

Spending in the Way of Allah in the Light of Glorious Qur'an

Hasanuddin Ahmad

Practical form of *iman* is *Islam*; *Iman* is seed and *Islam* is the tree. *Iman* is bound to find reflection in attitudes, relationships and behavior. This would mean that *Iman* finds its expression in the form of '*amal-i Salih* (righteous deeds). It is because of this that Allah has drawn our attention towards '*amal-i Salih* immediately after mentioning *Iman* in *ayat* no 177 of *Surah al Baqrah* "It is not *Al Birr* (piety) that you turn your faces towards the east and (or) the west (in prayers) but *Al Birr* is (the quality of) the one who believes in Allahand gives wealth, in spite of love of it, to the kinsfolk, to the orphans and to the needy, and to the wayfarer and to those who ask, and to set slaves free, and perform *Al Salat* and gives *Zakat*..." It is therefore clear that for perfection in *Iman* it is necessary that it should be reflected in the form of '*Amal-i Salih* and only verbal profession is not enough; it should be followed by action. Expending in the way of Allah is one such action. This *ayat* does not speak about the obligatory giving away of wealth which finds mention in the same *ayat* as *Zakat* but it refers to voluntary giving of wealth in the way of Allah. The voluntary giving away of wealth in the way of Allah that is spent on the needy is known as *Infaq* or *Sadqah*. It is a social and moral obligation and its benefits are many. One great benefit that accrues from it is that its recompense is as much as seven hundred fold. Other benefits include forgiveness and bounty from Allah, expiation of sins, nearness to Allah, to mention only a few. Allah has laid stress on *Infaq* in the Qur'an on many occasions. As for as the meaning of "love of it" is concerned, it could be explained both the ways; love of the object that is being spent as Qur'an says at another place "By no means you will attain piety unless you spend of what which you love" (*Al- Imran*/92.) It may also mean seeking the pleasure of Allah as it is mentioned in *Surah Al- Dahr*/9 "we feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you." Those on whom it is to be spent include in the light of the *ayat* under discussion the kinsfolk, orphans, needy, freeing of slaves, those who ask and the wayfarer. According to the Qur'an kinsfolk have greatest right to such expending. Taking care of parents, children and wives is included among the obligations and responsibilities of the man. But he is expected to go beyond obligatory duties in their case particularly the parents. Qur'an has also explained how much one is expected to spend in these pious categories. *Surah al-Baqrah*/219 clearly sets the standard in this regard. "They ask you what they ought to spend. Say: "That which is beyond your needs." Needs of a person are best known to him but he is expected to spend in the way of Allah what is beyond his reasonable needs. Qur'an wants the believer to tread middle path in this regard and he should neither behave like a niggardly person nor in the manner of profligates. (*Surah al-lsra*'/29) This medium path has been quantified as one third of one's possessions. But in the case of emergency relating to defense of Islamic dominion, one need not stick to it and should try to go as much beyond it as possible for him. The standard in this regard has been set by Hazrat Abu Bakr and Hazrat Umar on the occasion of the Battle of Tabuk. As for as the manner of giving is concerned, it could be given openly and in secret but giving in secret is better. Qur'an says (*Al-Baqrah*/271) "If you disclose your *sadqat*, it is well; but if you conceal them and give them to the poor, that is better for you." According to a *Hadith* it should be given in such a way that even the left hand of the giver remains unaware of it. It should be kept in mind that wealth, property and children are means of temporary worldly comfort but what will come handy on the Day of Judgment will be the good deeds like spending in the way of Allah as Qur'an says: "Wealth and children are adornment of this world. But the good righteous deeds that last, are better with your Lord for reward and better in respect of hope."(*Surah Al- Kahf*/46)

imagined few years back. All the ingredients required for leading a comfortable and luxurious life are freely accessible to the modern man. But at the same time it is also a fact that today humanity is facing unprecedented problems which had reduced its existence to sheer misery. The advancement of scientific knowledge has failed to give it the peace of mind and soul and it continues to remain an illusion beyond its reach. The basic reason for this drift is that the humanity has lost its direction and it is no more conscious of the purpose for which it was created and sent by the Creator into this world. The author seeks to identify main ailments of modern society and suggest how these could be resolved in the light of teachings of the Glorious Qur'an, the book containing divine guidance for the humanity for all time to come. He identifies five problems which in his view are at the root of all the evils affecting the humanity today. These problems are:

1. Decline of moral values
2. Unbalanced system of civilisation
3. Uneven economic system
4. Lack of true political consciousness
5. Terrorism.

The author has discussed these problems in great detail highlighting their negative impact on the humanity and its disastrous consequences. He has discussed at length how these problems are affecting the human society today and destroying the moral and social fabric that served as the binding force of the various segments of the society together and ensure its peace and stability. While discussing these problems, he also dilates on the corresponding moral qualities taught by the Glorious Qur'an which have not only the capability to help humanity get rid of these obnoxious problems but also have the potential to elevate it to a very high status and cover it with peace, happiness and bliss. Qur'an wants to inculcate in the human beings such qualities as rectitude, truth, patience, moderation in all affairs of life, benevolence, preferring others on oneself, contentment, forbearance, justice, integrity, humility etc. These qualities are calculated to impart a unique sense of dignity and balance to the human society and bring it into harmony with the nature which the greed and avarice of the modern man has so grievously disturbed. But even present Muslim society is far removed from these ideals. Teachings of the Qur'an and the traditions of Holy Prophet (SAW) do not find any reflection in the lives of the Muslims. Unless and until the society reverts to these pristine teachings of the Glorious Qur'an, it will be absolutely impossible to build an ideal, just and balanced society, a society in which every segment gets its due and its affairs of run on the basis of justice and equity and no section is pushed to the fringe. This is the only way to save the humanity from the disaster to which it is heading at a break neck speed.

Importance of 'Āyā-i- Sajdah and Their Exegetical Study

Muhammad Jurjis Karimi

Ayat-i- Sajdah have great importance and consist of some peculiar features. While reciting them (even in *Salat*) both reciter and listener are required to perform *sajdah*, called *Sajda-i- Tilawat*. The article seeks to emphasize the importance and relevance of these *ayats*. There is difference of opinion among the jurists about the number of *Ayat-i-Sajdah* as well as nature of their ruling (*wajib/sunnah/istihbab*). The writer of the article has thoroughly discussed these issues with reference to the views of jurists. The article also shows the relevance of performing *sajdah* on recitation or listening of these verses and provides context of their revelation.

Concluding the article, the writer observes that the *sajdah* is the highest form of *'ubudiyat* (servitude) and submission to Allah Almighty. This provides an insight into the sublime message conveyed to the reciter and listener while requiring them to perform *sajdah*. Summing up the discussion the writer says that this is not only a display of prostration before Allah Taala but it also signifies willingness to total surrender to His commands in all matters.

ways in which one could make an indication. Sometime it could be through movement of body or even eyes. Writing, sending a message and conveying something in a concealed manner are also included in the meaning of *wahy*. In the Qur'an the word has been used both in literal as well as technical meanings. But whenever it is mentioned in relation to the prophets, it invariably means sending down of divine message and guidance. It may also be noted that in the Qur'an *nuzul*, *inzal* and *tanzil* have been more frequently used to denote this meaning. The *wahy* is sent down to the prophets sometime directly and sometime indirectly. Allah Almighty addressed Hazrat Musa (SAW) through a tree but mostly it is through the agency of an angel. All these three different modes have been mentioned in the Qur'an (*Surah Al-Shura/51*) at one place where it is said "It is not given to any human being that Allah should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave." When this word is used in the *Shariat* it invariably carries the meaning of divine guidance that has come to the believers through the Prophet (SAW). In this way Qur'an and *wahy* are one and the same thing. Qur'an (*Surah Ta-Ha/114*) says: "And be not in haste with the Qur'an before its revelation is completed to you." The details available in the *Hadith* about the various modes and manners of *wahy* would clearly suggest that object of both direct as well as indirect *wahy* was the heart of the Prophet (SAW). The Message containing both meaning and words was revealed to the heart of the Prophet (SAW) and it was preserved there. The writer does not agree with the scholars who say that the Prophets are born with a special kind of intellect which is the recipient of the *wahy* and which variously named as *Namus-i Akbar*, *Ruh al Quds* and *Jibrael*. The best example in this regard is the case of the Prophet (SAW) who was unlettered and this has been put forth as a proof of his prophethood (*Surah Yumus/16*): "Say "If Allah had so willed, I should not have it to you, nor would He have made it known to you. Verily I have stayed amongst you a life time before this. Have then no sense." Obviously, before the commencement of the divine mission Prophets are not known for any particular intellectual superiority over their contemporaries but they are definitely marked for their moral excellence. Prophet (SAW) was not known in Makkah before he was chosen by Allah for prophetic responsibility for any extraordinary intellectual attainments. Rather, he was known for his moral accomplishments as is clear from the titles of *Sadiq* and *Amin* that was given to him as the Qur'an itself has testified (*Surah Al-Qalam/4*) "And Verily, you are on an exalted (standard of) character."

There is some difference among the scholars about the nature of the reception of the *wahy* whether only meaning was revealed to the heart of the Prophet (SAW) or both meaning and word were revealed. Shah Waliullah holds the view that only meaning was revealed to Prophet (SAW) and he gave it word content. Sir Syed has strongly opposed this idea and holds the view that both meaning and words were revealed as meaning separated from words does not make any sense. In this regard the *Ayats* 16-18 of *Surah Al-Qiyamah* are decisive: "Move not your tongue concerning (the Qur'an) to make haste therewith. It is for us to collect it and give you the ability to recite it." It would not have been possible unless meaning and words both would have been there. The writer does not agree with the division of *wahy* into *matlu* and *ghair matlu*. The actions and sayings which are traced to the Prophet (SAW) and have been recorded in the books of *Hadith* are not to be designated as *wahy*. These in fact constitute practical explanation of the principles and rules of the Qur'an by the Prophet (SAW).

Problems of the Modern Age and the Teachings of the Qur'an

Muhammad Umar Assam Islahi

Modern day human society has apparently reached the pinnacle of progress. The resources the science has placed at its disposal today could not have been even

In the Name of Allah Taala

ABSTRACT

Quranic Concept of *Amanah* (Editorial)

Zafarul Islam Islahi

In the Holy Quran (*Al-Nisa* /58) Allah Taala has commanded the believers to render *amanah* (trust) to whom it is due. This very significant ruling contained in the *ayat* has been discussed in the Editorial in detail with reference to other relevant *ayats*. Explaining literal and technical meaning of the word *amanah*, the writer states that this word is generally interpreted as any amount or goods kept with any person for the sake of safety. But in the Quranic terminology it has wider connotation. In addition to the above meaning, the term may be interpreted as:

- * Rights of Allah Taala & Rights of fellow- beings.
- * Position of responsibility or post entrusted to any one.
- * Conferring appointment upon a deserving person by an appointing authority.
- * Rules of *Shariah* as given in the Holy Quran in the form of commands of Allah Almighty.
- * Message required to be conveyed to any one.
- * A secret matter not to be disclosed.
- * Counseling or giving advice in a right way according to one's own understanding.
- * Imparting justice in the settlement of disputes or disposal of cases.

With reference to the Quranic *ayats*, the Editorial seeks to stress the point that the greatest *amanah* entrusted by Allah Taala to mankind is His *Shariah* and responsibility of its enforcement in this world which is also interpreted as *Khilafat-i-Ilahi*. Secondly, it is also evident from the relevant verses that each of the meanings of *amanah* carries some kind of responsibility which is required to be fulfilled by the trustee. Thirdly, the Quran repeatedly commands the believers to sincerely pay the *amanah* which is due to him in the form of countless bounties of Allah Taala or means of livelihood bestowed by Him. It is also stressed that the rights of Allah and those of His creatures are like *amanah* due to every person. As a matter of fact, man passes his life in different capacities and some rights of fellow- beings are due to him in every capacity. More importantly, these rights are fixed by Allah Almighty in the Holy Quran. Therefore their fulfillment carries utmost importance in the light of this greatest Book of guidance. Different well- known capacities of human beings detailed in the Quran are: parent and children, husband and wife, brother and sister, neighbor and companion, ruler and ruled, master and servant, rich and poor, and teacher and taught. Addressing mankind in these different capacities, the Quran reminds them again and again their responsibilities and directs them to discharge them with the sense of *amanah*.

Concluding the discussion, it is highlighted that in view of the Quran the *amanah* signifies all those legal, moral and social responsibilities whose fulfillment is demanded by the *Shariah*.

The Nature of Revelation

Altaf Ahmad Azmi

Qur'an consists of revelation (*Wahy*) that was received by the Prophet (SAW) both directly and indirectly. There is some difference among the scholars about the exact nature of revelation and the manner in which it was received by the Prophet (SAW). In this article, Professor Altaf Ahmad Azmi seeks to study and explain various aspects associated with revelation. Literally, the word *wahy* has different meanings. One basic meaning of *wahy* is to beckon and indicate. There could be a number of