thousands of Christian churches and riveted upon 200,000,000 men. its doctrines, polity, ceremonial and code of laws and imbedded itself in Arabic language like the nummulite fossils in the edges of ‘Jabal Mukattam’ until it stands today like a towering mountain range whose summits are gilded with the light of the great truths of God’s existence and unity and whose foot-hills run down into the sloughs of polygamy and oppression and degradation of women” (*though not justified in respect of the sloughs*).

Beginning with these words of a Christian writer about Islam and its code of life, it would be right to discuss some tenets of the Socio-Moral Code of Islam. Islam, after giving answers to the various questions of fundamental importance relating to life of man, puts the foundation of a social and moral organisation in itself. The moral organisation has the characteristics of (i) moral standard built after making goodwill of Allah as the sole object of life (ii) to establish the good and prohibit the evil. The social organisation is based upon the principles of fraternity, equality, unity and justice.

God proclaims :

“Whatever people were born for the guidance of mankind. Ye (muslims) are the best among them, that Ye preach and practise good and prohibit evil and fear God”.

(*A’al-i-Imran : 109*)

God has fixed this duty upon Muslims that they should establish good and prohibit evil till the Last Day.

Whatever actions a person does, some of them are good (*Ma'roof*) and some are bad (*Munkir*). According to the promise of God, good will be rewarded and evil shall not escape unpunished. The Holy Quran says :

“ Surely as to those who believe and do good deeds,
We will certainly not waste the reward of him who
does a good deed.
These are the people for whom are the gardens of bliss.
Beneath which flow rivers.
Therein they shall be given to wear bracelets of gold,
And they shall be dressed in green robes
Of fine silk and thick silk
Reclining therein upon thrones.
Excellent is the reward and most beautiful the
resting place.” (Al-Kahf : 30-31)

And again :

“ For those who do good there is good and more ;
And their faces will not be covered with blackness
and shame.
These are the companions of the garden,
In it they abide,
And those who do evil their reward is an equivalent
evil,
And their covering is shame.
There is no one to withhold them from God,
As if a portion of a dark night covered their faces.
They are the companions of the fire,
They abide therein.” (Yunus : 26-27)

To refrain from bad actions and to pursue good actions is the goal of Islam. And this is known as morality (*Ikhlaq*). God has told us that the best repository of *Ikhlaq* was the person of the Holy Prophet (*Sallallah-alaih-wasallam*).

God proclaims :

“In the person of your Prophet is the best example”.
(Al-Ahzab : 21)

The Holy Prophet himself declared that the purpose of his prophethood was reform and morality :

“I have been sent for the completion of morality (*husn-i-ikhlaq*). Certainly I have been sent for the completion of the good qualities of morality”.

According to Islamic principles of morality (*Ikhlaq-i-Islami*) these qualities are considered praiseworthy in this world and rewardable in heaven : Patience (*Sabr*), Piety (*Taqwa*) Unity (*Ittihad*), Brotherhood (*Akhuwat*), Equality (*Musawat*), Justice, kindness and pardon (*Adl, Ihsan and Ifow*), Toleration (*Rawadari*), social service (*Khidmat-e-Khalq*), Truthfulness (*Sidq*), Trustworthiness (*Amanat*) etc.

There are certain undesirable qualities also. Every Muslim should refrain from them because when a Muslim follows evil path, he causes the displeasure of God. The following evil qualities degrade human beings from the level of morality fixed by Islam : Tyranny (*zulm*), Lie (*kizb*), greed (*hirs*), Back-Biting (*Ghibat*), Vanity, Abusing, Hoarding etc.

“Verily God commands justice and doing good and charity to the kindred ; And he forbids indecencies and evil and tyranny.” (16 : 90)

“.. As to him who bestows (in charity) and practises reverences and believes in virtue, then we will make him reach as to him who is niggardly and independent and belies virtue we will make him reach the unhappy end by gradual stages.” (92 : 5-10)

We shall discuss first the good qualities and then the bad qualities.

PATIENCE OR PERSEVERANCE (SABR)

‘*Sabr*’ means to be established and keep firm in hours of distress or when something is happening against one’s

wishes. It is a thing of great courage and endeavour and it has got potential powers. The power of determination is greater than the physical power and real bravery lies in chivalry of the heart, and not in the fighting mantle. Patience, endurance and submission are qualities liked most by God, and these qualities lead man to resolve the biggest of difficulties and provide for a definite success. God says that one should bear with patience the pangs which one receives because it is a work of great endeavour (*Luqman* : 17). He tells man to ask for help through patience and prayers as God is always with those who have patience (II : 153). The quality of a staunch Muslim is that he remains thankful to God in the days when he is happy and prosperous and bears with patience the rough and difficult days. Sheikh Sa'adi Sheerazi, a great Persian poet has said that Patience is a great wealth and patience is the quality of the Prophets and it is therefore that the God-fearing never turn their faces from this side. It is patience which gives relief from all sorts of troubles and afflictions and therefore it is a work of great courage.

The Holy Quran speaks of perseverance (*sabr*) in these terms :

".....God is with persevering ones." (2 : 249)

"But whoever indeed perseveres and forgives, most surely that is an affair of great determination." (42 : 43)

".....If you persevere, and be reverent, and the enemy come down on you suddenly, then your Lord will help you with five thousand messenger-spirits well-equipped." (3 : 124)

"And give glad tidings to the persevering ones, who when a happening happens to them say : 'surely to God we belong and surely to Him we return'." (2:156)

PIETY OR REVERENCE (TAQWA)

'*Taqwa*' is the fear of God. The people who fear God and practise piety, abstinence and sobriety give the rightful to their relatives, neighbours, the poor and the needy and do not usurp what belongs to others. Such people are guided in all their actions by the commandments and fear of God, because they know that on the Day of Judgement nothing will be left unaccounted for. God has said in the Holy Quran that it is not the meat or the blood of your sacrifices that reaches God but it is the spirit behind that sacrifice which reaches God (*Al-Hajj* : 37), and the spirit is 'Taqwa' the seat of which is the heart of man. In this way 'Taqwa' is that strong determination which stops going on the path of evil and instigates to go on the straight path. 'Taqwa' is the enemy of evil. Till it is found in one's heart, evil cannot enter in. A healthy heart is one where 'Taqwa' rests. In its absence the germs of evil start breeding in the heart and as heart rules the body, it would be difficult to save the body from the attack of such germs. Therefore it is essential to protect the heart because heart controls the body and this protection can be had through 'Taqwa' only. God says that Fear Him and establish prayers (30 : 31). Fear God so that God may have mercy upon you (49 : 10).

The Holy Quran has ordained *Taqwa* (piety or reverence) on various occasions and in various terms :

"Ye children of man ! We have certainly sent down upon you a dress that covers your evil natures. And an ornament. And the clothing of reverence ! That is the best." (7 : 26)

"And reverence God towards Whom you shall be gathered." (58 : 9)

"Therefore reverence God as much as you can....." (64 : 16)

- ".....And reverence God, your Lord." (65 : 1)
- "Surely for those who practise reverence there are gardens of bliss with their Lord." (68 : 34)
- "And reverence God. for God is severe in respect of the consequences." (59 : 7)
- "O' ye who believe reverence God." (59 : 18)
- "And reverence God in Whom you believe." (60:11)
- "The believers are nothing but a brotherhood, therefore, make peace between your brethren, and reverence God that you may be shown mercy." (49 : 10)
- "Surely the most honourable of you in the sight of God is the most reverential of you." (49 : 13)
- "He is worthy of reverence (*Taqwa*)." (74 : 56)
- "O' ye men ! In order that you may practise reverence, serve your Lord. Who made you and those before you." (2 : 21)
- "And those who practise reverence shall be above them (disbelievers) on the day of the Awakening." (2 : 212)
- "Surely God loves the reverent." (9 : 4)
- "Surely God loves those who practise reverence." (9:7)
- "And know that God is with those who practise reverence." (9 : 123)
- "Surely as for those who practise reverence, when a visitation from the evil one touches them, they remember (Him), then lo ! they become enlightened." (7 : 201)
- "And how excellent is the home of those who practise reverence, gardens of bliss which they enter, rivers flowing underneath, for them there is therein what they wish. In this way does God reward those who practise reverence." (16 : 30-31)

- "There are those who believe and do practise reverence : For them are glad tidings in the life of this world and in the Future." (10 : 63-64)
- "... We will rescue those who practise reverence." (19 : 72)
- "The day We will assemble the reverent towards Arrahman as (His) guests." (19 : 85)
- "And the garden shall be made to approach those who practise reverence." (26 : 90)

BROTHERHOOD (AKHUWAT)

'*Akhuwat*, means brotherhood. God says that all Muslims are brethren unto each other (49:10). In this sense the relationship of brotherhood amongst Muslims has been established by God Himself and therefore it is binding upon every Muslim to have mutual co-operation and to be loving, merciful and kind to each other. The whole life of a Muslim moves round the pillar of Faith (*Iman*) and all the Muslims having faith in One must be centering their lives upon one goal as heart is the centre of the whole body. The believers bear the same relationship with each other as the various parts of the body. For example, if any part of the body is injured or affected by any trouble, the pain is felt by the whole body, so should be the condition of Muslim brother i.e. if one Muslim is suffering from any trouble the trouble should be shared by all, and this will be a concrete proof of their unity of faith. Hadis Sharif says that until one has Faith, cannot enter Heavens, and there can be no faith without mutual love (brotherhood). In this way, brotherhood is the basis of unity. God says in the Holy Quran that all of you catch hold of God's rope and don't separate yourselves and remember that favour of God which hath brought upon you by uniting you because you were each other's enemies, and it was by His grace that you became brothers (3:103).

UNITY (ITTIHAD)

The basis of 'Ittihad' is unity in faith (*Tawhid*) and the sense of brotherhood comes on account of 'Tawhid', and this sense of brotherhood is the sign of unity. 'Tagwa' and 'Namaz' (prayers) help establish unity. God orders that let there be peace amongst you and no factions, no dissensions resulting into disunity. All the Muslims should tie themselves to the rope of God and should jointly, as one body, move in one direction.

It is also enjoined in the Holy Quran :

"Surely God loves those who fight in His path in line drawn up as if they were a cemented wall."

(*As-Saff* : 4)

Hadis says that one Muslim is like a building to the others as the constituents provide strength to the building so do the Muslims in the cause of unity. And again Hadis says that don't break mutual relations, don't have any illwill towards your brother and not the least of jealousy and live like good brothers.

There are numerous advantages of unity. Syed Jamaluddin Afghani says that a united nation is like the river which gives water to the seas whose water evaporates and forms the clouds which again burst into torrents and fill the rivers, in the matter of benefitting its own interests. The history bears testimony to the fact that hard battles were won in no time by the Muslims who stood united as brothers. Our Holy Prophet Muhammad (Peace be upon him) established good relations (brotherhood) between the Ansars (the shelter-giving Medinites) and the Muhajirin (the shelterless refugees from Mecca) and the result was a great force of Ansars and Muhajirin which became responsible for defeating the Quraysh of Mecca. There is a story that many pigeons who unfortunately got trapped into a net, by united force flew away alongwith the net.

So we see that Holy Quran, the *Hadis*, the leading

personalities, history, proverbs and stories all speak of the importance of unity. Therefore, we must pledge ourselves to this hard task of bringing unity to the Muslim nation.

EQUALITY (MASAWAT)

God says in the Holy Quran that all of you are the children of Adam and Eve and the distribution of tribes and families is made only for facilitating distinction otherwise the most pious and great amongst you is he who is the best of the lot (men and) the best is to be selected on the basis of actions. (49 : 13)

Hinduism had allowed caste-system to flourish in the Indo-Pak sub-continent and on the soil of Arabia too there was a division into tribes on a mass scale on the basis of race, colour, and language etc. Amongst the Hindus, the Shudras and in the Arabs the negroes were the low castes but Islam preached equality without discrimination of caste, colour and also the office one held, for example a caliph had the same rights in the matter of justice as the ordinary slave. Islam does not recognise any distinction, between an Arab and a Non-Arab, a Meccan and a citizen of Hijaz, Quraysh and Non-Quraysh. Hazrat Bilal originally a slave and of the Negroid race, black in colour, enjoyed the same status as 'Ansars' and 'Muhajirin'. The principle of equality is the soul of Islamic Society. The great poet of the East and of the whole world, Allama Iqbal presents the picture of ideal Islamic society thus :

"The servant of God i.e. man has not to care the least about any thing and especially his place in Society because neither he is anyone's slave nor he has any slave ; he is free because the land and government all, belong to God".

JUSTICE, KINDNESS AND PARDON

(*Adl, Ihsan and Ifow*)

Justice, Kindness and pardon have got a fundamental

importance in the Socio-moral code of Islam. These three things are also amongst attributes of God Himself. Islam has not emphasised upon any other thing greater than justice, kindness and pardon. A living nation if it does not base itself upon the justice and does not follow the principles of kindness and beneficence, cannot exist for long. The history of various nations, their rise and fall, bears testimony to the fact that the nations which characterised themselves with these qualities rose to a high rank amongst the comity of nations.

'Adl' in Islam means justice—to others as well as to one's own self, and also to the gifts bestowed by God. God has ordered the practising of both justice and kindness. 'Adl' is of two kinds: (i) legal justice (ii) personal justice. 'Legal justice' is related with the society and the state i.e. no one can take laws into one's own hand; it is the duty of the state to decide according to the laws. A wayfarer, if gets hold of a murderer, can hand over the murderer to the police, but cannot kill the murderer. If he will kill the murderer, he will be punished. 'Personal justice' can be practised in society and the family and independently e.g., one can be just to one's wife, children, neighbours, relatives, servants, subordinates and friends. The Holy Quran says that one must be just because undoubtedly God loves the just. God has ordered His Prophet Muhammad (Peace be upon him) to be just and has told him that He has always given the work of rendering justice to His prophets. (Undoubtedly We sent the Book, and sent the balance so that the people may follow justice) God has instructed the Holy Prophet (Peace be upon him) who was merciful, just and kind and had all the other qualities, to render justice among people, through the instructions given in the Holy Book. Breaking of promise and contract have been described as the greatest of all injustices, and one should refrain from these. Justice does not distinguish between the high and the low, the white coloured and the negro.

Kindness (*Ihsan*) and Pardon (*Ifow*) are concerned more with the person than with the state as Adl is concerned more with the state and less with the person. Kindness and pardon are concerned directly with the heart of man. To excuse one's debtor is kindness (*Ihsan*) whereas excusing the servant who has done some wrong is pardon (*Ifow*). Kindness and pardon have not to be interfered with by the state. God Himself says in Quran Majeed that He likes those who are kind to others.

He says that such people are amply rewarded. God has said that man should be kind to man because God was kind and is kind (*Rahman* and *Rahim*) to man. The life of our Holy Prophet Hazrat Muhammad (Peace be upon him) is the unique example of the qualities of justice, kindness and pardon put to practice. The Holy Prophet (Peace be upon him) pardoned even those who pelted stones upon him or abused him. God has ordered his servants to be both just and kind. The conception of Heaven and Hell also represents kindness and justice. Hell is justice and what else? Heaven is kindness, mercy and pardon, and what else?

Sheikh Sa'adi Sheerazi writes in his book *Kareema* about the qualities of *Adl* :

"When God gave you an objective why not practice justice? When 'Nausherwan' practised *Adl* his name still lives. There is no greater architect than justice and no greater action and attribute than justice".

And again in the praise of Kindness (*Ihsan*) :

"Whosoever practised kindness, became the leader of the world of kindness." One should be kind at all moments in life because God Himself is kind and beneficent.

The Holy Quran contains the following injunctions regarding *Adl*, *Ihsan* and *Ifow* (Pardon).

Adl

"Surely, We have sent down this Book to thee with the truth. That thou mayest judge amongst men by means of what God has shown thee." (An-Nisa : 105)

"And keep up the balance with justice and shorten not the balance." (Ar-Rahman : 9)

"And the word of thy Lord is the whole truth and justice." (Al-Inam : 116)

"O ye who believe and the maintainers of justice, witnesses for the sake of God." (An-Nisa : 135)

"And God decides with truth." (Al-Mumin : 20)

"And God guides not the unjust people." (Al-Baqarah : 258)

"And when you judge amongst men, you judge with equity." (An-Nisa : 58)

It is also referred in the Holy Quran that 'God loves the just'. 'Allah orders justice and kindness' at the same time.

"God guides not the unjust." (62 : 5)

Ihsan

"And do good (Ihsan),

For God loves (is a friend of) the doers of good (muhsinin) (Al-Baqarah : 195)

"And do good to the parents, and the relatives, and the orphans, and the poor, and the neighbour and the companion by your side, and the traveller." (An-Nisa : 36)

"And forget not benevolence (Ihsan) amongst yourselves for God sees what you do." (Al-Baqarah : 237)

Ifow (Pardon)

"Whoever indeed perseveres and forgives most surely that is an affair of great determination." (Ash-Shura : 43)

"And ask forgiveness of God, surely, God is Forgiving, Merciful." (An-Nisa : 106, Al-Muzammil : 20)

"Whether you do good (Ihsan) openly or do it secretly, or pardon a wrong, surely God is also Pardoning, Powerful." (An-Nisa : 149)

"And that you ask forgiveness of your Lord, then turn towards Him." (Hud : 3)

"Those who persevere and do good deeds, they are the people for whom there is forgiveness and a great reward." (Hud : 11)

"Adopt forgiveness (Ifow) and bidding (the doing of) good and turn away from the ignorant." (Al-A'araf : 199)

And again :

"And let them forgive and forget. Do you not love that God should forgive you?" (An-Nur : 22)

TOLERATION (Rawadari)

Toleration (rawadari) is also a characteristic of Islam. By this term is meant good behaviour towards non-Muslims. The history of Islam and the life of the Holy Prophet (Peace be upon him) testify to the fact that Islam has always practised toleration. The Jews and Christians were pardoned innumerable times, although they had done much harm to the interests of Islam and the Islamic state. Never by force Islam was thrust upon any non-Muslim and it was surely on account of God's orders in this respect: "Let there be no compulsion in religion" (Al-Baqarah : 256). Islam's sense of toleration can also be adjudged with the help of the words of Holy Quran which say that our religion (din) believes in one God, One Book which was revealed to us through Prophet Muhammad (Peace be upon him) and in those books also which were revealed upon Abraham, Ismael, Isaac, Jacob and Sons of Jacob, Moses and Jesus and other prophets and does not distinguish amongst any one of them because all of us are subordinate to One God (Surah A'al-Imran : 83). Islam does not permit saying any bad words to the

worshippers of other religions and it is enjoined in the Holy Quran that 'O Muslims! Do not use bad words for them who do not respect God and worship other gods or objects, lest they may use bad words for your God, may the reason be their ignorance or short knowledge.'

The life of Holy Prophet (Peace be upon him) is also a noble example of toleration. Though he met many vicissitudes in life yet he was never vindictive and allowed amnesty to non-Muslims. Freedom of worship and liberty of conscience were allowed to the Zimmis (non-Muslims). Hazrat Ali, the fourth Caliph said: "their blood (of non-Muslims) was like our blood."

SOCIAL SERVICE (Khidmat-i-Khalq)

The sense of social service is born as soon as the sense of brotherhood is strengthened (every Muslim is brother to another Muslim and therefore does not oppress him and never allows him to be a prey to any evil force or disaster and one who devotes himself to the service of his Muslim brother, it is God's promise that He will help him.

To help one in difficulty, financial or otherwise, to save one from disaster or evil, to protect one from the enemy, to protect the Islamic state in danger and to participate in *Jihad* (war to save the cause of Islam) to help the diseased, and and to avoid selfishness in all respects, all this is implied in 'Social Service'. God has promised that He will help such people and He will set things right for such people who serve others (other servants of God). He keeps them friends who are clean hearted and serve others. God also gives fair reward to those who serve in the cause of Islam. The spirit of sacrifice is a pre-requisite to social service.

There is a story discussed in a poem entitled *About Ben Adhem*. If you have read it, then you can very easily find that Adhem one night saw a dream where the angel brought before his eyes the list of names, of those people whom God

loved; to the utter surprise of Adhem, his name was not there. Adhem inquired the angel of the reason. The Angel told Adhem that God enters those names in the list who earn credit in serving the people of God. The next morning he started befriending the people of God and devoted himself to the service of humanity because it is the way to please Allah, and in the night following the day he found the list again with the angel and his name was there in the list. In short, what is meant by giving the gist of this story is to point out as to whom God loves. Those who render social service (*Khidmat-i-Khalq*) are always included in the list of the friends of God. Such people have a great position in this world and their position is elevated very much in the other world. Social service is esteemed so high in the eyes of God that it is mentioned in Bukhari Sharif (Hadith) that if one cannot do something one should simply make recommendation and that is also equally rewardable.

QUEST FOR KNOWLEDGE

(Talab-e-Ilm)

It is better that one devotes oneself to attainment of knowledge which may help in the redemption of one, and mankind in general, otherwise chances of reaching the goal become more and more remote as one may be led astray at any stage in life, if not properly guided by education and not invested with proper knowledge.

The Holy Prophet said "Seek knowledge from the cradle to the grave." He also said: "To seek knowledge is a duty for every Muslim (male) and every Muslimah (female). He is also reported to have said:

"Seek knowledge though it be found in China."

The following well authenticated saying shows the importance not only of acquiring knowledge but also of spreading knowledge among the people:

"Verily Allah doth not keep knowledge as a thing apart

that He withholdeth from His servants, but he doth keep it in the grasp of man of knowledge, so that if He shall cause not a man of knowledge to remain, mankind will take of foolish heads, and they will be questioned and give *fatwas*, and they will err and lead others into error".

The Holy Prophet emphasises upon the acquisition of knowledge :

"Acquire knowledge. It enableth the possessor distinguish right from wrong : it lighteth up the path to Heaven. It is our friend in the desert, our society in solitude, our companion when friendless. It guideth to happiness, it sustaineth in adversity".

"It is an ornament among friends, and an armour against enemies".

"The ink of the scholar is more holy than the blood of the martyr."

"An hour's contemplation and study of God's creation is better than a year of adoration".

"He dieth not who seeketh the knowledge".

"Whosoever revereth the learned, revereth me".

"The first thing created was reason, Allah hath not created anything better than reason".

"To listen to the words of the learned and to instil into others the lessons of science are better than religious exercises".

"He who leaveth his home in search of knowledge, walketh in the path of Allah".

Such is the importance of knowledge in Islam.

T A W A K K U L (Reliance on God)

Tawakkul means reliance (bharosa) on God. The person

who puts reliance on God or who took Tawakkul and obeyed God, can never be misled. Therefore it is the duty of every Muslim to put reliance on God because in absence of this faith the believers can not get proper guidance. The instructions to believers in this respect have been given so that they should not be a prey to any whim or doubt. The source of all is Allah. The believer should approach Him in case of any need. This is *Tawakkul*.

The Holy Quran says :

"And rely upon God : For sufficient is God as a Protector." (Al-Ahzab : 3)

"As to him who relies upon God, then He is Sufficient unto him." (At-Talaq : 3)

It is reiterated :

"And to God belong the unseen things of the believers and the earth,
And towards Him is the return of the whole command,
Then worship Him,
And rely upon Him....." (Hud : 123)

And again :

"And upon God should the faithful rely." (Al-Maidah:1)
"God is, there is no deity but He. And upon God, then let the faithful rely." (64 : 13)

TRUTHFULNESS (Sidq)

The Holy Quran oft-times emphasises upon the quality of truthfulness and asks the people to practise it. Truthfulness does not only mean this that one should need not speak false through his tongue but also means that one should be truthful at heart and truthful in actions. Truthfulness at heart implies that one should be pure at heart ; there should be no jealousy, rivalry and enmity being nourished therein ;

there should be nothing like fraud, deceit and cheating developing inside one's heart. Truthfulness in action implies that whatever a man is at heart, the same should be in one's actions. The quality of *sidq* helps to differentiate between a believer (*mumin*) and a disbeliever (*munaflq*). The quality was developed utmost by Hazrat Abu Bakr, the first Caliph, therefore he was given the honorific title of Siddiq.

The Holy Quran says :

"O' ye who believe ! Reverence God and be with those who are truthful." (Al-Taubah : 119)

And according to Hadith :

"Speak the truth even if it goes against your own kinsmen."

TRUSTWORTHINESS

(Amanat)

Trustworthiness (*Amanat*) is also a kind of truthfulness because truthfulness can only be practised in the presence of truthfulness. *Amanat* does not only mean this that if a thing is kept with somebody and if he returns it safely at the required time, he is *Amin*. *Amanat* includes in itself such qualities of head and heart which are responsible for rendering full justice to rights and duties. The word *Amanat* has a vast meaning. In it is included everything in relation to others. For example, if somebody seeks your advice, you should give a sage advice in confidence and this action of yours would be *Amanat*. In the Holy Quran, it has been oft-times emphasised upon to develop this quality.

Hazrat Muhammad (Peace be upon him) was considered an *Amin* by the Quraish, even before his prophethood. His strict adherence to truth, his scrupulous honesty, unflinching faith and stern sense of duty earned for him the title of *Al-Amin* 'The Trusty'

The Holy Quran says :

"Then if some of you trust the others, then let the trustee pay back the trust....." (Al-Baqarah : 283)

It is reiterated :

"Surely God commands upon to pay back the trusts to their owners." (An-Nisa : 58)

And again :

"O' ye who believe ! Violate not (the trusts of) God and the Messenger,

And violate (not) the trusts (amongst yourselves)." (Al-Anfal : 27)

IKHLAS

Ikhlas signifies purification of heart or friendship from the heart. It stands for complete submission to the will of God, also acknowledgement of Unity of God and worship of God with an inner heart and not an outward show. The worship performed without any outward show is *Ikhlas*. There is the *Surah Ikhlas* in the Holy Quran which when translated, reads thus :

"Say, He, Allah is One. Allah is He on whom all depends. He begets not, nor is He begotten. And none is like Him".

If a person remembers God from the core of his heart, if he submits to God, if he prays to God alone, and seeks His will, this is what can be termed as *Ikhlas*. The faith in the Unity of God (*Tawhid*) is the *prima facie* of *Ikhlas*. *Ikhlas* is incomplete without *Tawhid*.

THANKFULNESS (Shukr)

Man must be thankful to God Who has made him, Who has given him wisdom, Who has made him His vicegerent

on earth, Who asked the angels to bow down before him, and Who has bestowed bounties upon him.

The Holy Quran says :

“Then remember Me, I will remember you,
And be thankful to Me,
And be not ungrateful to Me.” (Al-Baqarah : 152)
“And We will reward the thankful.” (A’al-i-Imran : 144)

And again :

“If you be ungrateful, then surely God is independent
of you,
But ungratefulness of His servants pleases Him not,
And if you be thankful He is pleased with you.”
(Az-Zumar : 7)

It is reiterated :

“.....Give thanks to God, and whoever gives thanks
does so for his own soul.....” (Luqman : 12)

God has also proclaimed :

“If you thank Me, We shall give you more.”

PUNISHABLE QUALITIES

Greed (Hirs)

Greed or *hirs* is of various kinds, viz. greed of an office (*mansab*), of wealth and of popularity. In all these types, greed of wealth is the most proverbial. It is mostly in this sense that the word *hirs* is used. When a person runs after wealth, he loses peace of mind. His body and soul both become tired. Greed for wealth never ceases, instead it goes on increasing. If somebody amasses wealth, it is just possible that his sons and daughters may spend it frivolously after him. It is also possible that they may take a wrong path.

When it is greed in case of government and state, history is witness of the fact that much barbarism has been practised sometimes in order to capture the throne or subjugate a territory. *Hirs* breeds contempt, trouble and turmoil (*fasad*).

BACK-BITING

(Ghibat)

Back-biting or *Ghibat* is considered amongst the evil qualities. In Islamic terminology *Ghibat* means ‘to say something against somebody at his back, and such thing if heard by that person pains him. According to Holy Quran and Hadith, *Ghibat* is a great sin. God has proclaimed that for such a person who seeks faults at someone’s back, there is great torture (Surah Hamza : 1).

It is enjoined in the Holy Quran :

“And do not backbite one another,
Does anyone of you love to eat the flesh of his dead
brother ? Surely you loath it.” (Al-Hujurat : 12)

In Hadith Sharif, it is enjoined that *Ghibat* is a greater sin than adultery. Therefore it is the duty of every Muslim to avoid *Ghibat*. The person who hears the faults of others related to somebody, is equally sinful. God dislikes him as well.

TAKABBUR (PRIDE)

Takabbur (pride or boastfulness) is that quality of man which degrades his *mansab* (position). *Takabbur* is hateful to God and He punishes the proud. Even angels were turned out of His mercy, when they became proud and arrogant.

“And so We said unto the angels :

‘Prostrate ye before Adam.’

All the angels rendered obeisance excepting *Iblis* (*falsehood*, Satan).

Satan refused.

He was proud and was counted amongst disbelievers.”

(Al-Baqarah : 34)

Allah has so proclaimed in the Holy Quran :

“And walk not in the earth boastfully (with pride), surely thou canst not cut the earth in two, nor canst thou reach mountains in height.” (Bani Israel : 37)

In *Surah Qasas* the story of Croesus or Korah well illustrates the end of pride and exultation in riches. ‘And Croesus, who was of Moses’ folk oppressed the people. We had given him huge treasures, locked up in vaults that a troop of strong men was necessary to carry the keys thereof. He was proud of his treasure. The common people said : ‘Do not be proud and exult not in riches. This is bad. Be good and kind to Allah’s humanity and do not be a cause of mischief.’ Croesus did not persevere in the way of Allah, neither did he care for the reward from Him. Therefore, as the story is, the earth swallowed him (Croesus) up and also his palaces and nobody could help him against Allah, even with all his wealth he could not save himself.

Allah dislikes the proud and the boastful :

“God loves him not who is proud, boaster.” (An-Nisa:36)

“Surely those who are too proud to serve Me shall soon enter hell, disgraced.” (Al-Mumin : 60)

“He who hears God’s signs recited to him then persists (in his faithlessness) swelling with pride as if he had not heard it ; therefore give him the news of a painful agony.” (Al-Jasiya : 8)

OPPRESSION OR TYRANNY (ZULM)

Oppression or tyranny (*Zulm*) is also a punishable quality. Whosoever practices it, he qualifies undoubtedly for hell and a painful agony.

“Those who wrong men and are aggressive in the land without justification, they are the people for whom there is a painful agony.” (Ash-Shura : 42)

“Surely as to those who persecute believing men and women and then turn not (to God) for them there is the agony of hell.” (Al-Buruj : 10)

“Surely God does not do injustice to mankind in any thing whatsoever, but men do injustice to themselves.” (Yunus : 44)

“Oppress not and be not oppressed.” (Al-Baqarah : 279)

“Allah liketh not oppressors (unjust).” (Ash-Shurah : 40)

It is enjoined in the Hadith :

“Allah destroys the oppressors and the wicked and their end is dwelling in flaming fires which leap upto their hearts.”

MISERLINESS (BUKHL)

It is enjoined in the Holy Quran that people should not be prodigals, nor miserly. They should live the middle way. There should be neither prodigality (*israaf*) nor miserliness (*bukhl*) [Al-Furqan : 67]. God has also proclaimed in the Holy Quran, “there are those who act miserly, and command men (also) to be misers, and they conceal that which God has given them out of His grace ; and for the unbelievers We have prepared a degrading agony.” (An-Nisa : 3)

ISRAAF (PRODIGALITY)

Allah also dislikes *Israaf* (prodigality). It is enjoined in the Holy Quran :

“Eat, drink, but do not be extravagant, Allah does not like prodigals.” (Al-A’araf : 31)

And again :

“People should not be prodigals nor miserly. They should live the middle way. There should be neither *israaf* nor *bukhl* (miserliness).” (Al-Furqan : 67)

The Holy Quran says :

“Surely the wasteful (prodigals) are the brethren of the evil one (*shaitan*) and the evil one is ungrateful to his Lord.”
(*Bani Israel* : 27)

And again :

“And keep not thy hand tied to thy neck (*bukhl*) nor stretch it an entire stretching (*israaf*), lest thou sit down blamed, exhausted.”
(*Bani Israel* : 29)

FALSEHOOD (KIZB)

It has been enjoined upon in the Holy Quran :

“Who then is more unjust than one who forges a lie against God or belies His signs? Surely the guilty will not succeed.”
(*Yusuf* : 17)

Falsehood is hateful to God to such an extent that He awards exemplary punishment for the evil.

“The unbelieving Chiefs of Noah’s community said : The man (Noah) is possessed of *jinns* (or evil spirits) and he is under the shadow of ghosts. Noah made plaint to Allah : O’ Allah ! they have accused me of *falsehood*. Therefore a huge storm of wind and rain was raised by Allah and Noah’s (rebellious and falsifying) people were destroyed (drowned).”
(*Al-Muminun* : 24-28)

And again :

“And to God belongs the kingdom of heaven and the earth, and the day the hour shall be established that day—the *liars* shall lose.”
(*Al-Jasiya* : 27)

“The hypocrites (*منافق*) are, indeed, false to God, And He is going to falsify them, Because when they

stand up for prayer they stand up unmindfully to make a show to men and they remember not God but a little.....”
(*An-Nisa* : 142)

And the Holy Quran revealed (by Allah) upon Prophet Muhammad (Peace be upon him) is all truth and this Book has been revealed in order to wash and wipe off falsehood.

“Say : The Truth has come and falsehood has disappeared ; without doubt falsehood is something evaporating and disappearing.”
(*Bani Israel* : 81)

LIE (DAROGHGOI)

Telling a lie or *Daroghgoi* is also one of the punishable and undesirable qualities which a man should not develop. It is enjoined upon in the Holy Quran :

“Surely God guides not one who is unrestrained, a great liar.”
(*Al-Muminun* : 28)

A person who tells a lie is not liked by the society and gets the nickname of a liar or *daroghgo* or *jhuta* ; this nickname in the society as such is a punishment. It is enjoined in the Hadith, ‘telling lies is the greatest of all misdemeanours and the fountainhead of all sins,’ and also that ‘liars will suffer the burning fires of hell’.

ISLAMIC SOCIAL SYSTEM

“Islam has got its stable and permanent social system. The principles of this system are well laid down ; these are stable in character ; these are a combination of Adl and Insaf (justice) ; all its component parts are well harmonised. This system is so extensive that every aspect and every action of life is covered by it. This encircles the head and heart of man, also his dealings in life and in its instructions and legislation it encompasses both religion and the world.”

According to Islam individual is the starting point of social reform, because he is the fundamental unit of society. And when every fundamental unit is reformed this means that society would be reformed itself. Islam considers both individual and the society equally important therefore it has laid bare their importance at different moments in life. Individual's education and training has also been considered of great importance, because without knowledge no one can realise God. The reform of individual takes place through the prayers.

Characteristics of Islamic Society

Islamic society has got the following important characteristics :

- (i) All human beings belong to one race and are equal, therefore no discrimination on account of colour, race, language, clan, country or nation.
- (ii) All believers (*muminin*) i.e. Muslims are brothers unto one another. A believer is just like a wall to his other fellow being.
- (iii) Man and woman are two pillars of the society. Both of them are responsible for the construction of society. Both have rights upon each other.
- (iv) In the Islamic society the following qualities flourish : brotherhood, unity, equality, *Ikhlas*, co-operation, sacrifice, justice etc. The following qualities are considered undesirable : back-biting, greed, tyranny, jealousy, disrespect, etc.
- (v) All the believers do their best to promote good and stop evil. This work is done both individually and socially. To promote good and to stop evil is the individual responsibility of every Muslim and joint responsibility of the Muslim brotherhood, (*Ummat-e-Muslimah*).

Social Institutions

Islam has established certain permanent social institutions also viz., the family relationship (*Qarabat*), neighbourhood, mosque, laws (*Shari'at*), *Maktab* etc. Family is the keystone of all the other institutions.

The Family

The family is the first and the fundamental institution of human society. In the Islamic social system, family is considered very important. The family comes into existence on account of marital relationship between a man and a woman, and the little social circle which is formed due to this marital relationship is the first step of human civic life. In Islam this marital relationship is established through *Nikah*. *Nikah* is a respectable bond which unites a man and a woman, and on their perfect agreement. After *Nikah*, both man and woman take so many responsibilities upon them. The little unit which is formed due to *Nikah*—the family, man is its supervisor and patron. The woman is responsible for all household work. The woman has to lead a noble, virtuous and chaste life and has to work in consonance with the wishes of her husband so that healthy relations should always predominate and there should be no ill-will in the little circle of the family because it deeply affects the life of the children in the family.

Due to this one marital relationship there is the expansion of family—children, relations, clan etc. And finally these relationships constitute the society.

Family is the most important social institution in the sense that it has the largest responsibilities. The child as soon he or she opens the eyes becomes a member of the family. It is the duty of the family to nourish the child. It is the duty of the family to protect the child and arrange all facilities for his or her growth and development. It is the family which prepares the individuals for the vast respon-

sibilities of the society. In the family the qualities of love, sacrifice and sympathy develop. Family is an institution from where Islam wants to train good persons.

Now, we shall discuss the various rights and duties which exist in Islamic society.

RIGHTS AND DUTIES

Shari'at

It is better that we understand the meaning of the word "Shari'at" again before studying the rights and duties.

Shari'at is the 'knowledge of the rights and duties, whereby a man may fitly conduct his life in this world and prepare himself for the future life. According to another scholar it is an infallible doctrine of duties, comprising the whole of the religious, political, domestic and private life of those who profess Islam. In this way, it is Shari'at that enjoins rules and regulations for a disciplined life in this world. The purpose of Shari'at is to see that this great workshop of Allah should go on functioning regularly and that man should make use of all his powers, make everything in the world serve him, make use of all the means provided for him in the earth and in the heavens, but he should not misuse them intentionally or through ignorance to harm himself or to harm others'.

Shari'at deals with all aspects of the life of a Muslim. The rights and duties play an important role in the life of man. These rights and duties of man have been divided into four classes—Rights of Allah, Personal rights, Rights of other men and Rights of creatures other than man.

Rights of Allah

The rights of God upon man and duties of man towards God come under this category. Man should have faith in God

Alone and in the *Greatness of God* and should not associate anything with Him.

The Holy Quran says :

"And serve God,
And join naught with Him."

(*An-Nisa* : 36)

One should accept the guidance of Allah and strictly obey Him by following the laws of the Quran and Sunnah (Prophet's practice) and finally, worship Him. Man must believe in the attributes of God, for example in the Mercy of God, in His kindness, in His rewards, and should be thankful to God for the gifts which He has given to man.

Personal Rights

Shari'at aims at welfare of mankind and that is why it has enjoined various rights of man upon himself. A man must keep himself away from all harmful things, intoxicating drugs, from the beasts of prey and from poisonous and unclean animals, because all these have undesirable effects upon his health as well as upon his moral and spiritual powers. *Shari'at* directs man to use clean and useful things and to make best use of the resources that Allah has provided for his life and his comfort. Man has been commanded to acquire knowledge in order to develop his faculties and understand the significance of the creation. It instructs man to control and regulate his serious desires and forbids him to resort to self-suppression. Man must not harm or hurt his life lest the purpose of creating him be marred.

Rights of Other Men

In this category the following rights are included : Parent's rights, Children's rights, Rights of wife and husband, Rights of state, society and individuals and Miscellaneous rights.

Rights of Parents :—In the rights of man, rights of Parents

are the most important. Allah orders in Surah Bani Israel that one should be respectful and obedient to the parents and moreover should not speak hot words to them nor speak in a rebellious tone.

The Holy Quran says :

“ And thy Lord has ruled that
 Ye serve none except Himself alone ;
 And do good to the parents.
 If either of them or both of them reach old age whilst
 thou art alive.
 Then say not to them ‘Fie’
 And scold them not,
 And speak to them with a noble speech.
 And lower for them thy two arms with gentleness out
 of compassion
 And say : ‘My Lord ! be kind to them as they brought
 me up when I was young’.” (Bani Israel : 23-24)

In Hadith Sharif it appears that God is glad when the father is glad, God is angry when father is angry. (Tirmizi). Another reference in Hadith is about the importance of mother. In this respect the Hadith says that ‘Heaven lies under mother’s feet’. (Ahmed, Nasai, Behaqi). It is desirable that whenever father and mother are present and you are talking speak in low tone, and fullest respect should be accorded to parents. Whenever they are in need, help them, whenever their condition is not good, ask them time and again of their welfare, especially in the old age, take fullest care of making them pleased just as they took care to please you and satisfy you when you were little children. When they are sick, do utmost of service and render the most possible care you can. Never speak hot words to your parents. Always seek their goodwill. This is a source of mercy also. God is very much pleased with such behaviour.

Rights of Children :—The first and foremost right of children is right to life. Sometimes, in the history of ancient

Arabia the father buried his daughter alive inspite of her soul-harrowing cries. Many a father killed his female children for fear of poverty as it is stated in the Holy Quran :

“ And kill ye not your children for fear of poverty,
 We provide them with livelihood and you also,
 surely killing them is a heinous sin.” (Bani Israel : 31)

It is the responsibility of parents to look after day-to-day needs and health of their children. The little baby must be fed from mother’s breast. The child as soon as he or she grows should be sent to school and given sufficient education. The parents should protect their children from being hurt on account of some social ills. It is the duty of parents to see that their children do not develop immoral habits and indecencies. The parents should also give a good name to their children and arrange for their religious education. As soon as they attain proper ages, they should be instructed to follow the *arakan of Islam*, especially *Namaz* and *Roza*. Till the male children attain maturity, *Fitrah* from their side is to be paid by the parents and in case of girls till they are married.

It is the duty of parents to instruct their children to render good actions and refrain from bad ones. God proclaims in the Holy Quran :

“O’ believers ! you save yourself as well as your children from fire.”

This means that the children should be told about the Unity of God, the Prophethood, the Books, the Angels, the Hereafter, etc., so that they may not follow a wrong faith and thus be misled and ultimately may suffer fire of Hell.

If the mother dies, it is the duty of the father to arrange for the improvisation of milk to the child. It is the duty of parents to treat equally all of their children. They should not prefer boys over girls or the elder children over the younger children.

The other important right of the children is that they should be loved by their parents.

Rights of Relatives and their importance:—The relatives of a man have also rights upon him and he should try to make the tie closer and firmer. If a relative becomes poor or is upset with some troubles, it is the duty of his rich relatives to help him. The relatives should be treated lovingly, courteously and their feelings should not be hurt in any manner. If a relative of yours is poor, never talk to him in a manner that he would feel about it that you are trying to impress upon him due to wealth. Never use abusive language.

The relatives should be well treated. The Holy Quran says in this respect :

“And do *Ihsan* With your parents and (also with) relatives”. (Surah Baqarah : 83)

And again :

“And do good to the parents and the relatives.” (An-Nisa : 36)

Doing *Ihsan* with relatives means sharing their troubles, calling upon their house when they are sick and enquiring of their health. They should be financially helped, if it is possible and should be preferred over others.

It is enjoined upon in the Holy Quran :

“Ye give the right of the relative to him.” (Bani Israel:26)

Rights of Neighbours and their Importance :—In Surah Nisa God proclaims thus :

“And God (has ordered rendering good) to the relative neighbour and far neighbour and the temporary neighbour.....” (An-Nisa : 36)

Islam enjoins a Muslim to treat his friends and neighbours honestly, truthfully, equitably and courteously. Accord-

ing to Shari'at, no man should be allowed to squander upon himself a wealth that can maintain thousands of human beings. While using this money he should always keep in view the needs and requirements of his kith and kin, his near and far relatives, his friends and associates, his neighbours and fellow-citizens.

In various walks of life there should be active participation with the neighbour. One should take care that ones actions are not harmful to the neighbour. One should join the rejoicings and sorrows of the neighbours. If the neighbour is sick, his health should often be enquired of.

If the neighbour comes back from some journey, he should be welcomed. There should also be an exchange of presents. Every Muslim should take care of his neighbour, so that the poor neighbour may never sleep hungry. Islam has given importance to the rights of the neighbour, so much so that theft in the house of neighbour and adultery with neighbour's wife, are considered sins ten times greater.

From the sayings of the Holy Prophet we find that Hazrat Muhammad (Peace be upon him) said :

“I was instructed so often about the right of neighbours that I began thinking that now (they) would be given a share in succession.”

And again :

“That person is not a *mumin* (believer) due to whose troubles the neighbour is not at rest.”

And again :

“That person does not have faith who fills his bellies and his neighbour remains hungry.”

Islam desires neighbours to be friendly, kind and sympathising to each other. It wants to develop such relations amongst them that they would rely upon each other. Islam

does not like such persons who do not know their neighbour after living near each other for years.

It is the relations and the neighbours who are the most concerned in day-to-day life therefore in order to make environment pleasing and bearable, there should be nice terms amongst each other. Good neighbours are a kindness of God. If one does not have good neighbours, it is a continuous headache and the life becomes unbearable and the peace of mind vanishes. If your neighbour dies of poverty, it is a sin not to have helped him: if he takes to robbery, then also it is your responsibility. Had the society given him sufficient means to live on he would have never resorted to such an ignoble life.

Rights of Husband and Wife

The Holy Quran has declared that both men and women are equal in status as both of them have rights upon each other. It is required that both husband and wife live in an atmosphere of mutual trust, harmony and love. They should help each other in the discharge of their duties, so far as possible. As it is mostly the husband who is the earning member of the family, the wife must consult him before spending but the husband should also not be quarrelling over every penny. It is the duty of woman to create happy atmosphere in the home whereas it is the duty of the husband to give proper regard to the wishes and desires of his wife. The woman should be obedient, of good miens, of good nature and should protect her modesty. Though the Holy Quran has declared man and woman equal in status yet it does not mean in any way that woman is free to behave in any fashion she likes and it was therefore that God has, also ordered, at some other places in the Holy Quran that men are superior to women on account of bodily vigour and strength and also earn the livelihood.

The Holy Quran says :

“Men are protectors over women on account of that

by means of which God has made some of them eminent above the others and on account of what they spend out of their belongings.” (An-Nisa : 34)

Rights of State vis-a-vis Citizens

Peace and prosperity of a people depends upon the cordial relations of the state and its people. It is necessary for the citizens that they be conversant with the laws of the state and be obedient to the state (except in cases where orders of God are being nullified). To advice the state, when occasion demands it, and to help the state financially and physically in times of emergency, is the duty of every citizen. One should voluntarily participate in *Jihad* (fight in the path of God) considering it an act of faith. The state, on the other hand, should be benevolent, just and should properly look into the affairs of its citizens—their economic, social, educational, medical and judicial problems. The state should not enact such laws as are against the edicts of God. God has Himself ordered that man should obey God, the Holy Prophet (Peace be upon him) and the Ruler also.

Miscellaneous Rights

One should be kind and courteous to all and should have approbation for the non-Muslims.

The orphans should be given due care and protection. Their property should never be taken by anyone and they should be loved in the true sense of the word.

The sick should be paid proper attention and should receive due medical care and service.

The guests should be welcomed and be courteously served by the hosts, without the least thought of the guests being a burden. The guests are never a burden but they are a source of happiness and prosperity.

The servants should respect and obey their masters whereas the master should be kind and should consider the servant as a member of his large family.

Rights of Creatures other than Man

No doubt, everything in this world has been created for the benefit of man but man, the best of the creation, has also certain obligations to all other creatures which have been created for his service. Man should not make a fruitless use of them, nor should he unnecessarily harm or hurt them. A Muslim must not keep his beasts of burden or riding animals hungry nor should he enrage birds or other animals for the sake of his fun or sport. 'Leaving aside animals, Islam does not approve of even the useless cutting of trees. Man can use their fruits, but he has no rights to destroy them'. In the same way one should not injure other non-living objects of this world in the use of man.

It is only by satisfactory shouldering responsibilities that man can justify himself of being the best of the creation.

POSITION OF WOMAN IN ISLAM

Islam demands that a woman should remain a reasonable being. It does not expect her to become either an angel or a demon.

The position of mother is very exalted in Islamic society. The Holy Prophet (Peace be upon him) said: "Paradise lies underneath the feet of your mother".

As regards the woman as wife, the Holy Prophet (Peace be upon him) said: "The best among you is the one who is best towards his wife." On the occasion of Farewell Pilgrimage the Holy Prophet (Peace be upon him) said:

"Well, then, people! Verily there are rights in favour of your women which are incumbent upon you, and there

are rights in favour of you which are incumbent upon them. As to what is incumbent upon them in your regard, is that they should not let your beds be trampled by any one other than you, should not allow those to enter your houses whom you do not like without your authorisation and should not commit turpitude. If they do not commit that, then God has given you permission to reprimand them, to separate yourself from them in beds, and to strike them but not hard. If they abstain and obey you, then it is incumbent upon you to provide their food and dress in accordance with good custom. And I command you to treat women well, because they are like captives in your houses, possessing nothing for themselves, and you, on your part, take them as a deposit from God, and permit yourselves the enjoyment of their persons by means of a word of God. Have therefore the fear of God with regards to women, and I order you to treat them well. Attention! Have I communicated? O' God, be witness!"

With regard to woman as a daughter, the Islamic attitude can be guessed from the reproaches which the Quran makes against the pagan, the pre-Islamic behaviour at the birth of daughters: "And they assign unto God daughters—be He purified (Glory be to Him)—and for themselves what they desire (*i.e.*, sons); and when any one of them receiveth tidings of (the birth) of a female his face remaineth darkened, and is wroth inwardly. He hideth himself from the folk because of the evil of that thereof, he hath tidings (asking himself): Shall he keep it in contempt, or bury it beneath the dust? Verily, evil is their judgement" (*An-Nahl*: 57-59).

The Quran reminds ceaselessly that God has created all things in pairs, and for procreation both the sexes are equally indispensable, each one having its particular function. And it proclaims: ".....Unto man a fortune from that which they have earned, and upto woman a fortune from that which they have earned." (*An-Nisa*: 32)

THE PURDAH SYSTEM

God proclaims in Surah Nur of the Holy Quran :

“And say to the believing women that they should lower their gaze and guard their modesty, so that they should not display their beauty and ornaments except that appear thereof (must ordinarily appear); that they should draw their veils over their bosoms and not display their beauty except to their husbands,” (Surah Nur : 31)

A similar injunction regarding *Purdah* is contained in Surah Ahzab of the Holy Quran :

“O’ Prophet ! Tell thy wives and daughters, and the believing women, that they lower upon them their head coverings a little. In this way it is more probable that they will be recognised (as gentle women) and not be annoyed (molested).” (Al-Ahzab : 59)

It is an admitted fact that eyes are the messengers who bring the message to the minds of the onlookers. It is the full view of the fair sex’s face and curves of the body which arouse the feelings of love and stir emotions in one’s heart. Islam, therefore, enjoins the believing men and women to keep their eyes down and avoid staring at the opposite sex. They are forbidden to cast evil and critical glances at fair sex. But when women walk about without veil, displaying their beauty and costly costumes, men are naturally attracted. The unhealthy conditions prevailing nowadays in our society have created difficult problems.

Islam has prohibited the free mixing up of the sexes for the reason that a woman unconsciously submits to the flattery and advances of a man. She is overpowered by sentiments and emotions rather easily. It is a familiar fact that in America and Western countries there is much moral degeneration and chaos. The free mixing up of young boys and girls

in colleges, clubs, ball-rooms and hotels provides vast opportunities of petting, necking and scandalous behaviour. They indulge fearlessly and unhesitatingly in wicked practices. The free intermingling of the sexes has dragged woman into the quagmire of pleasure, sensuality and luxury. By the segregation of the two sexes and keeping them apart through the observance of seclusion (*purdah*) Islam has minimised the chances of moral lapses and hateful deeds to a great extent. In this way the honour of a woman is saved. She can not be molested and humiliated. When veiled, her beauty or ugliness invites no criticism from the wicked-minded persons.

Apart from the view point of morality, women who do not wear veil, have to worry a lot about their make-up and costly fashionable costumes. On the other hand, a veiled lady may wear simple and unostentatious dress and go about her business without any fear of curious remarks and uncalled for criticism. She needs not get crazy after the preposterous fashions and gaudy dresses. In fact, a veil is a blessing for the virtuous woman. It is travesty of truth that *purdah*-observing women are consigned to the four walls. On the contrary, they are at liberty to go out for shopping, attending the marriage ceremonies of their relatives and seeing their kith and kin. The young girls can attend their schools and colleges and other institutions. The veil in no way hinders them from decent pursuits, educational activities and simple recreations.

In the West, women are renouncing the role of woman and have to pay heavily for it as it leads them finally to the negation of life itself. They are thus losing their grace and charm, sweetness and modest traits. Allama Iqbal denounces the attitude of Western woman in the following verse :

جس علم کی تاجیر سے زن ہوتی ہے نا زن
کہتے ہیں اس عام کو ارباب نظر موت
(The knowledge that makes a woman
unwoman, the wise people call it a
death).

And again :

رسوا کیا اس دور کو جاوت کی ہوس نے
روشن ہے نگاہ ، آئینہ دل ہے مکدر !

(The greed of display in society has degraded the present generation, the glance is bright but the mirror of mind is dirty).

The *pardah*-observing Muslim ladies are safe, respected and honoured in the homes. They are free from the burden and responsibility of earning their livelihood by adopting arduous professions and competing with men. They do not attend the ball-rooms, clubs and cock-tail parties. Home provides them with all the comforts and they lead respectable life. They are free from the contamination of evil communication, the unchaste and immoral deeds.

Chapter X

EDUCATIONAL SYSTEM OF ISLAM

Whatever actions are to be performed in this universe, they must be guided by a proper way of thinking, doing as well as complete knowledge of the thing or action. If a person is not properly guided, he just wastes his precious time and attains nothing. Knowledge (*ilm*) is the only thing which provides for the required guidance, in the light of which all the stages in the walks of life are successfully completed and in its absence there is utter darkness where dwells the monstrous ignorance, and which brings fall of individuals as well as nations.

In order to attain progress, it is absolutely essential to know two things (i) Where is the goal? What is the nature of goal? (ii) One should know one's place, one's drawbacks and qualities, necessities, etc. One should know of provisions one has to fulfil, one's necessities and it is only then that one can successfully solve the fundamental problems of life. And in order to reach a good conclusion, the guidance of knowledge is absolutely essential.

The Muslims have been given the honorific title of best of the Ummats because it is only they who work for spreading good and preventing evil; it is they who stand for peace and fight against tumults; it is they who seek the welfare of all mankind and try their best to establish the government of God (*Khilafat-e-ilahtia*). Due to this nature of their work and its importance and due to certain qualities of theirs viz. belief in the unity of God (*Tawhid*), Prophethood (*Risalat*) and the Hereafter (*Aakhirat*) they were given the leadership

(*Imamat*) of *Ummats* (nations) of the world. In order to fulfil this important duty entrusted to them, they must know the laws and facts and therefore attainment of knowledge becomes essential for them.

Object and importance of education in Islam

The first revelation to the Holy Prophet started with the world *Iqra* which means *read*. It is therefore not surprising that Islam insists that human society can not thrive in ignorance and darkness, that it needs light and knowledge for its sustenance. The Muslims of yore preserved the rational and simple character of Islam and sought knowledge from wherever they could get it.

As a result they became a downright good and honest people, endowed with robust commonsense. No wonder, therefore, that they became the leaders of thought for the entire thinking world and set norms and standards for others to follow.

The Holy Prophet said: "To seek knowledge is a duty for every Muslim (male) and every Muslimah (female)." He also is reported to have said: "Seek knowledge though it be found in China". The following well-authenticated saying shows the importance not only of acquiring knowledge but of spreading knowledge among the people.

"Verily Allah doth not keep knowledge as a thing apart that He withholdeth from His servants, but He doth keep it in the grasp of men of knowledge, so that if He shall cause not a man of knowledge to remain, mankind will take foolish heads, and they will be questioned and give *Fatwas* and they will err and lead others into error".

The importance and objectives of education in Islam may clearly be noted down from the following sayings of the Holy Prophet:

"Acquire knowledge. It enableth the possessor distin-

guish right from wrong: it lighteth up the path to Heaven. It is our friend in the desert, our society in solitude, our companion when friendless and an armour against enemies."

Acquisition of knowledge is also necessary because "only those people understand the Quran who have knowledge." And Quran must be read for guidance in all matters.

"The ink of the scholar is more holy than the blood of the martyr."

"An hour's contemplation and study of God's creation is better than a year of adoration".

"He dieth not who seeketh knowledge".

"Whosoever revereth the learned revereth me".

"The first thing created was reason. Allah hath not created anything better than reason."

"The benefits which Allah giveth are on account of it, and understanding is by it; and Allah's displeasure is caused by it, and by it are rewards and punishments".

"To listen to the words of the learned and to instil into others the lessons of science are better than religious exercises".

"He who leaveth his home in search of knowledge, walketh in the path of Allah."

"Lo! the angels offer their wings to the seeker of knowledge".

"The preferment of the learned man above the devotees is as my preferment above the lowest of you."

"Are those who have knowledge on an equality with those who have no knowledge?"

Moreover, the importance of education can be adjudged from this fact that the Holy Quran whose every page is full of praise for knowledge and scholarship even directs the Holy Prophet to seek more and more of knowledge.

Role of Maktab

The Maktab is an Islamic educational institution where basically the tenets of the religion and the three R's are taught. When we go through Islamic History, we find the existence of such Maktab in the seventh century A.D. The early Maktab were mostly housed in the mosques. The rich and the poor sent their children for schooling in these Maktab. The Maktab were the primary educational institutions. Gradually, under the patronage of the State, Maktab grew in shape and size so much so that during Abbasid period, Nizamul Mulk Toosi established a *Nizamiyah*, Al-Mustansir a *Mustansiriyah* and such other institutions of higher learning on the pattern of Maktab. Here the learned delivered lessons to the students seeking knowledge. There were also private teachers who opened Maktab in their homes or *Khanqah*. Primarily, it was only religious education which was imparted in the Maktab but later language, philosophy and secular sciences were also studied with care.

The Maktab were responsible to educate the children in the true sense. They gave them lessons in Quran and Hadith, letters, philosophy, and also in ethics and morality. They imparted training in culture. Education given there was of a standard type and was responsible to infuse such knowledge in the children that they may be able to understand Islam. In the Maktab the children were given proper education and thus ignorance and superstition were being wiped out. Education thus given made them in a position to distinguish between good and evil, right and wrong. It is here in the Maktab that the children—torch-bearers of tomorrow—get accustomed to law and various rights. Civic training is best imparted here. They develop their individuality amidst the social environment of the Maktab and thus become realistic.

In the Maktab the child develops also the work habit. He learns duty, discipline, regularity and punctuality. He is

trained in culture and modes of life and living. In short, he is made man, in the true sense. Without education, man does not become man. Maktab are machines which turn the raw material (children) into finished goods and thus they are a very useful machine. Maktab also emphasised upon character-building.

In the playground of the Maktab the children not only have various games and physical exercises but they also learn proper leadership.

In the Maktab of the old days of Islam, which were residential in character, the children were trained in a peculiar environment. There they learnt discipline, punctuality, manners, and important lessons in health and hygiene, also cleanliness.

Thus Maktab is a machine, the students being its raw materials and teachers the managers. It is absolutely essential for better production that the managers (teachers) should be efficient and hard-working. The teachers should also be highly learned and men of character so that they may impress upon the students. The teachers should set such examples that it may be worth imitating for the pupils. The teachers of the Maktab should also be men of religion so that the students may become religious-minded from the beginning.

Role of Mosques

The mosque is primarily meant for offering prayers, but the mosques have rendered great services in respect of expansion of education in the past. In most of the mosques in early times there were and today there are Maktab duly instituted. In the Maktab emphasis is laid upon religious education and secular sciences are also taught as additional subjects.

It was in the mosques that *Ilmi Majalis* used to be held during the Umayyad and Abbasid periods of Islamic History. There the listeners attended the lectures of the learned.

To the mosques were attached libraries where books could be procured by the students.

During the Abbasid period, book-shops were also opened in some room attached to the mosques.

From the pulpit of the mosques lectures are delivered by the learned (*Ulema*) or religious divines (*Khatib*) and such lectures are very useful as far as the explanation of the various tenets of Islam is concerned.

The mosques have also served as the centres of adult education and in such centres Quran, Hadith, *Fiqh*, etc. have been taught. Even today religious education is imparted in the *Maktab*s instituted in the mosques.

The importance of Mosque as an educational institution (*Maktab*) has been summed up thus by a learned Muslim writer :

The new sciences which emanated due to Islam were basically associated with the mosque. *Hifz* (learning by heart of the Quran) and *Fahm Quran* (understanding of Quran) were the origin of the Islamic sciences. Later *Hadith* was also added to the treasure house of these sciences. It is these sciences through which a Muslim can seek guidance in his life. The Companions of the Prophet put the Holy Prophet (Peace be upon him) questions regarding beliefs and actions, inside the mosque and outside and the Holy Prophet (Peace be upon him) replied to those questions. And thus began the *Hadith*. The Companions of the Holy Prophet (Peace be upon him) learnt by heart every word which came out of Holy Prophet's (Peace be upon him) mouth and this has been preserved in the *Hadith*. The companions of the Holy Prophet (Peace be upon him) who were trained by the Holy Prophet (Peace be upon him) himself, were sent to other countries when Islamic state expanded. There they led the prayers and gave religious instructions. The Companions well-versed in Islamic teachings were sent to countries near and far where Islam entered.

The reciters of the Quran were known as *Qari* and the learned who knew of *Hadith* were known as *Mohaddith*. But the centre of knowledge always remained the mosque. The Holy Prophet (Peace be upon him) himself established such an institution known as *Suffah* and served there as a teacher. The institution of *Suffah* was situated in the Mosque of the Prophet (Peace be upon him). In the beginning, only religious education was imparted in the mosques but later under the influence of other countries the secular sciences were also taught, viz., logic, philosophy, literature, poetry, linguistics, etc. For a long time, the mosques served as educational institutions. In the first century of Hijira, the trace of *Ilmi Majlis* in the Mosque of the Prophet (Peace be upon him) is to be found. Yazid bin Abi Habib was sent as *Mufti* by Hazrat Umar bin Abdul Aziz to Egypt. He is the first teacher on whose words, judgements and opinions (*Fatawa*) were passed and his *Halqa* (sitting) took place in the mosque.

The early history of education under the Islamic state speaks of the fact that the first teachers in the *Maktab*s of the mosques were *Masjid Qazis* who delivered lectures regarding meaning and interpretation of the Holy Quran. They led the prayers and at the same time imparted useful instructions to the believers.

In *Masjid Umru* the teaching work continued for a long time and in the third century of Hijira Imam Sha'fi taught various sciences till his death. After him, jurisprudence (*Fiqh*) became an important subject of study. Arabic language was also taught with care in the precincts of these mosques. Poems were accepted for criticism in the mosques. In short, teaching work was associated with the prayers in almost all the mosques and learned scholars, jurists and religious divines gave lessons in different sciences to the students who gathered there to drink at the fountain of knowledge.

2. Islam is opposed to hoarding. The Holy Quran says in this respect :

“And there are those
Who bury gold and silver
And spend it not in any way
Of God : announce unto them
A most grievous penalty
On the day when heat will be produced out of that
(wealth) in the fire of hell
And with it will be branded their foreheads,
Their hands and their backs.
This is the (treasure) which ye
Buried for yourselves : taste ye
Then, the (treasure) ye buried. (Al-Quran ix : 34-35)

3. Islam stands for free enterprise in business. The only check on free enterprise is human welfare. If any particular trade goes against the common good, the Government as the custodian of people's welfare, should step in and check the evil. The Holy Quran says :

And when the prayer
Is finished then disperse
Ye through the land
And seek the bounty
Of God. (Al-Quran 62 : 10)

According to *Kanz-ul-Amal*, Vol. II, the Holy Prophet (Peace be upon him) declared :

“Earning of lawful livelihood is a duty only next to importance to the duty (of prayer)”.

A Hadith of *Tirmizi* (12 : 4) makes the following observation about traders and merchants, who are the backbone of any system of free enterprise :

“The truthful, honest merchant is with the prophets and the truthful ones and the martyrs.”

Chapter XI

ECONOMIC SYSTEM OF ISLAM

Objective of Economic System

The objective of the Islamic financial system had always been the public benefit; and neither private gain nor state profit has been its end in view. The sum total of the Quranic principle of finance, almost in contradiction to the modern economist is : “Spend whatever remains over (your needs).” “Don't squander : Allah does not love the extravagant” Thus Islam wants to spend money but He does not want one to be prodigal. The Holy Quran says : “And give unto the near of kin his right and unto the needy and the wayfarer and squander not (thy wealth) in wantonness.” About charity, the Quran says : “You will never attain unto piety until spend of that which you love. And whatsoever you spend (in charity), Allah is aware thereof.”

Salient Features of Economic System

Islam, as an economic system has the following salient features :

1. It is opposed to interest. The Holy Quran says in this respect :

“Those who devour usury will not stand except as stands one whom the evil-one by his touch hath driven to madness that is because they say, ‘trade is like usury’ but God hath permitted trade and forbidden usury. O ye ! who believe, fear God and give up what remains of your demand for usury, if ye are indeed believers. If ye do not, take notice of war from God and His Apostle.” (Al-Quran ii : 275-9)

In this system of free enterprise in the Islamic economic system women have also their definite status :

“To man
Is allotted what they earn
And to women what they earn.” (Al-Quran iv : 32)

Islam teaches rules of decency and correct behaviour in business.

The Quran says :

“And observe the measures strictly, nor fall short thereof.”

And again it says :

“And fill the measures and weigh a straight balance ; that is right and better in the end.” (Al-Quran 17 : 35)

The Quran warns the defrauders :

“Woe unto the defrauders : those who, when they buy take full measures from the mankind, and when they measure for them weigh less for them and they cause them loss. They shall meet fires of hell.”

(Al-Quran 83 : 2, 3, 19)

4. Islam is opposed to concentration of wealth into few hands. The principle has been explained in the Holy Quran while assigning items of expenditure for *Fat* :

“When God has bestowed
On His Apostle (and taken away) from the people
Of the ownership belongs
To God, to His Apostle
And to kindred and orphans
The needy and the wayfarers ;
In order that the wealth may not
Make a circuit (merely)
Between the wealthy among you.”

As against concentration of wealth, Islam favours dis-

persal of wealth in the maximum number of hands. This can be proved from the inheritance law of Islam. But Islam does not stand for nationalisation of property. The sanctity attached to private property is equal to that of the human person. The Holy Prophet (Peace be upon him) said in his last sermon :

“Your lives and property are sacred and inviolable one to another.”

But acquisition of private property on payment of compensation is permissible in Islam. Land was acquired for building the mosque at Medina and compensation was given by the Holy Prophet (Peace be upon him). The right to private property, in particular, over land, is not absolute but is subject to the demand of national welfare. Islam views with positive disfavour the archaic and unproductive land tenure system where it exists.

5. ZAKAT : Islam prescribes compulsory social insurance through its system of *Zakat*. The order to pay *Zakat* occurs at least 27 times in the Holy Quran, alongwith the order to establish prayers.

The Holy Quran says :

“And observe prayer, and pay the poor-rate and bow down with those who bow.” (Al-Quran ii : 43)

“O ye who believe, bestow alms of the good things, which you have acquired and of that which we have brought forth for you out of the earth and choose not the bad for alms giving.” (Al-Quran ii : 267).

“The alms are only for the poor and the needy and those who collect them and those whose hearts are to be reconciled, and to free the captives and the debtors and for the cause of Allah, and for the wayfarers, a duty imposed by Allah ; Allah is Knowing and Wise.” (Al-Quran ix : 60)

Zakat which is collected from the rich is paid to the poor and the needy.

For an equitable distribution of wealth and its circulation from one set of individuals to the other, the system has been prescribed in Islam. The operation of this ideal tax can bring about a gradual re-distribution of wealth and also help considerably in fighting inflationary tendencies whenever they appear in a country.

6. Employers should treat their employees properly.

"It is the duty of employers to take only such work from their employees as they can easily do. They should not be made to labour so that their health is impaired".

(*Al-Quran*)

About the wages of the labourers, it has been ordained that it should be properly paid.

"Allah says there are three persons whose adversary in dispute I should be on the day of Resurrection : a person who makes a promise in my name, then acts unfaithfully, and a person who sells a free person and devours his price, and a person who employs a servant and receives fully the labour due from him and then does not pay the remuneration". (*Bukhari. 34 : 106*)

And again :

"Pay the labourer before his sweat is dry".

7. The concept of class-struggle such as labour-capital conflict of the modern day is alien to the spirit of Islam. The Quran says :

"And hold fast
All together, by the Rope
Which God (Stretches out for you)
and be not divided
Among yourselves and
And remember with gratitude
God's favour on you
For ye were enemies

And He joined your hearts
In love, so that by His Grace
Ye became brethren.

(*Al-Quran iii : 102*)

8. Islam persuades man to go about and harness the forces of Nature, and exploit them for his profit :

It is God who hath created
The heaven and the earth
And sendeth down rain
From the skies, and with it
Bringeth out fruits wherewith
To feed you : it is He
Who hath made the ships subject
To you, that they may sail
Through the seas by His command ;
And the rivers (also)
He hath made subject to you.
And he hath made subject
To you the sun and moon
Both diligently pursuing
Their course ; and the Night
And the Day hath he (also)
Made subject to you".

(*Al-Quran xiv : 32-33*)

In the Holy Quran, Allah promises every creature on earth its sustenance. This promise in effect has to be carried out by the governments of the day. It is the Islamic duty of every Muslim Government to see that the basic needs of life viz., food, clothing, shelter, security, education and health facilities are provided. In truth an Islamic state should be a Welfare State.

"To sum up, Islam's economic system is liberal, progressive, equilateral, productive and intensely responsive from a social point of view. While it definitely tends to control capital, it insists on leaving man free. It is distinctive and can neither be equated with communism on account of anti-thetical

evaluation of free enterprise, private property and class-struggle nor wish capitalism on account of Islam's uncompromising opposition to the institution of interest."

The Problem of Ownership

The system of ownership in Islam is based on the logically sound principle which says that no person shall possess an object except he who has control over it and who can utilize it. Despite all the numerous capacities with which man has been endowed in the present life, he can make use of the various organs of his physical existence only to the extent he has been allowed to. It is so because all parts of his body belong to their creator who gave them life and power to discharge their duties. Then, how can one, who exercises no authority over his own person and parts of his own body, or anything else? In fact, *It is Allah alone Who owns everything.**

The Holy Quran says :

Say : "To whom belong the earth and all beings therein? (say if God). Say : "Yet will ye not receive admonition"..... Say : "Who is it in whose hands is the governance of all things who protects (all) but is not protected (of any)? say if ye know." They will say, "(it belongs to You)". Say : "then, how are you delivered?"

Divine ownership of the material wealth of the universe is the cornerstone of Islamic economics. The theory of Divine ownership negates the rights of man of ownership of his material possessions either as an individual or as a nation. Divine ownership is opposed to national ownership. All the ills of the world, its devastating wars and anti-humanitarian use of science, are logical consequences of national ownership. Islam restricts man's rights and freedom of his dealings with the

* Syed Abdul Hamid Al-Khatib.

material possession, not only keeping in view the general welfare of the entire human species, but also of the creatures who draw sustenance from the sources of the earth.

Al-Quran categorically declares :

"The earth He spread it for all creatures."

Man has been given the right to the enjoyment of fruits of the earth, of the sweat of his brow along with other creatures, provided he maintains balance with justice, and does not exceed limits. This prohibits anti-social and anti-humanitarian use of material resources.

Hoarding and Accumulation of Wealth

Al-Quran severely condemns hoarding and accumulation of wealth. This is the second fundamental of the economic dispensation of Islam. Al-Quran says :

"Woe to those who pileth up wealth and layeth it by, thinking that his wealth would make him last for ever! By no means, he will be sure to be thrown into that which breaks to pieces. And will explain to thee that which breaks to pieces? It is the fire of God kindled¹¹ to a blaze : that which doth mount right to the hearts."

Al-Quran prohibits fond attachment¹² to material wealth and makes it's incumbent¹³ to spend ones fortune for the welfare of others. Al-Quran says :

"It is not¹⁴ righteous that ye turn your faces towards east or west ; but it is righteous to believe in God and the Last Day, and the Angels and the Book, and the Messengers ; to spend of your substance out of love for Him, on your kin, for orphans, for the needy, for the wayfarers, for those who ask, and for the ransom of slaves ; to be steadfast in prayer and to pay Zakat."

Cornering of articles with the object of profiteering is prohibited :

“Whoever withhold cereals that they may become scarce and dear is a sinner. (Mishkat 12 : 8)

Islam is opposed to hoarding. Al-Quran says :

And there are those
Who bury gold and silver
And spend it not in the way
Of God : announce unto them
A most grievous penalty. (Al-Quran 9 : 34)

Islam is opposed to concentration of wealth in a few hands. The Holy Quran says :

What God hath bestowed
On His Apostle (and taken away)
From the people
Of the ownership belongs
To God, to His Apostle
And to kindred and orphans
The needy and the wayfarer
In order that the wealth may not
Make a circuit (merely)
Between the wealthy among you.

Land and Islam

Land is the source of food and raw materials for the manufacture of the other material needs of man. To derive the fullest measure of rights and opportunities man has to draw from land his sustenance by the sweat of his brow. Leaving lands barren and unharnessed is forbidden in Islam. One who cultivates the land has a better title of it. The Holy Prophet (Peace be upon him) allotted a piece of land to Hazrat Belal. During the Caliphate of Al-Farooq it was found that Hazrat Belal put under cultivation half of the land and left the other half fallow. The Caliph took away the fallow land from Hazrat

Belal and allotted it to one who had no land. In a modern Islamic State it must be the function and responsibility of the State to see that there is a planned production and distribution of the fruits of the soil necessary for the sustenance of the nation as a whole.

Industry and Islam

Material progress of a nation is measured by the progress of its industry.

Islam gives impetus to industry consistent with the general outlook and spirit of Islam. Industry should be devoted to production of commodities necessary for the harmonious and progressive raising of standard of living of the people. Production of luxuries is inconsistent with and repugnant to the spirit of Islam. An automobile, a radio set, a telephone, all may be a necessity but transparent nylon for aggressive display of beauty is an unnecessary luxury.

The Problem of Labour

The problem of labour is inseparably linked up with problems of industry. In Islam, labour enjoys a high dignity. From Hazrat Abu Hurairah, it is reported that the Holy Prophet (Peace be upon him) said :

“Allah did not raise a Prophet but he pastured goats.” The Holy Prophet (Peace be upon him) of Arabia, the highest dignitary in Islam, used to pasture goats in Makkah for some carats.

The Holy Prophet (Peace be upon him) directed that a labourer should be paid his wages before his sweat dried up.

In Islam, every vocation is honourable, provided it is pursued with honesty and efficiency. In an Islamic society, social status of a man is not determined by his vocation, but by his personal qualities and his actual contributions to social welfare. An honest and efficient cobbler is more honourable than a dishonest and inefficient Sultan.

Islam stands for justice and fairplay and condemns bargaining. In terms of modern economics, labour in an Islamic State is permitted to organise trade unions for securing their just dues, but not for collective bargaining. The employer is not permitted to take any advantage out of adverse circumstances of his employees. The employers and the employees must not be left to themselves to settle terms and conditions of employment, but the State should set up an efficient machinery to keep perpetual vigilance over the attitude and behaviour of the employees and of the employers. During the days of pristine glory of Islam, disputes between the employer and the employee would always be referred to, and adjudicated by the Holy Prophet (Peace be upon him), and after him by the faithful Caliphs of Islam.

Trade and Islam

The Holy Prophet Muhammad (Peace be upon him) said :

“A truthful and honest merchant is with the Prophet”. Dishonesty and corruption in trade and commerce vitiate and ultimately destroy, effects of a carefully planned and conducted agriculture and industry of a country. Islam demands the highest truthfulness and honesty in trade and commerce and makes all dishonest earning in trade unlawful.

The Holy Quran says :

“We have made buying and selling lawful and interest unlawful.”

Problem of Interest

Islam is opposed to every form of interest. Holy Quran says in this respect :

Those who devour usury.
Will not stand except
As stands one whom
The Evil One by his touch
Hath driven to madness

This is because they say :

“Trade is like Usury.”

But God hath permitted trade

O Ye! who believe :

Fear God and give up

What remains of Your demand

For usury, if Ye, are indeed believers.

If Ye do it not

Take notice of war

From God and His Apostle. (*Al-Quran* 2:275-279)

The Holy Quran has laid down rather strict injunctions with regard to interest on money. These injunctions are repeated time and again in the Holy Text and in every fresh line with a still greater force and emphasis.

“Those who swallow usury can not rise up (at the Resurrection) save as he arises whom the devil has prostrated by (his) touch. That is because they say : Trade is just like usury, whereas Allah permiteth trading and forbideth usury. He unto whom an admonition from Lord cometh and (he) refraineth (in obedience thereto), he shall keep (the profits of) that which is past, and his affair (henceforth) is with Allah. As for him who returneth (to usury) such are rightful heirs of Hell ; they will abide therein”. (*Al-Quran*)

“Allah hath blighted usury and made alms giving fruitful. Allah loveth not the impious and guilty”.

“Oh Ye who believe ! Observe your duty to Allah and give up what remaineth (due to you from usury) if you are in truth believers.”
“And if ye do not, then be warned of war (against you from Allah and His messenger). And if ye repent, then ye have your principal (without interest). Wrong not and ye shall not be wronged.”

"That which ye give in usury in order that it may increase on (other) people's property hath no increase with Allah; but that which ye give in charity, seeking Allah's countenance, hath increase manifold."

Zakat and Islam

The Islamic State is a welfare state which guarantees full employment alongwith equality of opportunities. The levy of Zakat, a tax of 2½% on the capital and savings, produce of the land and articles of trade and cattle is intended to distribute wealth in the society. The amount collected must be spent on the specific objects mentioned in the Holy Quran :

"The alms are only for the poor and the needy and those who collect them and those whose hearts are to be reconciled, and to free the captives and the debtors and for the cause of Allah, and for the wayfarers, and a duty imposed by Allah; Allah is Knowing and Wise".

(*Al-Quran ix : 60*)

The taxable limit is kept very low and consists of the possession of 52 tolas of silver or 7½ tolas of gold, which means that the mere possession of a little saving in gold or silver turn a man into a "bourgeoise" and conduces to a wider distribution of wealth.

The Quranic injunction "so that the wealth shall not circulate only among the rich from among you" sums up the guiding spirit of the Islamic State.

The rate of Zakat for various commodities is given below :

- | | |
|--|---------|
| 1. On gold, silver, cash etc. | ... 2½% |
| 2. On agricultural produce not irrigated by canal or lift irrigation | ... 10% |
| 3. On agricultural produce irrigated by canal or lift irrigation | ... 5% |
| 4. On treasure trovers | ... 20% |

The beneficiaries of the tax do not have to deal with individual donors. It is the duty of the State to trace out the deserving men and give them help according to their needs. The beneficiaries are not made to feel that they are getting charity but maintain their self-respect by dealing with the Government direct. There is, however, no objection to an individual giving a portion of the tax due from him to his own kiths and kins who are deserving of help from him.

"The operation of this ideal tax (*Zakaat*) can bring about a gradual re-distribution of wealth and also help considerably in fighting inflationary tendencies whenever they appear in a country."

Chapter XII

POLITICAL SYSTEM OF ISLAM

Islamic Conception of Nationalism

“Nationality on the basis of language, race, colour or birth-place is too primitive ; therein is a fatality, an impasse—something in which man has no choice. The Islamic nation is progressive, and is based solely on the choice of the individual for it proposes the unity of all those who believe in the same ideology, without distinction of race, tongue or place of abode”.

Thus it appears that it is religion—Islam, which is the most important factor of Islamic nationalism. “The religious tie which binds the Muslims together is felt to be stronger than any mere political allegiance. Racialism also has been overcome by this religion and to a large extent class differences also ; so that a low-caste Hindu has everything to gain by becoming a Mussalman”.

This has also been explained by Allama Iqbal when he says:

*Apni millat par qiyas aqwam maghrib se na kar
Khas hai tarkib men qaume rasule hashmi
Unki jamaiyat ka hai mulk aur nasab par inhesar
Quwwate mazhab se mustahkam hai jamaiyat teri*

(“O Muslims ! you should not derive standards for your nationalism from the nations of West. The nation of Prophet Muhammad (Peace be upon him) is a peculiar structure. The Western nationalism is based upon territory and racialism whereas the Muslim nation derives its strength from religion—Islam”).

The following are the salient features of Islamic concept of nationalism :

1. The Muslims of the whole world wherever they live, they constitute a single brotherhood.
2. The basis of Muslim nationalism is religion, and not race, country, sect, language, or colour etc.
3. Every constituent of this big brotherhood is a brother unto another. Every Muslim can settle wherever he wishes in the territory of Allah. Territory belongs to God.
4. Muslims are a united people. No Muslim can separate himself from the community.
5. The main basis of Islamic nationalism is the unity of hearts and not the unity of race, colour, or language, nor even the conventions. For the unity of hearts, it is a must that a person should be a believer—he should believe in Oneness of God.
6. The limits of Islamic nationalism have been fixed by *Kalima Tayyeba*. Whosoever separates himself from this circle, becomes another nation.
7. One important feature of this vast nationalism is that its one constituent has got no superiority over another constituent, due to any reason—race, colour, country etc.

Shortcomings of other Conceptions

According to Western conception of nationalism “nationality is a population held together by certain ties, as for example, language, and literature, ideas, customs and traditions, in such a way as to feel itself a unity distinct from other populations similarly held together by like ties of their own”. According to Professor Zimmern, (nationality) “is a matter of feeling, thinking and living in a form of corporate sentiments of peculiar intensity, intimacy and dignity related to a definite home country”.

The major defect of such conception of nationalism is that it is based on racialism, conventions and language, country and traditions and all these bonds may not prove very lasting and when relations between nations worsen and degenerate it is the worst show of nationalism.

According to Professor Hayes, "Nationalism is partly love of country but chiefly something else. Nationalism is a proved and boastful habit of mind about one's own nation accompanied by a superfluous or hostile attitude towards other nations: it admits that individual citizen of one nationality or national state is always right, it has easily recognisable symptoms of selfishness, intolerance...(has) delusions of grandeur from which it suffers. Nationalism is artificial and it is far from ennobling, in a word it is patriotic snobbery".

ISLAMIC STATE

What is an Islamic State?

The state has been defined by Garner in these words: "The state, as a concept of political science and public law, is a community of persons more or less numerous, permanently occupying a definite portion of territory, independent or nearly so of external control, and possessing an organised government to which the general body of inhabitants render habitual obedience." Whereas in the Islamic State sovereignty rests with God who delegates political authority to some selected person.* The public law here is the Quranic law. The Islamic state can not frame any laws against the injunctions of the Quran and the Sunnah. Islamic State is a welfare state. In the Islamic State, as the Prophet said, "It is the duty of every man to remove evil activity when he sees it and if he can not do so, to protest against it in words, and if he can not do even that, to detest it in his heart, which is the least manifestation of Faith".

* Haji Khalifah.

Purpose of Islamic State

The main object of the Islamic State is to promote good and stop the evils. The Muslims should be forced to act upon the injunctions of the Quran and the Sunnah. The Islamic State must guide its citizens in all aspects of life including religious. It should promote peace and order so that the law of justice fixed by God should prevail everywhere.

Characteristics of Islamic State

The following are the basic characteristics of an Islamic State: (a) It is a government of God. Sovereignty lies with God and Quran is the basic law. The caliphate works under the supremacy of God. (b) it is not a Democracy of the modern ages, it is not a theocracy (government of the church of the medieval times). It is a *theo-democracy* (c) Islamic state is based on the tenets of the Quran and Sunnah, what we call also the *Shari'at*.

Basic Principles of Islamic State

1. The basic principle of Islamic State is *adl* (justice). God has proclaimed in the Holy Quran that when you decide amongst people, your decision should be perfectly just.
2. The second important principle is *shu'ra* or consultation. In the Holy Quran it has been proclaimed that the Muslims decide their matters through mutual consultation. It was under this principle that *Majlis-e-Shura* was appointed in the Islamic State.
3. The third important principle is the full freedom of speech and expression. It is the duty of every Muslim to promote good and stop evil. Every Muslim should fearlessly speak the truth.
4. The caliph and his government should be responsible to God.
5. In the Islamic state, there is perfect equality

(*musawat*) and there is no discrimination on grounds of race, colour and country etc.

6. There is the law of God as given in the Holy Quran and the Sunnah on which the Islamic State is based.

7. The Judiciary should be independent of the Executive. In the Judiciary, the caliph is at par with the ordinary citizen of the State.

8. The ruler should be elected from the will of the citizens of the Islamic State. The citizens must be consulted in this matter.

Duties and Functions of an Islamic State

The duties and functions of a Muslim State seem to be four: Executive (for civil and military administration), Legislative, Judicial and Cultural.

The Executive does not require elaborate examination; it is self-evident, and obtains everywhere in the world. The sovereignty belongs to God, and it is a trust which is administered by man, for the well being of all without exception.

As regards the Legislative functions, all the laws are to be framed in the limits fixed by the Holy Quran. The Holy Quran is the source of law in all walks of life, spiritual as well as temporal.

In the domain of judiciary, all should be considered equal before law and the head of the state is not exempt even vis-a-vis his subjects. The Holy Quran has ordained another important disposition: The non-Muslim inhabitants of the Islamic State enjoy a judicial autonomy, each community having its own tribunals, its own judge, administering in its own laws in all walks of life, civil as well as penal.

By cultural duty, we mean, the very *raison-d'être* of Islam, which seeks that the Word of God alone should prevail

in this world. It is the duty of each and every individual Muslim, and a *fortiori* that of the Muslim government, not only to abide by the Divine Law in daily behaviours but also to organise foreign missions in order to make others known that Islam stands for the basic principle, as the Quran says that "There is no compulsion in religion."

Forms of Government

Islam attaches no importance to external form of government; it is satisfied if the well being of man in both the worlds is aimed at, and the Divine law applied. Thus the constitutional question takes a secondary place, and a republic, a monarchy and a joint rule, among other forms, are all valid in the Islamic community.*

If this aim is realised by a single chief, one accepts it. If at a given time, in a given surrounding, all the requisite qualities of a 'Commander of the Faithful' or caliph are not found united in the same person, one admits voluntarily the division of power also for the purpose of the better functioning of the government. We may refer to the famous case cited by the Holy Quran (2: 246-247): A former prophet was solicited by his people to select for them a king beside his own prophetic self, so that they may wage war under his leadership, against the enemy which had expelled them from their homes and families. The designation of a king in the presence of and in addition to a prophet and even by the intermediation of the latter, shows the lengths to which one can go in this direction. A division is thus made between the spiritual and temporal functions, yet no arbitrary power is tolerated for either of them: the politics and the king remain as much subject to the Divine Law as the cult and the prophet. The source of authority and codes of law remain the same; only the application of law and the execution of necessary disposition relate to different persons.

* Introduction to Islam P. 94—Hamidullah.

Consultative Deliberations (Shu'ra)

The importance and utility of consultation cannot be too greatly emphasised. The Quran commands the Muslims again and again to take their decisions after consultation, whether in a public matter or a private one. The practice of the Prophet (*Sunnah*) has reinforced this disposition. For, in spite of the exceptional quality of his being guided by the Divine revelations, Prophet Muhammad (Peace be upon him) always consulted his Companions (*Sahaba*) and the representatives of the tribes of his adherents, before taking decision. The first Caliphs were not less ardent defenders of the consultative institutions.

Foreign Policy

In an Islamic State, the relations with foreign countries are based on what is called international law. The rules of conduct in this domain have had an evolution very much slower than those of the mutual behaviour inside a social group. The Muslims developed first, the international law as a distinct discipline. They composed special writings on the subject and they spoke of it in the general treatises of law. To the Muslim, the question of war formed part of penal law. This means unequivocally that it had to do with legal matter, in which the accused had the right to defend himself before a judicial tribunal.

This basic principle of the system of international relations in Islam, in the words of the jurists, is that "the Muslims and non-Muslims are equal (*sawa*) in respect of the sufferings of the world."

The different sources of the rules of international conduct comprise not only in internal legislation, but also treaties with foreigners etc.

The jurists have greatly insisted on the importance of the given word, that they say that, if a foreigner obtains per-

mission and comes to the Islamic territory for a fixed period, and if in the meanwhile a war breaks out between the Muslim government and that of the said foreigner, the security of the latter would not be affected; he may stay in tranquility until the expiration of his visa of sojourn; and not only he may return home in all safety and security, but also take with him all his goods and gains. Moreover, during the sojourn, he would enjoy the protection of the courts even as before the outbreak of the war.

The person of the ambassador is considered immune from all violation, even if he brings a most unpleasant message. He enjoys his liberty of creed and security of sojourn and return.

The question of jurisdiction has also certain peculiarities. Foreigners residing in the Islamic territory are subjected to Muslim jurisdiction, but not to Muslim law, because Islam tolerates on its territory a multiplicity of laws, with autonomous judiciary for each community. A stranger would belong therefore to the jurisdiction of his own confessional tribunal.

Muslim Law of War

The Muslim law of war is humane. It makes a distinction between belligerents and combatants; it does not permit the killing of minors, women, the very old, sick and monks; debts in favour of the citizens of the enemy country are not touched by the declaration of war; all killing and devastation beyond the strict indispensable minimum is forbidden; prisoners are well-treated, and their acts of belligerency are not considered as crimes. In order to diminish the temptation of the conquering soldiers the booty does not go to the one who seizes it, but to the government, which centralises all spoils and re-distributes them, four-fifths going to the participants of the expedition and one-fifth to the government coffers; the share of the soldier and the commander-in-chief are alike and equal.

The Quran attaches so great an importance to the given word, that it does not hesitate to give it preference over the material interest of the Muslim community. It teaches us the Islamic law of neutrality in the following terms :

“..... With regard to those who believe (in Islam) but do not immigrate (into Islamic territory), ye have no duty to protect them till they immigrate ; but if they seek help from you in the name of religion then it is your duty to help (them) *except against a folk between whom and you there is a treaty of peace (mithaq) ; and God is seer of what ye do.*”

(*Al-Anfal : 72*)

“To sum up, Islam seeks to establish a world community, with complete equality among people, without distinction of race, class or country. It seeks to convert by persuasion, allowing no compulsion in religious beliefs, every individual being personally responsible to God. To Islam, government signifies a trust, a service, in which the functionaries are the servants of the people. According to Islam, it is the duty of every individual to make a constant effort for spreading the good and prevent evil ; and God judges as according to our acts and intentions.”*

Salient Features of an Islamic State

1. Muslims like the followers of every other religion, have a right to enjoy religious freedom. If they are persecuted and have not strength enough to defend their life and honour they should stick to their faith and suffer patiently.

“If they reach the limit of patience and endurance and are still unable to defend themselves they should migrate from the abode of tyranny. God's earth is wide enough to offer them shelter somewhere.” According to this injunction, the early Muslims were asked to migrate to Abyssinia, and later on to Medina and other places.

* Hamidullah—Introduction to Islam, p. 99.

2. They should try to enter into treaties with the non-Muslims for creating conditions of peace for themselves and for others.

3. They should abide by those treaties even if they are not satisfactory to them on all counts. One sided violation of treaty is sinful. If they are convinced of perfidy on the part of the other contracting party, they should give a notice and fix a term for the termination of the treaty.

4. When they have gained enough power to protect themselves by force, they are allowed to use force against the aggressors without transgressing proper limits. They are allowed to fight only till essential liberties are secured or their opponents are completely subdued.

5. The non-Muslims, if they become peaceful and loyal subjects of the state, are to be granted complete liberty of religious belief. In lieu of a small and reasonable tax for protection, which they shall pay to the state, their equality before the law is to be guaranteed.

6. The Muslim State shall be a type of socialist republic. Monarchy has no place in Islam, nor does hereditary succession receive any sanction. It shall be a theocratic democracy with no priesthood and no church. It shall be a theocracy only in the sense that it derives its authority from God.

7. The fundamentals of the constitution shall guarantee equal civil liberties to all subjects.

8. Under the law, men and women shall enjoy same fundamental rights. Women shall be allowed to hold property in their names. The marriage will be a contract in which any conditions could be inserted provided they are not immoral or illegal.

9. The economics of society shall be so regulated that capitalism and living on unearned income is discouraged.

10. The law of primogeniture, according to which only the eldest son inherits the entire estate, shall be abolished.

11. It shall be compulsory to levy a tax on capital so that it may not cease to circulate or may not go accumulating. The main purpose of this tax shall be the relief of suffering and gradual economic levelling of society ; it shall be taken from those who have and shall be spent on those who have not.

12. The well-being of all citizens is the chief purpose of the state ; it shall not be merely a police state whose functions end with securing of law and order. And Islamic state is a *welfare state*.

13. No citizen, Muslim or non-Muslim, shall be taxed beyond his capacity ; those who are incapable of earning shall pay no taxes ; on the other hand they shall be helped by the state exchequer.

14. There shall be freedom of trade but speculation in trade shall be prohibited and cornering of commodities for profiteering shall be considered unlawful.

15. There shall be a circulation of economic goods in society.

16. No system of the election of a President of the Republic is prescribed. Recommendation to elect a President may be made from among a panel of names but no nomination of a successor not ratified by the people is allowed. The principle is elicited from the practice of the Prophet and his immediate successors. Everyone has a right to vote if he satisfies certain elementary conditions of mental and moral fitness. The President may be called to account for any of his actions by any citizen and it will be his duty to justify his conduct.

17. According to Islam, sovereignty does not belong to any monarch or class nor does it rest with the people in general. Sovereignty belongs to God and the principles of social justice are derived from His attributes. To men of character and integrity that sovereignty is delegated. The

fundamentals of the constitution of the State are ordained by God ; fundamental principles of legislation are also sanctioned by Him All attempts are to be made to secure international peace their right of an armed revolt by a group of citizens against even a tyrannical government is not conceded by Islam”.

Rights and Duties of Citizens in Islamic State

There are two kinds of citizens in an Islamic State, namely Muslims and non-Muslims. While studying rights of citizens, we shall deal with rights in two parts (1) rights of Muslim citizens (2) rights of non-Muslim citizens.

Rights of Muslim Citizens

The rights of Muslim citizens are of three kinds :

- (i) Social Rights.
- (ii) Economic Rights.
- (iii) Political Rights

Social Rights

In the social rights are included the following rights of the Muslim citizens :

- (a) Right to Life.
- (b) Religious Freedom.
- (c) Right to acquisition of property.
- (d) Right to honour.
- (e) Right to equality.
- (f) Right to agreement.

Every Muslim has got the right to life, religious freedom, right to acquire property and dispose it off. Every Muslim has got the right to maintain status and honour. Every Muslim has got the right to equality. All Muslims are equal in the eyes of law, whether a beggar or a *Sultan*. There is no discrimination of race, colour or place of birth.

Every citizen has the right to enter into agreement with another citizen.

In the social rights are also included the following rights :

- (g) Right of speech and writing.
- (h) Right to marriage.
- (i) Right to education.

Right of speech and writing is given subject to the condition that it is not against the existence or unity of the state. Every Muslim has the right to marry a girl of his choice through *Nikah*. Adultery is prohibited. It is a sin. Every Muslim can lead such a social life which would not have adverse effect upon the morality of other persons. Every Muslim has got the right to education also. It is the duty of state to provide for education. It is obligatory upon every Muslim, male or female, to acquire knowledge.

Economic Rights

Every citizen can equally benefit from the wealth of the state. Every citizen has got the right to employment and profession provided that the profession is not against morality. The state does not discriminate amongst its citizens on account of race, colour or country etc. Every citizen would get employment due to his merit. Islam does not divide mankind into two classes, masters and servants therefore there is nothing like capital-labour clash in the economic system under an Islamic state.

Political Rights

Amongst the most important political rights, rights to speech and writing have been described under social rights. The other important rights are participation in legislation and a check on the authority of the rulers. Any citizen can call upon any moment the head of the state to explain his conduct in relation to any measure taken by him. Similarly, *Shu'ra* is a very important principle of Islamic State.

In the Holy Quran, it is enjoined upon that the Muslims consult amongst themselves. Therefore *Khilafat* without consultation is not good and just. This right to consultation, gives importance to the citizens. They become shareholders in the government. Every citizen has the right to impartial justice.

Duties of Muslim Citizens

The Muslim citizens are expected to render these duties towards the Islamic state : obedience to the state (except in matters against the Quran and Sunnah), loyalty to the ruler and the state, obeying the laws of the state, payment of taxes including Zakat and social service.

The Holy Quran says :

O' ye who believe !
Obey God,
And those who have power of command amongst you ;
Therefore if you differ in anything,
Then refer it back to God and the Messenger.

(*An-Nisa* : 59)

It is the duty of every Muslim citizen to work for the promotion of good and to forbid people from doing wrong. It is the duty of every Muslim citizen to offer prayer and other religious duties and not to interfere in the liberties of others and thus help smooth running of the state.

Amongst the important duties of Muslim citizens, one is *Jihad*. Whenever a foreign invader attacks the Islamic state, it is the duty of every able-bodied Muslim to join the holy war and defend the state. It is the duty of every Muslim citizen to promote unity, brotherhood and equality. A Muslim citizen stands for the promotion of peace and order. He does not create *nafaq* or *fasad* (trouble). Amongst the duties of Muslims one is this that a Muslim should be tolerant towards non-Muslims and thus promote the ideal of the Islamic state. It is the duty of every Muslim citizen to give proper counsel,

whenever so desired by the ruler of the state. The Islamic state requires every Muslim citizen, not to go against the tenets of the Quran and Sunnah.

Rights and Duties of non-Muslims

The history of Islam bears witness to the fact that non-Muslims have always been tolerantly treated in Islam. Every non-Muslim has got the right to practise his faith. He is not forced to accept Islam. There is no compulsion in religion. As far as personal laws are concerned or the criminal laws, there is no difference between a Muslim and a non-Muslim. The same rules are applied to both. The non-Muslims are allowed to manage their conventions, religious practices, marriages and such other matters as pertain to their family life. Since the Islamic state is ideological in character, a non-Muslim can not occupy the headship of the state. For the Caliph, it is necessary that he must be a believer and must consider promulgation of Islamic laws as his foremost duty. The Islamic state is duty bound to protect the life, property and honour of its non-Muslim citizens. The non-Muslim citizens are exempt from military service and in lieu thereof are expected to pay nominal tax known as *Jaziyah* and the women, children, the invalid, the sick are exempt from the payment of this tax. The non-Muslims are permitted to take any occupation: agriculture, trade, commerce or industry provided it is not against the morality of the state or its citizens. They are also given employment under the state.

Chapter XIII

UMMAT-E-MUSLIMAH

UMMAH

Ummah (*Ummat*) means 'to be subordinate to or to follow someone, e.g., Jews, Christians, Muslims'. Muslims are the followers of Hazrat Muhammad (*Sollallah alaih wa sallam*), the Christians of Hazrat Eesa (Jesus Christ) and Jews of Hazrat Musa (Moses).

THE UMMATS

God created all the *Ummats* with the sole purpose of building humanity at large and trusting in His Unity, but most of these *Ummats* either allowed other powers to share the Unity and authority of God or refused to act according to His orders. Some of these *Ummats* were punished in this world, and others will definitely be punished, on the Day of Judgement, for the mischief they have played.

The Holy Quran refers to the history of *Ummats* which had gone far out of the way and did not respect the laws which had been sent to them. God was very kind to the people of Moses, but his disobedient and sinful people, taking advantage of the long absence of Moses when he had gone to Mountain (*Koh-i-Tur*) to receive the Book of Guidance—Taurat (Torah)—began to worship, the cow and the calf, which they worshipped before they had started believing in One God. The people of Noah (Hazrat Nuh) revolted against the power and authority of God, and even the son of Noah disobeyed him with the result that all his people except him and the faithful few were drowned to death. The people of Jesus Christ declared him as the son of God whereas the Jews declared all the angels the daughters of God. Both the Christians and

the Jews deliberately altered the words of God in the Books which were revealed upon their prophets. It was in this way that Jews and Christians went against the will of God.

THE UMMAT OF MUHAMMAD

(*Sallallah alaih wa sallam*)

In a previous discussion, in this book, it has been made clear that God sent Holy Prophet Muhammad (*Sallallah alaih wa sallam*) as the last and the greatest of all the Prophets and the purpose of his Prophethood was to tell the whole world of the orders of God and also of the Day of Judgement. Muhammad (*Sallallah alaih wa sallam*) rendered his duties faithfully.

It was for the accomplishment of the same purpose that Allah created *Ummat-i-Muhammadi* (the followers of Muhammad *Sallallah alaih wa sallam*), i.e., Muslims. As like Muhammad (*Sallallah alaih wa sallam*) standing at the height of the chain in the long line of Prophets, his *Ummat* also occupies the highest position among the *Ummats* created by God. As God has declared Hazrat Muhammad (*Sallallah alaih wa sallam*) the last and the greatest of the Prophets so He has declared that the followers of Muhammad (*Sallallah alaih wa sallam*) are the best of all *Ummats*. The rest of humanity should take them (*Musalman*s) as their guide. God says in Quran-i-Majeed 'Amongst all the *Ummats* born for the guidance of man, certainly, ye are the best, that ask for (rendering) good actions and refrain from bad (actions) and believe in (the Unity of) God'. (*A'al-i-Imran : 109*)

And again :

Amongst the people of the Book
There is a community standing upright,
They study the signs of God by night time,
And they bow down.
They believe in God and Future Day,

And they bid (people) do good,
And forbid (them) doing wrong,
And they emulate in doing good :
And they are the good.

(*A'al-i-Imran : 112*)

God has proclaimed that the followers of Hazrat Muhammad (*Sallallah alaih wa sallam*) are the best of all the *Ummats*; it is only they that have obediently followed God and His Prophet Hazrat Muhammad (*Sallallah alaih wa sallam*) and have never dared to go astray or alter the words of God or do any thing against the will of God but instead have emphasised upon others the need of believing in the Unity and Supremacy of God and have been repeatedly telling others to refrain from bad actions.

The followers of Muhammad (*Sallallah alaih wa sallam*) have been richly endowed with the teaching of Holy Quran which is all in all light, a complete code of life and living, and bears instructions as to regulate the most minor of the details of their life and therefore they can never be misled or go astray. Every *Musalman* must pray to God (the purpose for which man has been created) and prove worthy of the honour which God has given to him over all other creatures.

GOD'S PROMISE TO FOLLOWERS OF MUHAMMAD

(*Sallallah alaih wa sallam*)

[*When the Almighty called Hazrat Muhammad (Sallallah alaih wa sallam) to be near Him, He arranged for his conveyance and took great care of his pleasure. Hazrat Muhammad (Sallallah alaih wa sallam)'s visit to and from the heavens, is described as Mairaj Sharif by the Muslims.*]

The Holy Quran says :

"Glory be to Him Who conveyed His servant by

night from the sacred Mosque (*Masjid-i-Haram*)
to the Mosque far off (*Masjid-i-Aqsa*)—

The one whose precincts We have blessed

In order that We might show him some our Our

signs.”

(*Bani Israel : 1*)

It has been described by the pious ones that at the time of *Mairaj Sharif* when Hazrat Muhammad (Peace be upon him) had to start his journey for the heavens to meet God, he found a *Buraq* (a winged figure) to ascend and fly him away, but he did not feel happy and tears were almost rolling down his eyes. As per orders of God, it was enquired as to why Hazrat Muhammad (Peace be upon him) is full of grief at a moment, when he should be very happy. Hazrat Muhammad (Peace be upon him) replied that he was thinking of his *Ummat* which is sinful, 'how will it tread the long journey on the Day of Judgement'? A promise was brought to him from the side of God that He will send to every one of his *Ummat* such a *Buraq*, to relieve them of their difficulty in covering the long journey on the Day of Judgement.

At another place it has been described that on the occasion of this celestial visit Hazrat Muhammad (Peace be upon him) was shown the numerous Heavens but as soon as he passed by the side of Hell and witnessed the tortures given to the sinful and disobedient, again had tears in his eyes. He was asked as to why he was full of tears. He replied that thinking of his *Ummat* which may have to undergo such tortures when found sinful, he had tears in his eyes. Again, he was promised by God that whosoever of his followers recites '*Kalimah Taiyyeba*' (the first *Kalimah*) will be blessed and sent to heaven.

It has also been described that on the Day of Judgement the sinful will try their best to get some fragment of good actions of others to balance their sinful actions but no one will come to their help and rescue, even the Prophets will

speak of their helplessness but Hazrat Muhammad (*Sallallah alaih wa sallam*) will stand for the rescue of his *Ummat* which will be duly blessed.

Why Unity in Muslims ?

Though there are sects amongst Muslims yet there is great unity in them. The reason is very simple. Their belief in one God, one Book and one Prophet is sufficient to account for their unity. Allama Iqbal, the great poet of the East, and the whole world, also endorses the same view and says :

آمت مسلم ز آیات خدا است
اصش از هنگامه «قالوا بلی»، است
از اجل ای قوم بی پرداسته
استوار از «نحن نزلنا»، سته

OBJECTS AND RESPONSIBILITIES OF UMMAT-E-MUSLIMAH

All the Muslims belong to one nation. They are one *Ummat*—*Ummat-e-Muhammadi*, the followers of Muhammad (*Sallallah alaih wa sallam*). God has proclaimed thus about this *Ummat* in the Holy Quran :

“And ye are the best of all *Ummats*, that ye promote good and stop evil.”

The main reason why this *Ummat* is the best of all is that God gave to it a complete faith—Islam. From thence the Muslims became the best *Ummat* because it is only their faith which is perfect.

For the guidance of this *Ummat*, God also revealed a Book—the Quran—which is all in all light. If ones takes it fastly, one would never be misled.

There is no discrimination amongst the *Ummat* on ground of race, colour or country. All the Muslims are at par.

When God proclaimed the perfection of the Faith and when Hazrat Muhammad (*Sallallah alaih wa sallam*) was the last of the Prophets (*Khatim-un-Nabien*), who will take the cause of Islam? It is clear that this duty comes upon this *Ummat*—the Muslims.

God says thus :

“And thus We made ye (the Muslims) the better (middle) *Ummat* so that ye be witness for all other people (for our revealed religion) and our Prophet be witness for you.”
(*Al-Quran*)

This makes it very clear that what duty God has assigned to His Prophet (Peace be upon him), has come down to his *Ummat* after his death. His followers are duty bound for this, till they live on this earth. Spread of Islam does not mean ordinary *Tabligh* but it should be such a *Tabligh* that could be given the status of *Shahadat* (witness), and this *Shahadat* is also of a unique nature. The Muslims should take Islam to others in such a manner as the Holy Prophet (Peace be upon him) carried it to the *Sahaba* (his friends). Thus one important responsibility of this *Ummat* is to officiate the Prophet (*Sallallah alaih wa sallam*) and be witness of Islam till its existence, before the whole world.

God has proclaimed that ye (Muslims) are a better *Ummat* for the reform and guidance of other *Ummats*. Thus its responsibility increases manifold.

God proclaims in the Holy Quran :

“He hath selected ye (Muslims) and there is no narrowness for ye in religion; follow the path of Ibrahim. He has named you ‘Muslims’ from beforehand so that the Prophet (Peace be upon him) be witness for ye (of right faith) and ye be witness for others.”
(*Al-Hajj* : 78)

Shahadat

Since *Shahadat* is the main responsibility of this *Ummat*, it is obligatory upon every Muslim to convey what he knows about his faith to others and his such action would be *Shahadat* in the true sense, as the witness does, *i.e.*, he speaks truly what he knows. *Shahadat* in the terminology of Islam has two aspects : (i) *Qauli Shahadat*, (ii) *Aqli Shahadat*. By *Qauli Shahadat* is meant that the fundamental beliefs and tenets of Islam be passed on to the whole world in the most suitable words so much so that Islam may look like an open book for them and there be no hindrance in non-Muslims' understanding the wisdom of Islam and falsehood of their faith. By *Aqli Shahadat* is meant that whatever the Muslims present through words, should also be noticeable in actual practice or in other words their life should be a noble example. The Muslims individually and collectively should behave like a true Muslim.

JIHAD

Good and evil both survive in this world. Both these forces clash with each other and try to subdue one another. Therefore there is every apprehension that the path of *Shahadat-e-Islam* may be hindered. When such obstructions appear, the Muslims should do their utmost to remove such obstructions in the way of *Shahadat-e-Haq*. One should fight to the last in order to uphold good. This effort in the meaning of Shari'at is called '*Jihad Fi Sabilillah*'. *Jihad* thus means doing everything to the utmost in the way of God and service of the faith and *Shahadat-e-Haq*.

Kinds of Jihad

Fighting in the cause of God (or *Jihad*) is of various kinds : (i) Internal *Jihad* (دخلى جهاد), (ii) *Fikri Jihad* (فكرى جهاد), (iii) Armed *Jihad* (مسلم جهاد).

Internal or *Dakhili Jihad* is that effort in which effort

is made to remove evil practices which enter into the Islamic society. He who fights against the disobedient and unruly in religion is *mumin*. Such evils should be dispensed away with by every means and society should be made clean of their existence. In Hadith it appears: "If any one of you sees any evil, do away with it with your hand, and if it is not possible, then use your tongue, if you have no so much of courage, then make the effort through your heart and this is the lowest ladder of faith." Oft-times in the Holy Quran it has been enjoined upon that order good and stop from evil. This is the most important duty of the *Ummat*. This vast responsibility is equally shared by every (Muslim) man and every woman.

Fikri or *Dawati Jihad* implies that whatever doubts appear in the minds of non-Muslims, they must be removed forthwith and with convincing arguments. Whatever objections they raise, whatever arguments they present, that should be replied to satisfactorily. The Meccan period of Islam was such a period in which *Fikri Jihad* was carried. God ordered His Prophet (Peace be upon him) not to adhere to the wishes and opinions of those who refute Islam and to fight with them through arguments taken in the Quran and should well explain to all such people who have any doubt about it. If Quranic arguments are presented with perseverance, the flaws of the mischief-mongers will be exposed of their own accord.

The third kind of *Jihad* is armed *Jihad*. This implies that be at war against those who obstruct the path of Islam. The war should be continued till such a time the obstructors do not leave the path clean. This kind of *Jihad* is most loved by God because in it a Muslim is prepared to sacrifice his property, his time, his energies and even his life, *i.e.*, everything.

The Holy Quran says :

Then let those fight in God's way who sell this world's life for the Future ;

And as to him who fights in God's way,
Then should he be killed.
Or should he conquer,
We shall, then, give him a great reward.
And why should you not fight in God's way ?

(*An-Nisa* : 74-75)

They who believe, fight in God's way, (*An-Nisa* : 76)

Fight thou then in God's way, (*An-Nisa* : 84)

Armed *Jihad* is also the most difficult kind of *Jihad* and is only possible where there is an Islamic state in existence. For the defence of an Islamic state, such *Jihad* is also necessary. If war is not fought to check trouble (*Fitna*) against religion, *Din* can not be protected because trouble-mongers would fill this whole earth from *Fitna* and *Fasad* and it would become difficult to take the name of God. Therefore for the protection and longevity of the faith, armed *Jihad* becomes absolutely necessary.

Jihad Necessary for Establishment of 'Din'

It is not merely by acknowledgement on his part that *Din* of Allah is true, or confining himself to mere formal worshipping that the Muslim discharges his duty. He must exert himself with his utmost power to establish this *Din*. Either he should leave no stone unturned in establishing it or give his life in this effort. This is the touchstone on which can be tested his faith and the truthfulness of his belief. The Holy Quran says in this regard :

"Do men imagine that they will be left (at ease) because they say, 'we believe, and they will not be tested : Lo ! We tested those who were before you. Thus Allah knoweth those who are sincere, and knoweth those who feign.'" (*xxix* : 2-3)

And again :

"Of mankind is he who sayeth : We believe in Allah

but, if he be made to suffer for the sake of Allah, he mistakes the persecution of mankind for Allah's punishment: and, then, if victory comes from thy Lord, will say: Lo! We were with you (all the while). Is not Allah best aware of what is in the bosoms of (His) creatures? Verily, Allah knows those who believe, and verily He knows the hypocrites."(xxix:10-11)

It is reiterated :

"Do you think you would be left (in peace) when Allah has not yet seen which of you have done *Jihad* and who are those who, leaving Allah, His Messenger and the believers, maintained internal relations with others."
(ix : 16)

It is now made clear that a true believer (*Mumin*) is identified by his efforts to obliterate false *Din* and establish true *Din* in its place. If he strives in this direction and exerts his full strength in this endeavour and even stakes his life and suffers all sorts of losses, then he is a true *Mumin* irrespective of success or failure in his efforts.

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Chapter XIV

IDEOLOGICAL DETERMINATION OF PAKISTAN

The Ideology of a nation always reflects the state of a people's mind, their emotions, hopes, aspirations, ideals or objectives and a subsisting will to realise them. The worth of any Ideology depends on the extent of a people's dedication to it.

Pakistan claims itself to be an ideological State because it is founded on Islam. It came into being because Muslims of the Indo-Pakistan sub-continent developed a specific attitude of mind—an attitude which was determined by a consciousness of certain principles or objectives which they felt must be realised.

As regards Muslims, their basis of nationhood is neither geographical boundaries nor social or linguistic similarities but religion (*din*)—Islam. All the followers of Islam are one nation without any distinction. "The real factor that sustains the State of Pakistan is the existence of a consciousness among the people belonging to each other because a large majority of them adheres to common spiritual aspirations, i.e., faith in Islam."

The first principle of the Ideology of Pakistan as laid down by Quaid-e-Azam is that for Pakistanis, Islam is the basis of their 'Nationalism' and 'Patriotism'. Pakistan is an ideological state for it claims itself to be Islamic. This fact is worth noting here that Pakistan was never meant to be a theocratic state. "The Islamic State of Pakistan as envisaged by Quaid-e-Azam, embraces the qualities of an ideal 'Secular State'. In this State every citizen is granted the right of religious

freedom." Here, at this point, a natural question comes before us that when the Muslims were free to profess their religion in India, why did they demand a separate homeland? Quaid-e-Azam so answered the question: "Brotherhood, equality and fraternity of man—these are all the basic points of our religion, culture and civilisation. And we fought for Pakistan because there was a danger of denial of these human rights in the sub-continent." The Hindus were ideologically united in the sub-continent and all of them felt that an independent sovereign India should mean a Hindu India. In such a situation, when the Muslims of sub-continent rose to safeguard their peculiar interests and preserve their culture and traditions, their efforts were condemned as sheer obscurantism..... Nationalism and Democracy meant to the Hindus, rule of the majority, i.e., Hindus and anybody who tried in any way to curb the power of the majority was taken by them to be an enemy of the country.

The Pakistan Movement, therefore, was a well-conceived movement, for the attitude of the Hindu-dominated Indian National Congress towards the Muslims left no other choice for the latter than to strive for an Independent Sovereign State of their own. The demand by Muslims for a separate homeland was not a sudden phenomenon but a logical outcome of the forces operating in the politics of India. History bears testimony to the fact that, despite their mutually contributive co-existence, the Muslims and Hindus, could not repose trust in each other or develop kinship and cohesion. The Hindus always had this notion in mind that the Muslims were intruders in India and there could be no reconciliation with them. The Hindus were narrow-minded, orthodox and caste-system-biased; the Muslims had a rich cultural heritage and a broader outlook on life. The Hindus were characterised by casteism whereas Muslims possessed the quality of humanitarianism. Thus the fusion of Hindus and Muslims into one society was a vain idea. Quaid-e-Azam rightly said that Pakistan came into existence on the day the first Muslim landed on the soil of

India. He did not claim himself to be the first Indian Muslim who founded the Two-Nation Theory. In India, this concept began with the advent of the Muslims and kept on flourishing since then and ultimately flowered in 1947 when Pakistan came into being. During Muslim rule in India, the Hindus tolerated their Muslim rulers but did not like them. They would strike them whenever an opportunity came. When the downfall of the Moghal Empire began, the Central Government became very weak and then the Hindus, who kept waiting for long, embarked upon a systematic and sinister plan to wipe out the Muslims from India.

Shah Waliullah realised the threat posed by Hindus and attempted to forge a united front of the Muslim chiefs and appealed to them to join hands and check the aggressive designs of the Sikhs and Marhattas. Shah Sahib knew that the Hindus would avenge their humiliation which they claimed to have suffered under Aurangzeb Alamgir. Shah Waliullah was a great scholar and a great reformer too. He was the first Muslim after Aurangzeb who made positive efforts to establish a democratic system in India based on Qur'an and Shari'at. He endeavoured for the revival of Islam amongst the masses and also organised the Muslims for Jihad against Sikhs, Jats and Marhattas who threatened the very existence of Muslims in India. Shah Waliullah invited Ahmad Shah Abdali in the name of Islam to come to the rescue of the Muslims. The Afghan King attacked nine times to protect the beliefs of Islam in India and completely shattered anti-Muslim forces. The movement started by Shah Waliullah aimed at the glorification of Islam and its followers and for the achievement of this mission, his grand son Shah Ismail Shaheed and his colleagues laid down their lives at Balakot in 1831. The warriors of Islam, associated with this movement, continued to work for the supremacy of Islam and the Muslims of India, and lit the spark that ignited the War of Liberation of 1857. The Hindus and the British rulers laid all the blame on the Muslims for the so-called 'Revolt' of 1857 (the War of Libe-

ration) and thus tried to humiliate them in the eyes of the British rulers and tried to gain favours for themselves. They also wished that the Muslims be tortured by the British and this consoled them.

Sir Syed Ahmad Khan was a great scholar and a social reformer, amongst the Muslims of India who believed, in the beginning, that the Hindus and Muslims were like two eyes of the beautiful bride that was India and warned that injury to one eye would make the bride look ugly. In 1867, the educated Hindus of Banaras started a movement against Urdu, taking Urdu to be one of the legacies of the Muslim rule in India. At this moment, the Hindu antagonism towards Muslims became very clear. This gave a great shock to Sir Syed Ahmad Khan and from this moment in history, his dream of Hindu-Muslim unity was shattered and he became convinced "that the two communities would never be able to join hands in anything whole-heartedly". It was in the light of this experience that Sir Syed Ahmad Khan opposed the Congress demand for a representative government in India. This meant to him nothing but the rule of Hindu majority. Sir Syed Ahmad Khan had predicted that "those who live after me would see that these two nations—Muslims and Hindus—would not live together." Sir Syed Ahmad, in 1896, when nobody could conceive partition of India, in his speech, before the Muslims at Jullundur, said: "I can see the time when with a crown of Qur'an on your head and Kalima in your hand, you will manage your own affairs independently".

The gulf created between the Hindus and Muslims due to the hostile attitude of the Hindus went on widening day by day. When Bengal was partitioned in 1905, the Hindus vehemently opposed Bengal's partition because in Eastern Bengal the Muslims were in majority and they were to prosper. The movement against the partition launched by Hindus and later approved by Congress, convinced the Muslims that Hindus would not tolerate their independent existence and, therefore, when the Muslim leaders learned that Government of India

was introducing reforms, they decided to demand some safeguards for an adequate protection of their rights. The Simla Deputation led by Sir Aga Khan met the Viceroy in 1905 and asked for Separate Electorates. The Muslim leaders also realised the necessity of forming a separate political organisation which paved the way for the establishment of All-India Muslim League in 1906. Morley-Minto Reforms promulgated through the Indian Council's Act of 1909 secured the right of Separate Electorates for Muslims. The Hindus did not like this at all. In 1911 the British Government, forced by the pressurised tactics of the Hindus, annulled the partition of Bengal. The Muslims felt it very much. They were now convinced much more of the anti-Muslim designs of the Hindus.

Mohammad Ali Jinnah, knowing it clearly that Hindus and Muslims were distinct from each other and could never unite on one platform, endeavoured to resolve their differences. Due to his peace efforts Lucknow Pact was signed in 1916 and a temporary reconciliation was visible during Khilafat Movement in 1919 but the role of Mahatma Gandhi disillusioned the Muslims. Mahatma Ji seeing that the Khilafat Movement was meeting with success, and since he had the leadership both of the Khilafat and Non-Co-operation Movements, declared the cancellation of Non-Co-operation Movement on a very small ground of an incident of fire at Chauri-Chaura and since the Khilafat Movement had been colluded with the former, it became automatically cancelled. This brought a great shock to the Muslims. They had made great sacrifices during the Khilafat Movement, therefore, they suffered much. "Though the Khilafat Movement achieved no ostensible success yet it was of considerable value as an instrument of creating political consciousness in the Muslim masses. It produced a broad-based leadership and taught the technique of organising a mass movement to the Muslims. These proved great assets in the struggle for Pakistan."

Mohammad Ali Jinnah developed sharp differences with Gandhi on the Civil Disobedience Movement and other uncon-

stitutional actions alienated him from the Congress and he left the Congress in 1928. The same year an all-parties Conference was held by the Congress at Delhi to draft a Constitution for India and a Committee under Motilal Nehru was appointed to review Hindu-Muslim problem. The Committee, not considering the views of Shoaib Qureshi, a Muslim member of the Committee, recommended the abolition of Separate Electorates and rejected Federation as a possible solution. The Muslims opposed it vehemently and thereafter differences between the two communities sharpened. Muhammad Ali Jinnah who had already joined the All-India Muslim League and was now leading it, rejected the Nehru Report in a meeting of All-India Muslim League at Delhi in March 1929 and declared his 14 points for any political agreement.

Dr. Mohammad Iqbal, a great poet, philosopher, scholar and a veteran Muslim leader, while presiding over the All-India Muslim League Session at Allahabad in 1930 declared that the Muslim demand for the creation of a Muslim India within India is perfectly justified. "I would like to see the Punjab, N.W.F.P., Sind and Baluchistan amalgamated into a State the formation of a consolidated North-West Indian Muslim State appears to me the final destiny of the Muslims at least of North-West India." Several Round Table Conferences were held in London but there came no solution of Hindu-Muslim problem. On the occasion of the Second Round Table Conference, some Muslim students of Cambridge published a pamphlet 'Now or Never', signed by Chaudhary Rahmat Ali on the top. It suggested the name 'PAKISTAN' to the new independent Muslim State in the making as pointed by Dr. Iqbal in his presidential address at Allahabad in 1930.

According to the Government of India Act of 1935 elections were held in the provinces in 1937. Quite blind to see its victory, the Congress refused to give Muslims their due share. These Ministries, on the other hand, victimised the Muslims, tried to destroy their culture, launched a campaign against Islamic values and refused jobs to the Muslims. Jinnah

reacted to it and declared: "Majority community has clearly shown that India is for Hindus." Fortunately, for the Muslims the Congress Ministries resigned in 1939 and the Muslims all over India celebrated a Deliverance Day on an appeal from the Quaid-e-Azam.

In 1940, the Muslim League Session was held at Lahore and a resolution was passed on 23rd March, 1940. It said: "No constitutional plan would be workable in this country or acceptable to Muslims unless it is designed on the following basic principles, viz., that geographically contiguous units are demarcated into regions which should be so constituted with such territorial readjustments as may be necessary, that the areas in which the Muslims are numerically in a majority, as in the North-Western and Eastern Zones of India, should be grouped to constitute 'Indian States' in which the constituent units shall be autonomous and sovereign." The resolution also demanded mandatory safeguards in the constitution for the minorities in these units and regions for the protection of their religious, cultural, economic and political rights and interests. The Lahore Resolution subsequently came to be known as 'Pakistan Resolution'. The Resolution explains the ideology of Pakistan, establishment of a homeland in the specified regions where the Muslims should be free to lead their lives according to the tenets of Islam.

On this occasion, in his presidential address, Quaid-e-Azam Mohammad Ali Jinnah said, "The Hindus and Muslims belong to two different philosophies, social customs, literatures. They neither inter-marry nor inter-dine together..... they belong to two different civilisations..... their concepts on life and of life are different.....they have different epics, different heroes and different episodes.....To yoke two such nations under a single state, one as a numerical minority and the other as a majority, must lead to growing discontent..... Mussalmans are a nation according to any definition of nation, and they must have their homeland, their territory and their State." Subsequently, all the efforts by the British to bring

reconciliation amongst the two communities to enable them to reach any agreement failed.

Quaid-e-Azam Mohammad Ali Jinnah spoke thus to Gandhi in 1944: "We maintain that Muslims and Hindus are two major nations by any definition or test as a nation. We are a nation of hundred million and what is more we are a nation with our own distinct culture and civilisation, language and literaturehistory and traditions.....we have our own distinctive outlook on life and of life. By all canons of international law we are a nation."


Once the Muslim League made the achievement of Pakistan its goal, the Muslims all over India became united and spared no effort or sacrifice for the Pakistan Movement. As a result, the Muslim League scored a thumping victory in the elections of 1946 and events so shaped themselves that Pakistan came into existence on 14th August 1947. Pakistan was achieved in the name of Islam and it is imperative to inculcate this feeling amongst the new generation.

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