

Inter-Faith Dialogue in Pakistan: An Analysis of Historical Tradition and Contemporary Challenges

Muhammad Riaz Mahmood*

Ihsan ur Rehman Ghauri**

1. Introduction, Significance and Background of the Research Topic

The idea of inter-faith dialogue has attained a great importance in the backdrop of political, religious, social and economic circumstances of Pakistan. The international events which have happened in the last few years have compelled the religious heads to seek some new ways, tools and methods promoting inter-faith dialogue. The terrorist-attacks of September 11, 2001 in America and the latest terrorist activities in France, England, Turkey, Saudi Arabia, Afghanistan and Pakistan have shaken the whole world. In these circumstances, it is the need of the hour for the followers of all the religions to adopt the policy of fore-bearance, tolerance, patience and dialogue.⁽¹⁾ Pakistan is not only a multi-religious state but also neighbour to some very important countries like China, India, Iran, Afghanistan and Russia. In this particular socio-economic, religious and geographical scenario, it is the need of the hour to treat the followers of all religions equally. The mutual humanitarian socio-religious relations among the followers of all the faiths and religions must be strong without any discrimination of colour, caste and creed. Instead of highlighting religious differences, we should promote a culture of dialogue to bridge the gap among different religious sects, groups and communities. This is the only way through which we can establish peace, justice, equality and love for humanity. The true basis of mutually respectful relations among different nations is a proper and true dialogue. The nature, quality and quantity of this relationship depend upon the mutual dialogue.⁽²⁾ The question of "dialogue" due to its ideological and psychological nature has remained very vital for the people of all the circles and especially for those who are related to the fields of education, research, thought and religion. They raise different questions like what is dialogue? Why should we adopt it? And what should be its nature, limitations and methodologies?

Dialogue is the means of transforming multi-faceted threats of terrorism, hatred and prejudice into a pleasant and peaceful socio-political

* Assistant Prof., Dept. of Islamic Studies, University of Gujrat, Gujrat, Pakistan.

** Assistant Prof., Dept. of Islamic Studies, University of the Punjab, Lahore, Pakistan.

-
- 17 Syed Qutb, "*Muālim fil tariq*" (Milestones), Globosz Publishing, New York, <http://www.globusz.com/ebooks/Milestone/index.htm> (accessed October 30, 2008)
 - 18 *Ibid.*
 - 19 *Ibid.*
 - 20 *Ibid.*
 - 21 Syed Qutb while arguing against those who regard Jihad as defensive war, raised very important question in *Muālim fil tariq* when he says, 'Can one say that if the pious caliphs had been satisfied that Roman and Persian empires were not going to attack the Arabian peninsula, they would not have striven to spread the message of Islam throughout the world. How could this message have spread when it faced with such material obstacles as political system of state, socio-economic system based on races and classes and behind all these, the military power?'
 - 22 W.Dietl, *Holy War* (1984) pp.13-47 quoted in Noor Muhammad, "The Doctrine of Jihad: An Introduction" in *Journal of Law and Religion*, vol.3, No.2 (1985), pp.381-397
 - 23 Abul Al'a Maududi, Interview by The Muslim London: (Newspaper) vol.VI, (February 1967)
 - 24 Jamat-e-Islami has been participating actively in Pakistani Politics and has been part of coalitions in Pakistani politics as well.
 - 25 Revolutionaries follow different approach from the reformers in the sense that they view change as impossible in the existing phenomenon until and unless the power structure of the existing order is done away with altogether. For details see Paul B. Horton and Chester L. Hunt, *Sociology*, (Singapore, 1984), pp.502-3
 - 26 M.S. Bin Jani, "Syed Qutb's View of Jihad: An Analytical Study of his Major Works." *Unpublished PhD Thesis*. University of Birmingham, 1998.
 - 27 Richard Bonney, *Op.cit.* p.221
 - 28 Syed Qutb, *Muālim fil tariq*
 - 29 *Ibid.*, Also see Syed Qutb, "Jihad in the Cause of Allah." In *Contemporary Debates in Islam: An Anthology of Modernist and Fundamentalist Thought*, by Mansoor& Talattof, Kamran Moaddel, 225-226. New York: St. Martin's Press, 2006
 - 30 Richard Bonney, *Jihad: From Quran to Bin Laden*, pp.215,216
 - 31 Syed Qutb, "Jihad in the Cause of Allah"
 - 32 B.P.Baura, *Eminent Thinkers in India and Pakistan*. New Delhi: Lancer Books, 1991. p.95
 - 33 Ishtiaq Ahmed, *The Concept of an Islamic State: An Analysis of the Ideological Controversy in Pakistan*. London: Printer, 1987. p.118
 - 34 C.J.Adams, "Mawdudi on the Necessity of Divine Government for the Elimination of Oppression and Injustice." In *Muslim Self-Statement in India and Pakistan, 1857-1968*, by A Ahmed and G.E. Grunebaum. Wiesbaden, 1970.
 - 35 Abul A'la, Maududi, "Nationalism and India" (Pathankot, 1947) p.10, quoted in, *ibid.*, p.92

References

- 1 Judd Harmon, *Political Thought: From Plato to Present*, (New York: 1964), 341-347
- 2 For many Islam as a state system can be used as progressive or retrogressive instrument to achieve the desired objectives. For details see, Muhammad Ayub, "Two Faces of Political Islam: Iran and Pakistan Compared." *Asian Survey* 19, no. 16 (June 1979): 535-546.
- 3 In view of Syed Maududi's efforts to revive the ideological spirit of Islam, some regard ideological version of Islam as brain-child of Syed Maududi; see for instance, S.V.R. Nasr, "Democracy and Islamic Revivalism." *Political Science Quarterly* (The Academy of Political Science) 110, no. 2 (Summer, 1995): 261-285
- 4 Syed Abul A'ala Maududi, *Jihad fi Sabillillah*. Edited by Huda Khattab. Translated by Khurshid Ahmed. Birmingham: UK Islamic Mission Dawah Centre, 1995.
- 5 Cited in Richard Bonney, *Jihad: From Quran to Bin Laden*. New York: Plagrave Mac Millan, 2007. p.199
- 6 Charles, J. Smith, "The Ideology of Mawlana Mawdudi." In *South Asian Politics and Religion*, by Donald E. Smith, 371-397. Princeton, 1966.
- 7 Noor Muhammad, "The Doctrine of Jihad: An Introduction." *Journal of Law and Religion* 3, no. 2 (1985): 381-397.
- 8 *Ibid.*
- 9 Abul Al'a Maududi, *Tafheem-ul-Quran*. Vol. I. New Delhi: Markazi Maktaba Islami Publishers, 1998.
- 10 Abul Al'a Maududi, *Let us be Muslims*. Translated by Khurram Jan Murad. Leicester: Islamic Foundation, 1985.
- 11 Abul Al'a Maududi, *Jihad fi Sabillillah*, 1995
- 12 Abul a'la Maududi, *Kashmir: A Call to the Conscience of Humanity*. Lahore: Jamat-e-Islami Pakistan, 1996.
- 13 *Ibid.*,
- 14 Jamat-e-Islami has been participating actively in Pakistani Politics and has been part of coalitions in Pakistani politics as well.
- 15 Revolutionaries follow different approach from the reformers in the sense that they view change as impossible in the existing phenomenon until and unless the power structure of the existing order is done away with altogether. For details see Paul B. Horton and Chester L. Hunt, *Sociology*, (Singapore, 1984), pp.502-3
- 16 Ibrahim M. Abu- Rabi, *Intellectual Resurgence in the Modern Arab World*. Albanay: State University of New York Press, 1966. P.129

authority to interpret the political ideology of Islam vests with the clergy, hence, this Theo-democracy would turn into "Modern Theocracy".³³ This hypothetical piece of argument can be easily discredited by making a reference to the 1973 Constitution of Pakistan which was promulgated by consensus of all political parties including Jamat-e-Islami under the leadership of Sayyed Maududi himself. This constitution recognises the sovereignty of God but does not ascribe any exclusive leverage to the clergy in Pakistan.

Moreover, Sayyed Maududi's philosophy is not limited to the boundaries of his nationality rather his philosophy of revolution transcends all territorial boundaries. According to his philosophy of revolution all political orders not based upon the principles of Islam are exploitative therefore they must be replaced by the Islamic order³⁴ to secure human salvation and then at the individual level Quranic principle of "There shall be no compulsion in the matters of religion" (Al-Baqarah:256) will be applied. Sayyed Maududi highlighted the universal character of his philosophy of revolution when he says that the ultimate goal of Islam is to establish a world state.⁽³⁵⁾

Though Sayyed Qutb did not present any concrete philosophical edifice of Islamic state which will replace the *Jahilliyah* through revolutionary struggle but he stood for an endless and perpetual universal revolution. His philosophy of revolution bears strong relevance with Sayyed Maududi but at the same time as have been said earlier, impact of his own physical context also went a long way in restructuring his political ideas.

Conclusion:

To sum up following six broad conclusions may be drawn: First, both of them used the dogma of Islamic state to justify their approach towards revolution. Second, their philosophies of revolution are to a large extent reaction of western Imperialism. Third, their philosophies of revolution are universal in character. Fourth, Sayyed Qutb followed Maududi's interpretation of Jihad against the forces of ignorance; thus, it can be argued that Ibn Taimiyyah's philosophy of revolution against invalid Muslim rulers still finds intellectual spirit in modern Sunni'te philosophers. Last but not the least, Sayyed Maududi ruled out option of the use of physical force to bring about revolution in an Islamic state but Sayyed Qutb retaining this option to be used as a last resort by his 'vanguard' provided a ground for the subsequent Egyptian stock of the Islamists to develop 'nearer enemy doctrine' against those who happen to collaborate with the forces of unbelief.

order will be uprooted and Islamic system will be installed.⁽²⁸⁾ He further argues that since the *Jahilliyah* system has strong material and military base at its back, therefore, it will be oversimplification to presume that Islamic movement will achieve its goal of replacing the *Jahilliyah* order with the Islamic one without facing stiff resistance. Therefore, as history suggests Islamic movement would not be able to achieve their goal only through preaching, devoid of physical force.⁽²⁹⁾

However, Qutb's opposition of the western Imperial forces which he terms as forces of *Jahilliyah* and his advocacy of the use of physical force as an ultimate option once all other peaceful options are exhausted to replace it with the Islamic order may be better understood if we take into account the context of his intellectual development. During the course of his intellectual development the following three events left profound imprints upon his ideas: One, the fervour with which the news of the assassination of Hassan al Banna was welcomed in the United States; two, during his visit to the United States he was shocked by the materialism, racism and sexual liberty of the American society and three, harsh treatment meted out to him during his eleven years long imprisonment at the hands of the Egyptian government. All these events had a cumulative effect on developing an acute opposition against the Imperialist forces and the Muslim rulers following the Imperialist agenda.⁽³⁰⁾

So far as, the revolutionary strategy devised by both theorists under discussion is concerned though Sayyed Maududi and Sayyed Qutb, though both represent fundamentalist stream of the Sunn'ite Islam but their roadmaps to the establishment of a model Islamic state, may be owing to their respective political realities, despite having marked similarities are characterized by some differences as well. For instance, as have been said earlier Sayyed Maududi in his endeavours to bring about *Islamic revolution preferred to become part of the existing political order* and *Jamat-e-Islami* participated actively in many state elections in Pakistan. He ruled out the option of use of force as an instrument of change at least within Pakistan where as Sayyed Qutb retained the option of armed struggle through his 'vanguard' once all other peaceful options are exhausted.⁽³¹⁾

Nature of Political Order:

So far as the philosophical construction of idea of the form of political order which was to replace the existing order as result of revolution is concerned Sayyed Maududi discovered a new term 'Theo-Democracy' which connotes that under the Divine sovereignty people will exercise limited popular sovereignty not as repository of power but as viceroys of God on earth.³² Some critics argue that since in his Theo-Democratic state

revolutionary movement. Two, even if the revolutionary forces get hold of the state machinery they would hardly be able to Islamize the society as the institutions of society would not be yet prepared for moral transformation that Islam demands and if un-Islamic legacy continues to persist even under the Islamic power structure it may disillusion the masses from Islam itself. Three, armed revolution would open gateway for a series of revolutions and counter revolutions to destabilize the society. Four, to undertake an armed revolutionary struggle one will have to organize the movement in the style of secret organizations. Since those who operate such organizations, as the type of work necessitates, they themselves turn out to be intolerant and by the time such struggle stands victorious they become even greater tyrants than the existing ones. Five, these organizations resort to violence and other immoral means to achieve their ends which Islam does not permit, thus it becomes virtually impossible for one to imagine that after assuming power they will be running the state according to the principles of Islam. Finally, revolution brought about by physical force requires perpetual use of physical force for its stability. Resultantly, one type of despotism is replaced by another.²³ Thus, Sayyed Maududi, in his endeavours to materialize the Islamic revolution joined the political process²⁴ in Pakistan and ruled out armed conflict with the opposite forces within the country and happened to be a reformer more than a revolutionary²⁵ at least within Pakistan. Moreover, he seeks to revitalize the intellectual and moral spirit of the community to materialize the Islamic revolution. Following his vision of intellectual revolution Jamat-e-Islami aims at intellectual and academic uplift of the society.

Sayyed Qutb's strategy of revolution got exposure in his book *Muālim fil tariq* (Milestones) which has invited contradictory responses from different sections of the Muslims' circles. Where it has embraced text-book status for the subsequent generations of the Islamists, its contents have also been labelled as 'signposts of anarchy' for the entire Muslim world by the liberals like Hassan Mamun, the grand Shaikh of al-Azhar.²⁶ His reflections defining the roadmap of revolution in his Quranic exegesis *Fi Dhilal Al-Quran* (In the Shadow of Quran) have strong relevance with the ideas of Ibn Qayyam as both believe Islamic absolutism to be the harbinger of human salvation from the exploitative forces.²⁷ This Islamic order aimed at the liberation of humanity will be established by a revolutionary struggle on the part of an organized and resourceful Islamic Movement (vanguard) through a gradual process. This process begins with an ideological struggle to expose the weakness of the system of *Jahilliyah* and then in the final stage through the use of physical force the *Jahilliyah*

revolution is an instrument to establish an Islamic state which Islam requires to make its ideological appeal more profound and convincing as psychologically people prefer to look towards a living entity than to a theory.¹⁷ For him, primary objective of Jihad as an instrument to revolution was to establish a society on the basis of the sovereignty of God and thus to secure the liberty of a human being from the enslavement of the other.¹⁸ In this society, the authority of Law-giving would rest with God as obedience to man-made laws tantamount to worshipping the architects of those laws who represent the forces of modern *Jahilliyah* bent upon exploitation of mankind under the umbrella of either Capitalism or Socialism.¹⁹ Second, since these man-made ideologies possess tremendous material power as their power-base which the Muslims cannot compete therefore, the choice left with the Muslims is to rely upon the power of faith to stand in the face of these ideologies of oppression.²⁰ Third, it is but natural that when Muslims embark upon the road to revolution against these oppressive ideologies which are backed by such a powerful material base, they will have to face heavy resistance. Thus, in the opinion of Qutb Jihad will not be taken as defensive but a forceful tool to obliterate the oppressive political orders.⁽²¹⁾

In view of the above discussion about the efforts of both theorists to seek justification for their views of revolution it can be argued that firstly, the both took the dogma of Islamic state to justify their revolutions; secondly, they based their ideas of revolution on their anti-imperialist approaches; thirdly, they developed their philosophies of revolution to end the exploitation of the masses and the salvation of humans from the exploitation of humans. Lastly, it can be construed that neither of the two philosophers confined the dynamism of Islam to the extent of mere rituals rather they discovered within the church of Islam, a powerful spiritual force that, in the words of a western scholar of Islam, "governs the life of Muslims from cradle to grave."⁽²²⁾

Roadmap of Revolution:

So far as road-map of revolution is concerned Sayyed Maududi outlined his scheme of revolution on the basis of the Quranic injunction which regards the enjoining of good and forbidding of evil as the very *raison'd etre* of the Muslim community. Though Sayyed Maududi was not a pluralist and did not believe in the co-existence of two or more belief systems dominating the power structure of a state but unlike Sayyed Qutb he ruled out the option of armed struggle at least within the Muslim state on the basis of six major arguments: one, in case of an armed struggle, the anti-revolutionary forces may get control of the armed forces and in this case armed clash would naturally have catastrophic effect on the

sovereignty². It is for the achievement of this end that they view Islam not as set of dogmas but a religion having revolutionary character. Sayyed Maududi presented Islam as an ideology³ which aims to restructure the social order of the world according to its own principles through its believers.⁴ In 1941 he founded Jamat-e-Islami, an institutional manifestation of his ideas, to work as a revivalist party for the establishment of an ideological state⁵ embodying the spirit of Islamic law and thus distinguishable from the secular statehood.⁶ In Sayyed Maududi, we find the rationale of revolution on the following grounds: Firstly, justification of revolution may be found in his redefinition of the philosophy of Jihad structured on the basis of a dogma of Islamic state behind it⁷ which is imperative to end today's *Jahilliyah* as the Prophet (SAW) waged Jihad to counter the forces of pre-Islamic *Jahilliyah*.⁸ Secondly, as supreme objective of Islam is to establish the sovereignty of God on earth to secure His pleasure⁹ which can hardly be achieved without acquiring the state power.¹⁰ Thirdly, Jihad as an instrument of revolution guarantees the sanctity of human life in the same way as the Prophet (SAW) secured sanctity of human life by fighting against the forces of *Jahilliyah* (ignorance) which had no reverence for the human life. (Al-Mā'idah:32) The party of believers waging struggle for revolution is called *Hizbullah* (Party of God) in the Quranic terminology.¹¹ Fourthly, Islamic revolution finds justification in the face of aggressive imperialist designs of the colonial powers. He criticized all the states having imperialist tendencies including the United States, Soviet Union and India alike. Since he belonged to India and later on, migrated to Pakistan after its creation in 1947, we find detailed exposition of his criticism of Imperialism in the Indian context. For instance, he criticised the United Nations and other great powers for encouraging India not giving any heed to Kashmir dispute merely through naked use of force.¹² Moreover, in face of the Indian imperialist designs as explicit from the statements of Indian leaders not lesser than the stature of Mr Nehru, he urged the Muslim community to support the Jihadi elements in Kashmir fighting against India.¹³ Sayyed Maududi, in his endeavours to materialize the Islamic revolution joined the political process¹⁴ in Pakistan and ruled out armed conflict with the counter-revolutionary forces within the country and happened to be a reformer more than a revolutionary¹⁵ at least within Pakistan.

Similarly, Sayyed Qutb who also views Islam as a major revolutionary force developed his political philosophy to revitalize the ideological spirit of Islam vis-a-vis other social ideologies.¹⁶ He seeks to justify his theory of revolution on the following grounds: First, since

Abul A'la Maududi and Sayyed Qutb on Revolution: A Comparative Analysis

Munir Masood Marath*

Revolution in terms of a change process has been subject to debate in occidental as well as in oriental intellectual and political circles alike. For instance, in the modern history, though revolution in terms of an instrument of instability was despicable to German philosopher Friedrich Hegel owing to a profound influence of Romanticism which in the wake of French Revolution, with the philosophical crutches provided by Edmond Burk and Hume overshadowed Rationalism but at the same time, he cherished the idea of revolution in terms of an agent of positive development of history on the basis of dialectics.¹ He deserves rich tributes to present a logical conflict-model of opposite ideas which he terms as thesis and anti-thesis resulting in the emergence of a new idea which is synthesis of the good qualities of thesis and anti-thesis. In other words, he viewed conflict as a positive source of historical development and a medium of transferring positive qualities from one phase of history to another meaning thereby that conflict finds justification only if it helps to develop a better system than the existing one.

If promise of a better order is imperative to justify the very genesis of a change process whether it is in the form of a conflict of ideas or a revolution, then the agents of the change process must look for a theory of change which may explain three important questions: one, what is the philosophical rationale and justification of revolution; two, what is the road-map of revolution; three, what will be the form of political structure replacing the older system. On this paradigm, this study will seek to explore the question that how far it is true that approaches towards revolution developed by Sayyed Maududi (1903-1979) and Sayyed Qutb (1906-1966) though primarily corresponding to their respective heterogeneous cultural, political and economic contexts display marked similarities on the basis of their approach towards religion as a vehicle of multi-dimensional change in the ideological context.

Rationale for Revolution:

Sayyed Maududi and Sayyed Qutb both took Islam as a state and revolutionary force more than anything else. For both of them the ultimate end of Islamic movement is to establish a state on the basis of the Divine

*PhD Candidate, Dept. of Political Science, Government College University, Lahore, Pakistan.

21. Al-Sunan, Abu Dawood Suleman bin al-Ashath al-Sajastani, Kitab al-Zakat, Bab fi Silati Raham, Hadith no.1691, Maktaba al-Rushd, 2005A.D
22. Al-Musnad, Ahmad bin Hanbal, Musnad Jabir bin Abdullah, Hadith no.14500, Moassisa al-Risala, Cairo, 2001A.D
23. Al-Jam'i Al-Sahih, Bukhari, Kitab al-Muzari'a, Bab Fazl al-zar'I wal gharasi iza okila minho, Hadith no.2320
24. Al-Jam'i Al-Sahih, Muslim bin Hajjaj, Kitab al-Musaqat, Bab fi Fazl al-Ghars, Hadith no.1552
25. Al-Jam'i Al-Sahih, Bukhari, Kitab al-Ashriba, Bab Shurb il-laban, Hadith no.5608
26. Al-Jam'i Al-Sahih, Muslim bin Hajjaj, Kitab al-Zakat, Bab Ajr al-Khazin, Hadith no.1023
27. Al-Sunan, Abu Abdullah Muhammad bin Yazid Quzvaini Ibn-e-Maja,, Bab Thawab Mo'alim al-NAS al-Khair, Hadith no.243, Dar Ihya al-Kutub al-Arbia, n.d
28. (1)Al-Tarikh al-Kabir, Abu Abdullah Muhammad bin Ismail Bukhari, 3:295, Hadith no.1007, Dar al-Kutub al-Ilmia, Bairut, n.d, (2)Musnad 'Abd bin Humaid, Abu Muhammad bin Nasar al-Kasi, 10:135, Hadith no.335, Maktaba al-Sunnah, Cairo, 1408A.H
29. Islam main khidmat-e-khalq ka tasawar, Syed Jalal al-Deen Umri, p.166, Islamic Research Academy, Karachi, 2005A.D
30. Fath al-Bari, Shahab al-Deen Ahmad bin Ali bin Hajar al-'Asqalani, 3:198, Matb'a al-Khairia, Egypt, 1329A.H

References

1. Al-Munjid, Lois Maloof, Madah, saad, daal, qaaf, Maktaba Quddusia, Lahore, 2002A.D
2. Lisan al-Arab, Afriqi, Jamal al-Deen Muhammad bin Mukarram Ibn-e-Manzoor, Mada saad, daal, qaaf, Daar al-Saadir, Bairut, n.d
3. Al-Qamoos al-Moheet, Majduddin Muhammad bin Yaqoob, Feeroz Abadi Mada saad, daal, qaaf, Moassisa al-Risala, Bairut, 1987A.D
4. Mufridaat al-Qur'an, Abu Qasim Hussain bin Muhammad Raghbi Isfahani, Mada sadqa, Ahl-e-hadith academy, Kashmiri bazaar, Lahore, 1971A.D
5. Fiqhal-Zakat, Dr. Yousaf Al-Qarzavi, 1:31, Moassisaal Risala, Bairut, 1401A.H/1981A.D -
6. For further details : Kitaab al-Amwaal, Abu Obaid Qasim bin Salam, Discussion about sadaqa, Dar al-Fiqr, Bairut, 1408A.H
7. *Tadabbur-e-Qur'an*, Amin Ahsan Islahi, 3:591, Faran Foundation, Lahore, 2008A.D
8. Urdu Da'ira moarif-e-Islamia, Punjab University, Lahore, 1973A.D
9. Al-Jam'i Al-Sahih, Muslim bin Hajjaj Al-Qusheri, Kitab al-Zakat, Bab bian anna ism al-sadqati yaqa'o 'ala kull-e-naoim minal m'arroof, Hadith no.1005, Maktaba Al-Rushd, 2005A.D
10. Fiqhal-Zakat, 1:31
11. Al-M'ojam al-mafahras li alfaaz al-Qur'an al-Kareem, Abdul Baqi, Muhammad Fawad, Mada saad, daal, qaaf, Sohail academy, Lahore, 1975A.D
12. Mufridaat al-Qur'an, Mada sadqa
13. Al-M'ojam al-mafahras li alfaaz al-Qur'an al-Kareem, Mada saad, daal, qaaf
14. Al-Jam'i Al-Sahih, Bukhari, Kitab Fazl al-Jihad wal sear, Bab man akhaza bil rikab, Hadith no.2989
15. Al-Jam'i Al-Sahih, Muslim bin Hajjaj, Kitab al-Zakat, Bab bian anna ism al-sadqati yaqa'o 'ala kull-e-naoim minal m'arroof, Hadith no.1008
16. Ibid, Hadith no.1007
17. Ibid, Hadith no.1006
18. Al-Sunan, Abu Issa Muhammad bin Issa, Tirmazi, Abwab al-Birr wal sila, Bab ma ja aa fi Sana'l al-m'arroof, Hadith no.1956
19. Sho'ab al-Iman, Abu Bakr Ahmad bin Al-Husain Al-Baihqi, Kitab al-Zakat, Fasl fil Qarz, Hadith no.2285, Dar al-Kutub al-Ilmia, Bairut, n.d
20. Al-Jam'i Al-Sahih, Bukhari, Kitab al-Nafaqat, Bab Fazl al-Nafqa alal ahli, Hadith no.5351

as well which can be implemented in general circumstances by anyone without a difficulty. In *Ahadith*, such good deeds are not listed in a sequence but the issue is explained by giving instances. It is intended to convey that if a person cannot act upon one good act, he should do the other one, but if a fellow can perform all, he must do so. Here, one more aspect is also proved that where there is a need to spend money, doing so is preferable and the acts to be done instead fall in the second category after it.

In Hadith, keeping away from the evil is also called '*Sadaqah*'; if a fellow abstains from doing anything bad to someone, it is '*Sadaqa*' on the other and if the bad relates to his own person, then it is a '*Sadaqa*' for himself. In short, the humankind be treated affectionately and sympathetically which is possible with or without money. Monetary means are in two forms; firstly spending by someone who has it and secondly, when he does not possess it but earns by hard work to spend it. Other than monetary means, there are again two kinds; one is to relieve someone from the pain and the other is abstaining to cause pain to the other. In accordance with Hadith, these are '*Sadaqaat*' from one human-being to the other". (30)

In fact, the parameter of service to humanity or doing good to the humankind is so vast that any act performed with sincere heart and good intention becomes part of what can be termed as 'Concept of *Sadaqaat*'.

Hence, at this forum, everyone must perform his duty and it is not necessary for him to be wealthy, be a ruler or be a person with status. The fact remains that with wealth, assets or state governance, service to humanity can be extended only in few sections whereas there are so many other areas where the remedy lies in the individual's high profile of human behavior and character.

For instance, a government or state may give providence to a paralyzed, job to a jobless, shelter to a homeless and medicine to a patient but, in spite of all available resources, it cannot provide substitute in place of a mother, father, wife, son, brother, friend, neighbor or a gentleman. The satisfaction that an individual finds in them can never be given even by the highest department of the state.

At times, a single word of sympathy, a loving talk or a well-wishing sentence gets much higher a value than the monetary assistance. It is because monetary assistance is the need of a poor or penniless fellow, and a person who is wealthy himself does not care for the monetary assistance but sympathy, intimacy, socialization, grief sharing and love being the shades of a moral behavior can neither be denied by the rich nor by the poor.

21. Plantation.
22. Resetting a barren land to cultivate.
23. Picking up from the crop or field by animals and birds.
24. Theft of fruit, etc. taking place from a crop.
25. Taking away fruit by someone is '*Sadaqah*' for the master.
26. Giving away something when borrowed.
27. Assisting someone in giving away '*Sadaqah*'.
28. Acquiring of knowledge and educating others.
29. To resolve the dispute. Hence, every virtuous act is '*Sadaqah*'.

With the above *Ahadith*, the Concept of '*Sadaqaat*' in Islam is as clear as broad day light that '*Sadaqah*' is not restricted only to donate monetarily but its concept is so vast that every good act aimed at the betterment of the humankind is included in it. In other words, serving the human-being in any form becomes a '*Sadaqah*' or a favor to him while the one doing this service deserves a reward and return. The religion of Islam by validating every act performed to serve or achieve betterment of the mankind as '*Sadaqah*' has highlighted its greatness in the hearts as a passion making it impossible for anyone to find such an example in any other religion or civilization. (29)

Philosophy of the Vastness of *Sadaqaat* in Islam:

Whenever there is a reference of service or betterment with regard to the mankind, one's mind is straightaway diverted to the monetary assistance but Islam has focused on yet another aspect. Extending service to someone is not merely the financial help or fulfilling material needs which are otherwise also not neglected in Islam but full attention has been paid to '*Monetary Sadaqaat*' too. This is, however, supplemented with love, sympathy, heart-winning, grief-sharing and refined moral attitude which a person receives from the other. A human does not merely look for the two time meals to fill up his tummy or to cover his body with a piece of cloth or to find a shelter or gets a medicine on falling sick but he too requires that despite being poor or destitute, he should not be looked down upon with contempt or disgrace but be treated at par with equity. On falling sick, he should be nursed; should be ignored if commits a mistake; his pain and pleasure be shared.

Consequently, besides the material help, a high moral attitude be adopted in conversation, socialization and relationship. In *Ahadith*, this aspect has considerably been highlighted as *sadaqaat*.

In this context, the '*Mohadditheen*' (Narrators of Prophet's quotes) with reference to these *Ahadith* write;

"Monetary '*Sadaqaat*' can be given by the wealthy persons; the '*Sadaqah*' and alms are not associated with wealth alone but exist in different forms

“The best of ‘*Sadaqah*’ is to donate to someone a decent she-camel or a decent goat which gives a pot full of milk every morning and evening”.

Hazrat Abu Moosa Ashari narrates that the Prophet said:

إِنَّ الْخَازِنَ الْمُسْلِمَ الْأَمِينَ الَّذِي يُنْفِدُ، وَرُبَّمَا قَالَ يُعْطِنُ، مَا أَمَرَ بِهِ، فَيُعْطِيهِ كَامِلًا مُوقَرًا، طَيِّبَةً بِهِ نَفْسُهُ،
فَيَذْفَعُهُ إِلَى الَّذِي أَمَرَ لَهُ بِهِ، أَحَدُ الْمُتَصَدِّقِينَ (26)

“A Muslim Treasurer who implements what he has been ordered and, at times, the Prophet said, Whatever he has been ordered to give, he gives it away in full with an open heart; when asked to hand it over to someone he does it then he is one of those who give away ‘*Sadaqah*’.

Hazrat Abu Huraera(RA) narrates that Allah’s Messenger said:

أَفْضَلُ الصَّدَقَةِ أَنْ يَتَعَلَّمَ الْمَرْءُ مُسْلِمًا عِلْمًا ثُمَّ يُعَلِّمُهُ أَخَاهُ الْمُسْلِمَ (27)

“The best of ‘*Sadaqah*’ is that a Muslim should seek knowledge and educate another Muslim brother”.

Hazrat Abdullah Bin Omar narrates that the Prophet(SAWS) said:

أَفْضَلُ الصَّدَقَةِ إِصْلَاحُ ذَاتِ الْبَيْنِ (28)

“The best of ‘*Sadaqah*’ is to resolve the differences between the near of kin”.

From the above *Ahadith*, the concept of ‘*Sadaqaat*’ in Islam is evident. ‘*Sadaqah*’ is not just the name of a particular act but its meanings are so broad based as appended below as all these acts constitute ‘*Sadaqah*’;

1. To impart justice between two fellows.
2. Assisting someone to ride the transport.
3. Helping someone to carry a heavy load.
4. Every step taken while going for the prayer.
5. Removing any troublesome object from the walkway.
6. Striving with own hands for legitimate earning.
7. Helping the helpless and the oppressed.
8. Ordering the virtue and forbidding the vice.
9. Abstaining from the evil.
10. ‘*Tasbeeh wa Tehleel*’, ‘*Tahmeed o Takbeer*’ and ‘*Istaghfaar*’.
11. Satisfying one’s sexual desire legitimately.
12. Keeping away from the illegitimate acts and sins.
13. Meeting a brother with smile.
14. Providing guidance to the fellow lost in the way.
15. Helping someone with poor eyesight.
16. Transferring water from own bucket to a brother’s bucket.
17. Uttering good words.
18. Extending a loan.
19. Spending on own family and folks.
20. Spending on one’s servant.