

خلفائے راشدین کا

اجتہادی منہج اور نوعیت

اور
عصر حاضر میں اس سے استفادہ



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ملنے کا پتہ: کتاب سرائے لاہور..... فضلی بک سپر مارکیٹ کراچی



دار النوادر..... لاہور

number of months with Allah are twelve of which four are sacred-three consecutive months and Rajab by itself between Jama'di and Sha'ban.

- “And after that, ye men! You have your rights against your wives and they have theirs against you. It is their duty to observe chastity and avoid immodesty and if they are guilty, you are allowed to avoid intercourse with them and to beat without causing (serious) injury. But if they repent, you must feed and clothe them with fairness. And instruct each other to do good to your women-folk for they are assigned to you and have no control over anything by themselves. And you have taken them as Allah's trust and they have been made lawful to you by the Word of Allah.
- “Therefore, ye men! Understand well my sayings for I have conveyed my Message and I have left with you that which if you take hold of, your affairs shall not go wrong, namely the Book of Allah and the religious procedure of his Messenger.
- “Ye men! Listen to my speech and make sure that you understand it. You are taught that each Muslim is a brother of every other Muslim and Muslims form one Brotherhood. It is no lawful for any man to take anything of his brother's except what is given with one's own free will. Therefore do not do injustice to one another.”

الضحیٰ (الفاضل).....

☆ لا تتاثر من القول القبيح ،
والكلام السيئ الذي يقال فيك ،
فانه يؤذى قائله ولا يؤذيك . ☆

☆ اعتزل الناس الامن خير من كن مجلس بيتك و اقبل على شاكك بوقل من المخالطة ☆

After prayers and thanks to Allah he said:

- “Ye men! Listen to my speech because I do not think that after this year of mine I shall ever meet you in this place.
- “Ye men! (From now onwards) till you meet your Lord, your blood and your properties are as sacred as are this day and this month.
- “And surely you will meet your Lord when He will ask you about your deeds and I have conveyed His Message to you.
- “He who is entrusted with property belonging to another should deliver his trust to whom it belongs.
- “And all that is lent on usury is cancelled but your capitals are yours. Do not do injustice to others nor let injustice be done to you.
- “Allah had decided that there is no usury. And all interest due to Abbas bin Abdul Muttalib is cancelled.
- “And all compensation for bloodshed in the Time of Ignorance is abolished.
- “After that, ye men! The evil one has despaired of ever being worshipped in this land of yours. But he will be obeyed in other lands. Therefore be careful of your faith lest these other people diminish your good deeds.
- Ye men! The postponement of sacred month is an addition of the days of disbelief. Those who choose disbelief are misguided thereby:

They declare it sacred one year and non-sacred another year in order to make up the number of sacred months fixed by Allah, so that they make non-sacred what Allah had made sacred. And time revolves, as it has been shaped since the day, the heavens and the earth were created by Allah: And the

Allah, then this thing becomes and ever-reminding thing of him in this world, and a store-house for him in life after death when man will come to realise the value of his deeds and actions. He who is an exception to the above will like a wide gulf to remain between him and his actions. Allah Himself makes you fear such things and Allah is very Merciful to his creatures. He who believes as true the Word of Allah, and fulfils his promises, then there is no gainsaying this, just as the sublime Allah says, "My Word does not change, and I do not tyrannise over my small creatures. You must fear Allah in your affairs both pertaining to the present world and to the next world, in your secret affairs, and your open affairs, for he who fears Allah, the Almighty, passes over his sins and increases his reward. He who fears Allah, gains his object, for it is the fear of Allah, by which one can escape His wrath, His punishment and His anger. For it is *Taqwā* of Allah, which whitens the faces, pleases the Creator, and uplifts you. You must have your share in everything, but do not leave out anything from the rights of Allah, for Allah has taught you his book, and showed you His path so that the truthful maybe distinguished from the liars. You should behave well towards the people, just as Allah has done unto you. Be inimical to the enemies of Allah, and do your utmost in going the path of Allah, for he has chosen you and given you the name of Muslims. Let everyone of you who had to die, die after the things manifested, and let that who has to live, live on the things manifested. There is no power in man but from Allah. You must remember Him often, and do (something) for that which is to come after today, for he who sets things right between himself and the Almighty, Allah set things right between him and the people. For it is Allah who rules the people, and it is not the people who rule Allah. He is the owner of the people and is not owned by them. Allah is great, and there is no power in man, but from Allah the Almighty."

The last sermon delivered by the Prophet (PBUH) is given below:

☆الكون بنى على النظام، فليكن بالترتيب في ملبسك وبيتك ومكيبك ورواجبك

In these few sentences, the Prophet (PBUH) had almost put in a nutshell the principles a preacher has to follow, and really there could be nothing more sublime, more instructive and more fruitful for a person, than to act on the above quoted maxims of life, and thus get infused with the same spirit which worked in the Muslims of the early century.

Another peculiarity of Muhammad (PBUH) as a preacher was that his lectures were couched in the choicest of language, were pithy, unequivocal, brief to the point and free from any attack, malice or sarcasm, and these could well be a specimen for any lecturer or preacher to follow. A few instances are given below as a proof of the above contention:

The first sermon on the First Friday of the Hijra runs as follows:-

“All Praise to Allah. I praise Him and ask His help and forgiveness. I believe in Him, and I do not disobey Him. I bear witness to the fact that there is no Allah but Allah. He is one, He has no partner, and that Muhammad (PBUH) is his worshipper and Messenger. He has sent him with guidance, light and instruction at a time when there had been no Messenger from Allah for long. Science had diminished and error had increased, and the time of death and resurrection had drawn near. He who follows Allah and His Messenger is on the right path, He who has disobeyed has deviated, fallen from the rank and fallen into the depths of oblivion and error. Ye Muslims! I advise you to fear Allah, for the best advice a Muslim can give to a Muslim is to ask him to prepare himself for the life in the future, and to fear Allah. You must shun things, which Allah has ordered you to shun, for there is no better advice than this and no better remembrance. Truly *Taqwa*, fear of Allah, will prove the right support to a man in his affairs of the next world, who acts in this world with *Taqwa*, fear and awe of the Almighty. He who sets right his affairs between himself and the Almighty, whether in secret or in the open, and in doing so, his intention is to obtain the pleasure of

Jahl, Abu Lahab, Abu Sufiyan and Utbah is too proverbial to need any mention here. No preacher has ever been so tormented or tortured as Muhammad (PBUH) was. The severer his persecution and opposition was, the greater did his qualities as a man and preacher shine out in all their radiance only to illumine and purify the hearts of those who remained in closed touch with the spirit of the Universe. His call to the people of Arabia was simple. The arguments he used in the support of his cause were cogent. These were a direct appeal to the natural instincts of man, and they went into the depths of the hearts of those people they saw nothing but sincerity and a keen desire in the heart of Muhammad (PBUH) for the welfare of his people. This honesty, this singleness of purpose, this selflessness had its effect. Conversion to Islam increased by degrees, till at last people began to come to the folds of the religion of Allah in armies. In this connection a quotation of the talk of Ali (ra) with Muhammad (PBUH) and his reply will not be out of interest. Ali (ra) once asked the Prophet (PBUH) as to what his Sunnat, or principle of life was. The Prophet (PBUH) said:

“Knowledge of Allah is my capital;
Reason is the root of my faith;
Love is my foundation;
Enthusiasm is my horse;
Firmness is my treasure;
Sorrow is my companion;
Science is my weapon;
Patience is my mantle;
Contentment is my booty;
Poverty is my pride;
Devotion is my art;
Conviction is my power;
Truth is my Redeemer;
Obedience is my sufficiency;
Struggle is my manner; and
My pleasure is in my prayer.”

himself on them, and above all never thought of invoking the Divine Wrath to harm them or crush them. His only prayer was,

(اللهم اهد قومی فانہم لایعلمون)

“O Allah! Guide my people for truly they do not know”.

This prayer that came from the heart found acceptance, with the result that after all light and guidance came to the benighted peoples. The second thing that appeals the reader is his implicit and unflinching faith in the Creator, and His assurances. He always felt that His Allah was with him, and this rendered him deedless of the entire world and its inmates. It made him bear up all persecution and torment and vilification without a frown on his brow. It made him firm and faithful in the belief he was made to hold, and propound to the people, and verily in this lay his success. This belief in Allah made him scoff at all temptations, and made him love those who listened to him. It is this belief that converted him into a force that his opponents had to reckon with. In a word these two qualities were engendered in him by the assurance given in *Al-Qur'an*.

(وَالضُّحَىٰ، وَاللَّيْلِ إِذَا سَجَىٰ، مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ، وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ، وَأَسْتَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ)

“By the morning hours and by the night when it is stillest, thee Lord has not forsaken you nor doth He hate you and verily the later portion will be better for you than the former and verily the Lord will give unto you so that you will be content.” (Xcv1-5)

Had it not been for this, who knows what and how different would have been the history of Arabia since. His stay at Taif and his ill-treatment by those people, particularly by Abu

For this world, and for the other! The thing He sends to us, were it death and worse than death, shall be good, shall be best; we resign ourselves to Allah. -- "If this be Islam?" says Goethe, "do we not all live in Islam?" Yes, all of us that have any moral life; we all live so. It has ever been held the highest wisdom for a man not merely to submit to necessity, -- Necessity will make him submit, -- but to know and believe will that the stern thing which necessity had ordered was the wisest, the best, the thing wanted there. To cease this frantic pretension of scanning this great Allah's World in his small fraction of a brain; to know that it had verily, though deep beyond his soundings, a just Law, that the soul of it was Good; -- that his part in it was to conform to the Law of the Whole, and in devout silence follow that; not questioning it, obeying it as unquestionable. I say this is yet the only true morality known. A man is right and invincible, virtuous and on the road towards sure conquest, precisely while he joins himself to the great deep Law of the World, in spite of all superficial laws, temporary appearances, profit and loss calculations; he is victorious while he co-operates with the great central Law, not victorious otherwise:-- and surely his first chance of co-operating with it, or getting into the course of it, is to know with his whole should that it is; that it is good, and alone good! This is the soul of Islam." (Thomas Carlyle).

Two things strike the reader on going through the life history of the Prophet (PBUH) as a preacher. Firstly that he never spoke harshly to his persecutors, never thought of a avenging

and the persecution that were meted out to him in that desert land, whose people were so atrocious, callous and ignorant.

He began to preach and his wife Khadija (ra) was the first to be a convert to Islam. He spoke nothing that was ill, abusive, seditious or libel. He only said that there was no god but One, and that he was His Messenger. These two short sentences called forth a storm of opposition against him. The very people who once called him *Al-Amin*, the truthful, the reliable and what not, now turned against him. They reviled him, they rebuked him, they offered him wealth, beautiful women, kingdom, and everything they could conceive of, only for this much that their idols might not be spoken against, and the name of Allah not preached before them. They disliked being taken out of the rut into which they had fallen. Like a pig they liked to welter in a quagmire, and refused to be rubbed clean of the spiritual filth that had stuck on them in layers. Muhammad's (PBUH) patience was taxed to the extreme. His history from the fortieth year of his life to the end is a blazing, fascinating and heartrending story of his work as a preacher or a Prophet (PBUH), and it is in this period alone that Muhammad (PBUH) shines in his true glory as a super human being.

Remarks of T. Carlyle given below throw a flood of light on this point:

“That all these idols and formulae were nothing, miserable bits of wood; that there was One Allah in and over all; and we must leave all idols, and look to Him. That Allah is great; and that there is nothing else great! He is the Reality. Wooden idols are not real; He is real. He made us at first, sustains us yet; we and all things are but the shadow of him; a transitory garment veiling the Eternal Splendour ‘*Allah-o-Akbar*, Allah is great’; -and then also ‘Islam’, That we must submit to Allah. That our whole strength lies in resigned submission to Him., whatsoever He does to us.

Prophet Muhammad (PBUH) as a Preacher

S.D. Kudsey

The following excerpt is taken from the book entitled "The greatness of Muhammad (PBUH)" written by S.D. Kudsey, published by Islamic Book Foundation, Lahore, Pakistan. P. 51-60.

It talks about the holy prophet's (PBUH) way of preaching. The author highlights the two important aspects of it: (1) patience which is the prerequisite for a preacher, and (2) presentation of précised and short lecture which does not lead the listeners to get bored. Preacher should include as well the social problems/issues and try to find out their solutions, this is the most effective preaching method to attract people to the targeted message.

"Call (people) to the way of thy Lord wisely, by giving (them) sound advice, and by discussing things (with them) in a manner that is the (best) finest." (Xvi: 125)

No task required Muhammad (PBUH) to put his talents, his energy and his all so much to test as this onerous task of preaching. On the one hand he had to be true to the Al-mighty whose Messenger on earth he had proclaimed himself to be, on the other hand he had to face the stones and the filth thrown at him, the jeers and the gibbs that were flung at him and the cruelty