

**SOCIETY
AND
LEADERSHIP**
The Islamic Guidance

By
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Preface

Thinkers, researchers and scientists, have presented useful concepts in different fields. All such concepts are derived from assumptions, observations, prior knowledge and new research. Theories may be right or wrong. I have adopted a different approach here. I have derived concepts from the Qur'an and the life of Prophet Muhammad (pbuh). As they are derived from the Divine Guidance they would lead to the right path. They would be free from flaws and errors and would be helpful for all.

The book comprises of a number of articles organised into three chapters. The themes are Society, Leadership and Management. The arguments are based on verses of the Qur'an. Then the lessons of the life of Prophet Muhammad (pbuh) are kept in view. Insights have been gained from sayings of Prophet Muhammed. We have been guided by experiences of Umar, the second Caliph of Islam. The articles are supplemented with diagrams. They would help in getting a better understanding of the concepts presented.

The first chapter 'Society' covers a number of themes; such as revolution, change, transformation and struggle. We discuss the significance of economic activity and zakat. The institutions like family and Islamic state have been studied in terms of their impact on society.

The second chapter 'Leadership' covers a number of topics such as skills, sense of mission and process of decision making.

The third chapter is on 'Management'. It includes themes like motivation, accountability, human resource development, ethical principles, training, task allocation and effective control.

Allah says in the Qur'an, "(This is) a blessed Book which We have revealed to you, (O Muhammad (pbuh)), that they might reflect upon its verses and that those of understanding would be reminded" (Qur'an 38: 29). Allah makes it clear in the Qur'an that He has revealed the Qur'an so that people might reflect upon it, and that is what I have tried to do.

The teachings of Islam contain a lot of wisdom which is not appreciated. What is required is research with patience. The book is an humble attempt to explore new ideas. With my limited knowledge and research, I was able to derive a number of concepts from the sources of Islam. There are far richer avenues to be explored. The deeper we go into the teachings of Islam, the more precious gems we discover. Let this book be a source of motivation for the youth to learn the Qur'an and the life of Prophet Muhammed.

For me, this book has been a great learning experience. It provided me with an opportunity to learn the Qur'an and the life of Prophet Muhammad (pbuh) from new perspectives. This book has also helped me to effectively utilize my time and talent in the way of Allah. I pray to Allah to accept my little efforts.

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Acknowledgements

Saying 'Thank You' is more than good manners, it is a sign of nobility. One who is most deserving of praise in Allah. May He be glorified. He has bestowed upon His slaves spiritual and worldly favours. Allah has taught us to be grateful to Him for those blessings.

Islam exhorts us to thank people for their kindness. To worship Allah alone is the duty of a slave of Allah. Being grateful is also a duty. Thanking people is very important in Islam. The Prophet said, "He who does not thank people, does not thank Allah" (Ahmad and Al-Tirmidhi).

I would like to thank Allah for rightly guiding me, to use his given talent and knowledge in his cause. I also thank Allah for giving me new ideas, capability and commitment to write this book.

I would like to thank my parents for giving me the best possible education and making me confident enough to take up new things in life. I would like to thank my beloved wife, for her continuous support, assistance and for taking care of my two children. This helped me in completing the book with complete focus.

I would like to thank my teacher and guide, Mr. Ameenul Hassan, for his ideas and valuable inputs, which have played a significant role to improve the quality of the book.

I would like to thank my friend, Mr. Abid, for taking time out of his busy schedule to design all the diagrams, in a very professional manner and on time. I would also like to thank my friend, Mr. Syed Mohammed, for proof reading the entire book, which happened over a period of two and a half years.

There are many people who have directly and indirectly contributed to my personal growth, which has ultimately helped me emerge as a consistent writer; I would like to take this opportunity to thank them all.

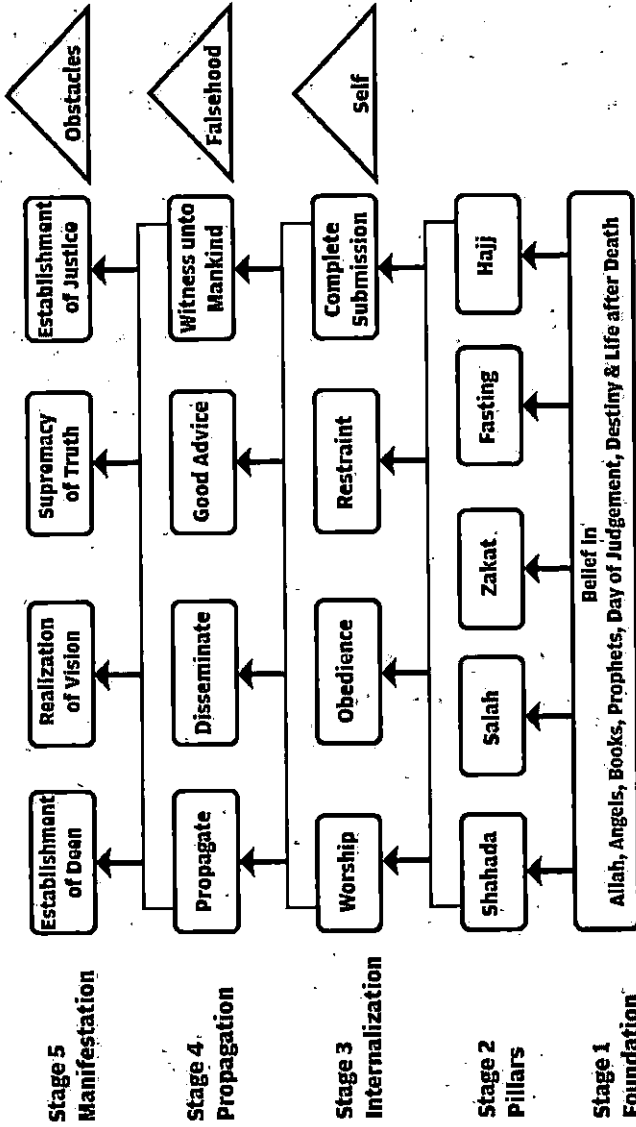
Dr. Syed Kazim

I

Society

Genesis of Revolutions

Struggle With



Introduction

A revolution is a fundamental change in social relations and organisations that takes place when a population rises in revolt against current structures and ideas. A revolution implies complete change from one vision to another; not merely modification of an existing setup. Revolutions in human history differ widely in terms of methods, duration, and motivating ideology. They induce major changes in culture, economy, and socio-political institutions.

Islam is a complete way of life. The Qur'an is the book which guides mankind in every aspect of human life. Qur'an was revealed to bring people from darkness to light. Such a transition manifests itself as revolution. When we ponder over the Qur'an, we find five stages of change.

Stages

The following are the stages of revolution:

1. Foundation

The first stage is building a strong foundation. It is based on six articles of faith; belief in Allah, belief in Angels, belief in Divine Books, belief in Prophets, belief in the Day of Judgement and belief in Predestination. Of these, the first five are mentioned together in the Qur'an. Allah says, "The Messenger has believed in what was revealed to him from his Lord, and (so have) the believers. All of them have believed in Allah and His angels and His books and His messengers, (saying), "We make no distinction between any of His messengers." And they say, "We hear and we obey. (We seek) Your forgiveness, our Lord, and to You is the (final) destination" (Qur'an 2:285).

The sixth article is mentioned in hadith as follows. Prophet Muhammad (pbuh) said, "Iman is that you believe in God and His Angels and His Books and His Messengers and the Hereafter and the good and evil fate (ordained by

your God)" (Muslim). Ibn Abbas narrates that the Angel Jibrail once asked the Prophet, "Tell me what Iman is?" The Prophet replied, "Iman is to believe in Allah, the Day of Judgment, Angels, Books and Prophets and to believe in life after death; and to believe in Paradise and the Fire, and the setting up of the scales to weigh the deeds; and to believe in the Divine Decree, the good and the bad of it (all). Jibrail then asked him, "If I do all this will I be with Iman?" The Prophet said, "When you have done all of this, you will be having Iman" (Ahmad).

2. Pillars

The second stage is erection of pillars. They are as follows:

i. Shahada: Allah says in the Qur'an, "Say, He is Allah, (who is) One" (Qur'an 112:1). Thus, Shahada is the first pillar.

ii. Salah: Allah says in the Qur'an, "And establish Salah..." (Qur'an 2:43).

iii. Zakah: Allah says in the Qur'an, "...And give Zakah ..." (Qur'an 2:43).

iv. Fasting: Allah says in the Qur'an, "O you who believe, Fasting is prescribed to you: As it was prescribed to those before you that you may (learn) self-control and piety" (Qur'an 2:183).

v. Hajj: Allah says in the Qur'an, "And complete the Hajj and Umrah for Allah" (Qur'an 2:196). Hajj is the fifth and final pillar of Islam. Thus, the five pillars of Islam are Shahada, Salah, Zakah, Fasting and Hajj.

These are the five important aspects on which the later three stages will depend. They are termed as pillars of Islam.

3. Internalization

The third stage is to focus on human self.

i. Worship (Ibadat): Allah says in the Qur'an, "And I did not create the jinn and mankind except to worship Me" (Qur'an 51:56).

ii. Obedience (Ita'at): Allah says in the Qur'an, "And obey Allah and obey the Messenger and beware" (Qur'an 5:92)

iii. Piety (Taqwa): Allah says in the Qur'an, "And fear Allah, in whom you believe" (Qur'an 5:88).

iv. Complete Submission: Allah says in the Qur'an, "O you who have believed, enter into Islam completely (and perfectly)" (Qur'an 2:208).

In this stage, one has to strive and struggle against himself in order to internalize the belief. One worships Allah, is obedient to him, fears Allah and submits to Him completely.

4. Propagation

The fourth stage is the 'propagation' stage.

i. Propagation (Tableegh): Messengers declare, "And we are not responsible except for clear notification" (Qur'an 36:17).

ii. Dissemination (Dawat): Allah says in the Qur'an, "Invite to the way of your Lord with wisdom and good instruction" (Qur'an 16:125).

iii. Enjoining Good and Forbidding Evil (Amr bil Maaruf Nahi anil Munkar): Allah says in the Qur'an, "You are the best nation produced (as an example) for mankind. You enjoin what is right and forbid what is wrong" (Qur'an 3:110).

iv. Witness unto Mankind (Shahadat-e-Haq): Allah says in the Qur'an, "And thus We have made you a median (i.e., just) community that you will be witnesses over the people" (Qur'an 2:143).

In this stage, one strives against prevailing false ideologies. One propagates the ideology of Islam, invites

people to Islam, calls people towards good, forbids them from evil.

5. Manifestation

The next stage is the 'manifestation' stage.

i. Establishment of Deen (Iqamat-e-Deen): Allah says in the Qur'an, "Establish the religion and do not be divided therein" (Qur'an 42:13).

ii. Realization of Vision (Izhar-e-Deen): Allah says in the Qur'an, "The religion of truth (is presented) to manifest it over all religion" (Qur'an 48:28).

iii. Supremacy of Truth (Ala-e-Kalimatullah): Allah says in the Qur'an, "And brought utterly low the cause of those who were bent on denying the truth, whereas the cause of God remained supreme" (Qur'an 9:40).

iv. Establishment of Justice (Qiyam-e-Qist): Allah says in the Qur'an, "O you who have believed, be persistently standing firm for Allah, witnesses in justice" (Qur'an 5:8).

This stage involves struggle against obstacles, which block the path religion. Against all odds, believers work for the dominance of true ideology. They demonstrate supremacy of true religion and work to establish justice on the face of the earth.

Struggle

In various states, the believer needs to initiate a struggle at the respective levels. In particular, the following deserve attention:

i. Self (Nafs): Allah says in the Qur'an, "And strive for Allah with the striving due to Him" (Qur'an 22:78).

ii. Falsehood: Allah says in the Qur'an, "So do not obey the disbelievers, and strive against them with it (i.e., the Qur'an) a great striving" (Qur'an 25:52).

iii. Obstacles: Allah says in the Qur'an, "And fight against the disbelievers collectively as they fight against you

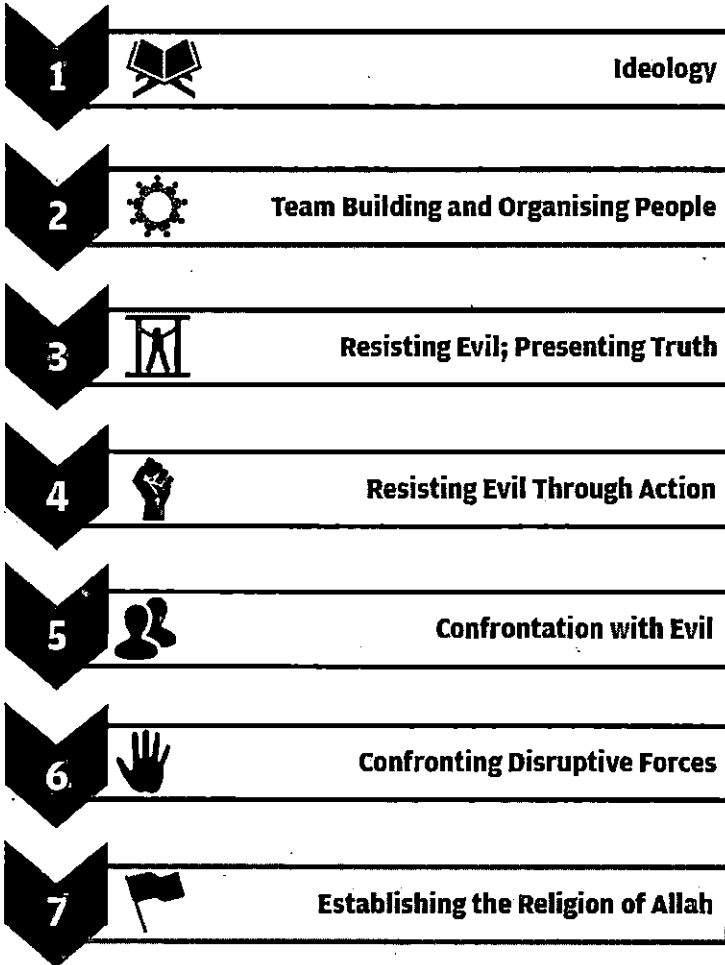
collectively. And know that Allah is with the righteous (who fear Him)" (Qur'an 9:36).

To move to the next stage the believer engages in struggle at each level. To overcome evil tendencies, the person needs to struggle against his own self. He needs to struggle against prevailing false ideologies. In manifestation stage he struggles against obstacles which hinder peace and justice on earth.

Conclusion

This analysis presents stages which mark the journey towards revolution. A revolution cannot be accomplished within a day or two. For any revolution to be successful, it should happen stage by stage, with a lot of struggle at different levels. When the foundation is strong, achievement of ultimate goal would be possible. Thus, the concept rightly emphasises on strong foundation. Ultimately, to bring constructive revolution one needs to follow the route of five stages elaborated above.

Peaceful Change



Introduction

A revolution is a fundamental change in society, particularly its political system and organisational structure. Revolutionary change takes place in a relatively short period of time when the population rises in revolt against the current system. A revolution will imply complete change from one constitution to another. Revolutions have occurred through human history and vary widely in terms of methods, duration, and motivating ideology. Their results include major changes in culture, economy, and socio-political institutions.

A revolution is an event with major impact on political, economic and social structure of society. The aims of revolutions are tied to ideology. Prophet Muhammad (pbuh) brought the greatest revolution, the world has ever witnessed. The revolution of the Prophet changed religion, belief, rituals, political system, economic order and the entire social fabric.

The revolution of the Prophet was fast; it took less than 23 years. To gain a comprehensive concept of revolution, the life of the Prophet would serve as the best example. It is a revolution in every aspect of life, political, economic, social, cultural and legal. Initially in Madina, Prophet established his governance in a small area of 390 square kilometres. Then on an average, the governance expanded at the rate of 780 square kilometres per day, and when Prophet left the world, the Muslims ruled over an area of 25,90,000 square kilometres. This revolution was only possible by the grace of Allah which rewarded meticulous planning and effort by believers.

The entire revolution which was brought by Prophet was based on Islamic concept. This concept would also act as benchmark for movements across the world, who would seek to bring in a revolution to establish peace and justice. The route to revolution consists of various stages, which

are basically understood in the light of the life of Prophet Muhammad (pbuh):

1. Ideology

Prophet Muhammad (pbuh) presented an emphatic ideology of worshipping the one true God. God is the Creator and He is sustaining the universe. Prophet invited people to believe that there is no deity but Allah. They should believe in accountability in the hereafter to be successful. The ideology stated that sovereignty only belongs to Allah, denying any absolute sovereignty to human beings.

The ideology brought by the Prophet aimed to remove the flaws and shortcomings of the incumbent system. The ideology challenged the status quo. An ideology that is presented with sincerity, strikes a chord with its audience.

This conviction created a world view and a comprehensive value system leading to noble behaviour. Ideology is the biggest strength of Islam. One understands Islamic ideology by internalizing the message of the Qur'an, which is the greatest miracle.

2. Team Building and Organising People

Prophet organised people, who had accepted his message and who were opposed to oppression and injustice.

In Madina, the Prophet often asked people to give him pledge of alligence that they will listen and obey the orders. They would obey him even in difficult times and similarly be obedient to the ruler (who abides by Islam).

3. Overcoming Evil; Presenting Truth

After creating a team and organising people, the next step was to resist evil. Islamic ideology spread and found support from people, the resistance to evil began. Prophet

Muhammad (pbuh) and the early companions went through various hardships. Some miscreants even attacked the Prophet and labelled him as magician or poet. It hurt him but he remained patient and responded to them by continuing his propagation. He never got rude or harsh and advised the same to his companions.

The companions were physically tortured, some were deprived of food, imprisoned or beaten in streets. A woman companion was killed in front of her son, they were victims of social boycott and more, but the Muslims did not indulge in any kind of revenge. However, Prophet Muhammad (pbuh) in response to the torture, suggested to oppressed Muslims to migrate to Abyssinia.

4. Resisting Evil Through Action

This is a crucial step in the process of revolution. If not attended to, all efforts may be wasted. The phase of resistance to evil began during the later years in Mecca. Muslims decided to pray in Kaaba rather than in the confines of their homes. On arrival in Madina, Prophet started sending small groups to warn the Quraish about possibility of blockage of their trade, if they did not cease their aggressive activities against Muslims.

The Prophet talked to clans who had supported Quraish in the past. Thus, the political influence of Quraish declined and the influence of Muslims increased. From Madina, the greatest revolution happened which changed every aspect of life; religion, belief, rituals, political system, economic order and the entire social fabric. It was an end to oppression, injustice, chauvinism, racism and falsehood.

5. Confrontation with Evil

As the revolutionary movement grew, a final confrontation with evil was unavoidable. During the time of the Prophet, the culminating event was the conquest of

Mecca which was achieved without bloodshed. The conquest was natural consequence of 23 years of tireless effort by Prophet and his companions. For the successful outcome of the confrontation, the Prophet ensured that revolutionaries developed in numbers and zeal. The confrontation is similar to the climax of a well-knit narrative.

6. Confronting Disruptive Forces

Success in confrontation does not guarantee sustained transformation. Further struggle is required for consolidating the gains. It became clear to all that the flow of revolution cannot be stopped and it will surely replace the current system. Some opponents asked for forgiveness and some rebelled. After the conquest of Mecca some disruptive forces emerged, but the Prophet dealt with them effectively.

7. Establishing the Religion of Allah

Once the counter revolutionary forces were defeated, Prophet Muhammad (pbuh) strived to establish the law of Allah in every aspect of human life. The social system, economic order, legal framework and administration were designed as per the guidelines given by Allah in the Qur'an. This led to the completion of the mission of Prophet.

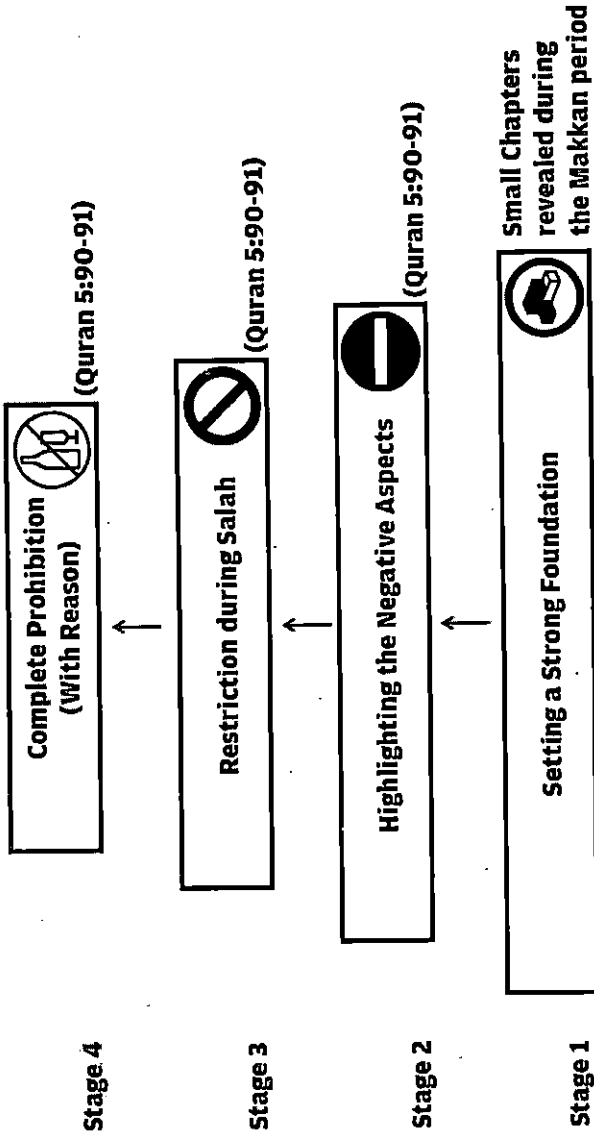
Conclusion

To bring a revolution, one needs to follow the way of Prophet Muhammad (pbuh) and reject alien methods. The revolution began at modest rate at initial stage, but increased pace later. The revolution of the Prophet is unique.

The revolution happened in just 23 years. In these 23 years, approximately 81 campaigns (ghazwaat), took place. Prophet Muhammad (pbuh) was involved in 27 of them and

only a few campaigns were major enough to be labelled as battles or wars. In many campaigns, there was no fighting. And in these 81 campaigns, only 1018 people were killed, out of which 259 were Muslims and 759 were disbelievers. It was such a huge revolution, but only a few were killed; it could be effectively called a bloodless revolution.

Gradual Transformation



Introduction

Change is the process in which a practice, or an entity becomes different somehow compared to what it was before. Change is an act or process through which something becomes different. Change is a colloquial term describing the effect or outcome after the transformation of a thing.

Qur'an was revealed to provide guidance in the context of problems faced by society. It was revealed in the background of ideologies and concepts, patterns of social life and challenges. Verses of the Qur'an would be revealed in specific circumstances and they would answer questions raised by people. Divine guidance would show the way of dealing with circumstances.

These verses of the Qur'an would correct believers' mistakes; in understanding and practice. They would get closer to Allah and would appreciate the wisdom hidden in various aspects of the universe. This wisdom remains relevant today. Believers should encourage a repentant sinner who wishes to turn back to Allah. He sincerely wishes to change himself but may not conform to all divine laws immediately. He does not quit all sins overnight. Reform takes time and the change is witnessed gradually.

From the Qur'an one learns that lasting change occurs in stages. In order to bring change, the Qur'an has adopted a natural process. Allah says in the Qur'an, "We have revealed this Qur'an little by little so that you may recite it to people at intervals, and We have revealed it gradually." (Qur'an 17:106). This step by step change has proved to be effective and successful.

One may ponder over the example of prohibition of wine during the time of the Prophet. At that time, drinking was a necessary part of the life. When wine was prohibited by Islam, it was not prohibited with just one command; it was prohibited in three stages, which actually started with a strong foundation of faith. Imam Ahmed recorded that Abu

Hurayrah said, "There were three stages to prohibit intoxicants."

Stages

The following are the various stages of Change:

1. Setting a Strong Foundation

Once Ayesha said, "What does it matter which part of it you read first? (Be informed) that the first thing that was revealed thereof was a Surah from Al-Mufasssal (Short Chapters), and in it was mentioned Paradise and the Fire. When the people embraced Islam, the verses regarding legal and illegal things were revealed. If the first thing to be revealed was, 'Do not drink alcoholic drinks', people would have said, 'We will never leave alcoholic drinks'. She also said, "While I was a young girl of playing age, the following verse was revealed in Mecca to the Prophet, "But the Hour is their appointment (for due punishment), and the Hour is more disastrous and more bitter" (Qur'an 54:46). Surah Al-Baqarah (The Cow) and Surah An-Nisa (The Women) were revealed while I was with him" (Extracted from Bukhari).

A building is strong when its foundation is strong. If someone has to master a subject, one has to be strong in fundamentals of the subject. The same is true with religion. If the foundation of religion is weak, then practical aspects of religion related to prayers, fasting, charity, supplications, etc., will collapse. If foundation of religion is strong, then following the tenets of the religion is easier, even during toughest of times. Thus, in the first thirteen years of Prophethood, the Prophet preached about oneness of God, prophethood and the belief in the hereafter. When the faith on all these aspects was strong, various laws were revealed.

2. Highlighting the Negative Aspects

During the early days of Islam, consumption of liquor, just like other ills and evils of society, was also prevalent. When Prophet Muhammad (pbuh) migrated from Makkah to Madinah he found that the people of Madina also indulged in drinking. People were deceived by superficial and deceptive benefits offered by drinking that their minds became oblivious of its harmful effects and the evils lurking within such addictions.

On reaching Madinah, some of the companions were mature enough to realize the evil in liquor. So, Umar, Muadhibn Jabal and some other companions approached Prophet Muhammad (pbuh) and asked him regarding wine and gambling, which they thought were ruining intellect and resources. In response to this query, Allah revealed the following verse of the Qur'an, "They ask you about wine and gambling. Say, "In them is great sin and (yet, some) benefits for people. But their sin is greater than their benefit"" (Qur'an 2:219).

The verse basically highlights three aspects. Firstly, consumption of alcohol is a great sin. Secondly, alcohol has some benefits for people. Thirdly, the harm is greater than the benefits. As this was just the formative phase, drinking was not explicitly prohibited but Allah makes it clear in the verse that alcohol does more harm than good, thus it would be better for people to avoid it.

3. Restriction during Salah

After this verse was revealed, some companions stopped the consumption of wine but some continued. One day, Abdur Rahman ibn Auf had invited some of his companions, and they consumed wine later on. Thereafter, while still in a state of intoxication, the Maghrib Salah was performed by them. The leader of congregation (Imam), was also drunk made an error in his recitation of Surah Al-Kafiroon. Upon this, the following verse of the Qur'an was

revealed, "O you who have believed, do not approach prayer, while you are intoxicated until you know what you are saying" (Qur'an 4:43). This verse commands people not to approach prayer when they are intoxicated.

This verse now declared wine prohibited in clear-cut terms in time of Salah. At other times, it was still permissible. With this second warning, many more of the companions refrained from drinking. What good can there be in something that deprives one from performing Salah in the right manner.

4. Complete Prohibition

Even after this, some companions continued to drink during the intervening period. Once, Uthman ibn Malik invited a few companions for a meal. After the meal, as was customary liquor was served. Thereafter, they became involved in another Arab custom. They recited poetry; the poet praising family and clan and simultaneously teasing and belittling others who didn't belong to that family.

In this gathering, Saad ibn Abi Waqas recited a few lines of poetry in which he criticized and rubbished the Ansar of Madinah. Hearing this, a young Ansari became enraged and threw a bone at him, which inflicted a severe wound on the head of Saad ibn Waqas. He then complained against the youngster to Prophet Muhammad (pbuh) after which he made supplication to Allah to grant them clarity regarding consumption of wine.

In response to this, Allah revealed the following verses, "O you who have believed, indeed, intoxication, gambling, (sacrificing on) stone alters (to other than Allah), and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the

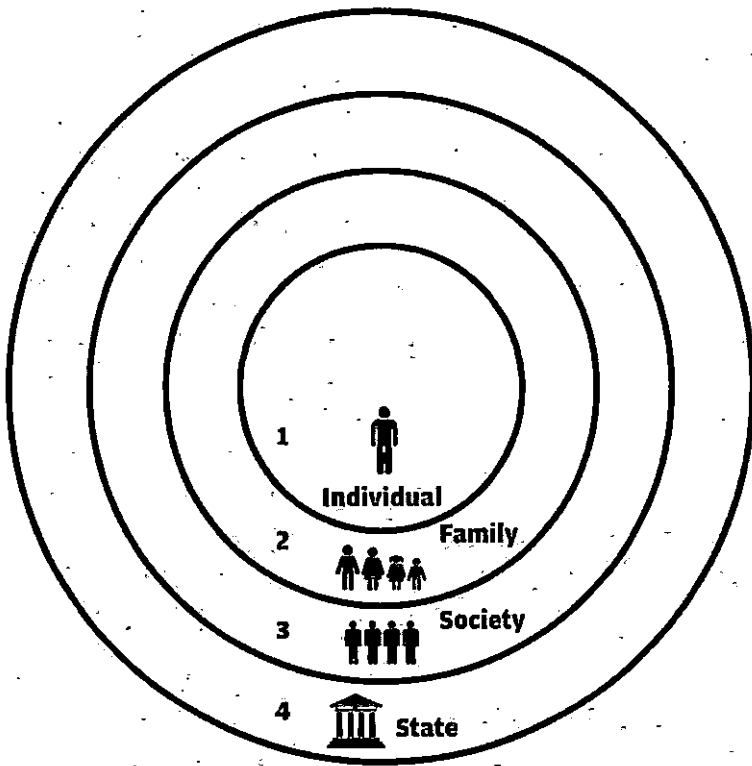
remembrance of Allah and from prayer. So, will you not desist?" (Qur'an 5:90-91).

These verses finally command people to abstain from the consumption of wine completely. Allah did not only give the command for its prohibition but also gave the reason for doing so. The reason for prohibiting wine was that it was the work of Satan as he wants to create animosity and hatred among people. Abstaining from it would lead to success. After this revelation, no companion drank even a drop. The verse ends with a question to people so that they can ponder over rationale of prohibition:

Conclusion

The entire concept of change involved four stages. First is strong foundation. Then one seeks to highlight negative aspects of evil. Thirdly, drinking was prohibited during the time of Salah. Finally, it was completely prohibited. The concept does not end with merely a formal command. It gives appropriate reasons for prohibition. People must understand that prohibition is for their own good and abide by the law whole heartedly and happily. From this, we learn that change occurs in stages by giving appropriate reasons for specific injunctions. Educating people will help in implementing change in an efficient and successful manner.

Micro and Macro Levels of Change



Introduction

Islamic concept of change can be understood at four levels, i.e., individual, family, society and state. Islam believes in bringing change step by step. The durable change is from micro to macro level. Change can be effective if it begins from within. Any superficial change

might appear glamorous but is transitory. The change which occurs gradually will sustain itself in the long run.

Levels

The following are the levels of change:

1. Individual

Allah says in the Qur'an, "He has succeeded who purifies it (i.e., the self), and he has failed who instils it (with corruption)" (Qur'an 91:9-10). The real progress of self and the nourishment of the soul lie in reforming oneself. One who purifies himself and saves himself from corruption would be successful. To bring social reform, the individual has to change and then other changes would be possible. The change, small or big, begins invariably with the individual.

The Qur'an advises people to refrain from evils like lying, backbiting, spying, undue suspicion, fraud, extravagance, arrogance, hoarding, mischief, corruption, hypocrisy and gambling. On the other hand, the Qur'an exhorts the individual to be dutiful to parents, helpful to needy, kind to neighbours, just with relatives, kind to orphans, and cooperative. One should keep promises, be honest, truthful, generous and forgiving. Basically, Islam's focus is on change in oneself. One should shun bad habits and imbibe good habits and cultivate noble character.

Allah says in the Qur'an, "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones..." (Qur'an 66:6). Allah advises believers to protect themselves from hellfire and also protect their family members.

"And (by) the soul and He who proportioned it. And inspired it (with discernment of) its wickedness and its righteousness, He has succeeded who purifies it. And he has failed who instils it (with corruption)" (Qur'an 91:7-10).

2. Family

After attending to one self, one should focus on family, including spouse and children. Allah gives importance to family as a unit because it is the core of a thriving society. If family unit is weak, then society is vulnerable to the exploitation of evil elements. If family is strong, society would be united.

Allah says in the Qur'an, "O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them..." (Qur'an 64:14). The verse states that the wife and children might act as enemies as man will tend to do many wrong things just to keep his wife and children happy. Thus, man should try to improve his family members in every aspect so that he does not commit any wrong act because of them.

Allah says in the Qur'an, "And those who say, "Our Lord, grant us from among our wives and offsprings comfort to our eyes and make us a leader (i.e., example) for the righteous" (Qur'an 25:74). This is a supplication which Allah teaches us. From the supplication we learn that we will be able to do justice when our wives and children become the comfort of our eyes. This can only happen when we work to reform the family.

3. Society

The next objective of the Qur'an was to change the society. Prophet Muhammed's mission would bring in a positive social reform, so that society would become better. All Prophets struggled to change their society. Allah says, "(This is) a Book which We have revealed to you, (O Muhammad (pbuh)), that you might bring mankind out of darkness into the light by permission of their Lord – to the path of the Exalted in Might, the Praiseworthy." (Qur'an 14:1). This is a significant purpose for which the Qur'an was revealed, that is to bring people from darkness (of wrong beliefs and actions) into the light (of faith and

righteous deeds). The mission of Prophets was to bring people to light through dawah and communication, explaining and reminding, educating and counselling.

In pre-Islamic Arabia, skill of reading was generally the prerogative of the royal family or of rulers and affluent families. Others were discouraged or even prevented from learning to read and write. In some instances, they were punished for trying to acquire such skills. The situation changed completely after Prophet Muhammed.

Prophet Muhammed made efforts to make people literate. The world never looked back from there on. Today, in the 21st century, learning to read and write is a necessary skill emphasized through out the world, irrespective of class, age or gender. The gift of universal male and female literacy, across races and classes, is one of the most profound ways in which Prophet Muhammed changed the world.

4. State

Islam addressed the aspect of political change. A political system is required that will bring justice, implement Allah's law, and make it dominant over other ways of life. Allah says, "Establish the religion and not be divided therein" (Qur'an 42:13). "The religion of truth (is) to be manifest over all religion" (Qur'an 48:28).

The mission of messengers culminated in comprehensive change in collective system. Allah says "It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion" (Qur'an 9:33 and 48:28). This is the final and ultimate change which the Prophets looked forward to and this change was anticipated with an objective to attain peace and justice.

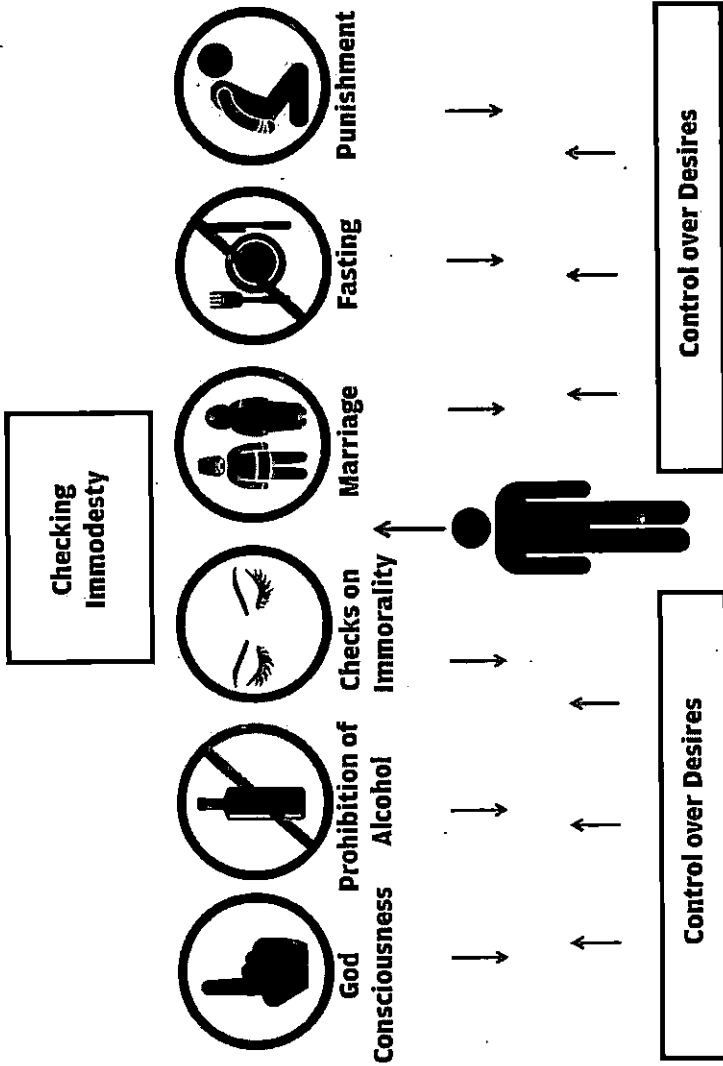
Conclusion

Change on all these four levels is important. At the individual level, one needs to reform himself by becoming

God conscious and cultivating good character. At the family level, one needs to educate wife and children, by teaching them good manners and preparing them to strive in the way of Allah. At the society level, one needs to strive to reform people around him. A healthy society is based on justice where injustice is eliminated. At the level of state, one should strive to replace man-made laws by divine laws.

Prophet Muhammad (pbuh) brought change at all four levels. He did not focus at any particular level but initiated reform in all the four aspects simultaneously. If one wants to bring in a positive change in the world then one needs to follow the Prophet. Paying attention to all four levels will ensure comprehensive change which Islam promises.

Grass Root Struggle



Introduction

One finds many problems existing in the world. To solve them, Islam gives a methodology. Among various approaches existing in the world, the approach adopted by Islam is unique. Islam offers a methodology which could address the problem at its grassroots. Islam focuses on understanding the causes of problems and then takes suitable measures to overcome them.

One may try to understand the comprehensive approach, with an example. Fornication is a serious crime and a major sin. It robs the sinner of the quality of faith and exposes him to punishment and humiliation unless he repents. Fornication has sadly become a common disease today. There are countless cases of youth falling into this trap because they claim to be in love. Once they start on the path of evil, they can't stop. In order to combat the evil of fornication, Allah says in the Qur'an, "And do not come near unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way" (Qur'an 17:32). The verse states that one should avoid all possible situations that might lead to illegitimate relations. In order to address the problem at its grass roots, Islam guides people to abstain from undesirable actions and advises restraint.

Towards better Society

The following aspects deserve attention to save the society from evil:

1. God Consciousness.

Islam instills God Consciousness by reminding us that we are accountable to Allah for our actions. The world will end one day. All human beings from the first man to the last will be brought back to life on the Day of Judgement. Subsequently, they would be questioned for their deeds. Allah will weigh good deeds against the bad and pronounce His judgement. Even the smallest of one's actions will be

taken into account on the Day of Judgement. Only sense of accountability to Allah will prevent one from committing crimes; even if opportunity exists.

Sense of accountability to Allah will make people realize that they may get away with their evil act in this world. But Allah will bring them to book and punish them on the Day of Judgment. Thus, only God consciousness can reform a person to the fullest extent and prevent him from indulging in illegitimate intimacy.

2. Prohibition of Alcohol

Allah says in the Qur'an, "O you who have believed, indeed, intoxicants, gambling, (sacrificing on) stone alters (to other than Allah), and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful" (Qur'an 5:90). Prophet Muhammed said, "Do not drink wine, for it is the key to all evils" (Ibn Majah). "Drinking is the mother of all evils" (Nasai). When a person is under the influence of wine, he loses his sense and commits crime easily as he is not fully conscious as to what he is doing. Thus, Islam strongly discourages people from drinking.

3. Checks on Immorality

Allah says, "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression" (Qur'an 16:90). "Tell the believing men to lower their gaze and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do" (Qur'an 24:30).

These verses emphasize that Islam urges people to stay away from immoral acts. Islam also cultivates an environment in which a person does not commit immoral acts. Islam encourages people to view women with respect, it prescribes modest dress for women, so that she does not reveal her body. It prohibits people from viewing anything

improper. It discourages free intermingling of sexes and it prohibits a woman to be alone with a man, who is not her close relative. Thus, forbidding immorality in all forms will help in curbing improper tendencies.

4. Marriage

Prophet Muhammad (pbuh) said, "O young people, whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts)..."(Bukhari). Without doubt, being married protects one from unlawful ways. A spouse provides company and comfort day and night. Thus, marriage, to a large extent, protects people from illegitimate actions.

5. Fasting

Prophet Muhammad (pbuh) said, "Young men, those of you who can support a wife should marry, for it keeps you from looking at other women and preserves you from immorality but those who cannot, should devote themselves to fasting, for it is a means of suppressing sexual desire" (Bukhari and Muslim). Thus, we learn that to control sexual urge one should fast to avoid sin.

6. Punishment

Even after offering all protection from adultery; if one does not abstain from sin and dares to commit the evil act of adultery, then Islam offers a strict punishment. Allah says in the Qur'an, "The (unmarried) woman or (unmarried) man found guilty of illegitimate sexual intercourse, lash each one of them with 100 lashes, and do not be taken by pity for them in the religion (i.e., law) of Allah, if you should believe in Allah and the Last Day. And let a group of believers witness their punishment"

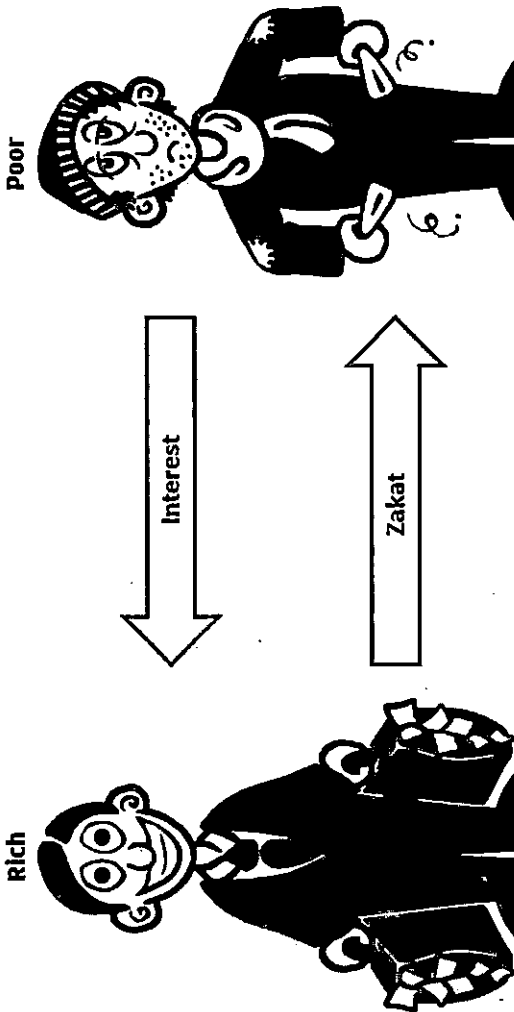
(Qur'an24:2). The verse lays down the punishment of 100 lashes on man or woman found guilty of adultery.

For the punishment in the hereafter, Allah says in the Qur'an, "And (believers are) those who do not invoke with Allah another diety or kill the soul which Allah has forbidden (to be killed), except by right, and do not commit unlawful sexual intercourse. And whoever should do that, will meet a penalty. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated" (Qur'an 25:69-69). From the verses, it is learnt that sinners will face a severe penalty in the hereafter. Awareness of punishment will create fear in the minds of people, so that they would abstain from sin.

Conclusion

Today the world gives superficial solutions to many problems, thus they do not get the desired result. The Islamic approach lays emphasis on curbing the problem, at the grassroots. This should be one's attitude if one wants to really overcome a problem and get result. If one wants to abolish corruption, rape, injustice, oppression and poverty, one should understand the causes and then take comprehensive measures to eliminate them so that desired result could be achieved.

Charity, Interest and Economy



Introduction

Economics is the study of the production, exchange and consumption of goods and services and the transfer of wealth in these activities. Economics studies how people

interact within markets to buy and sell. Economics is an important aspect of human interaction. It reveals why people and governments behave in particular ways. Islam is religion of justice; thus, it proposes an economic system which would be beneficial for all. Islam prohibits interest as through interest, money goes from the poor to the rich. On the other hand, Islam promotes charity to make money flow from the rich to the poor. The explanation follows:

1. Charity

Islam encourages people to give charity Allah says in the Qur'an, "If you loan Allah a goodly loan, He will multiply it for you and forgive you. And Allah is Most Appreciative and Forbearing" (Qur'an 64:17). "The example of those who spend their wealth in the way of Allah is like a seed (of grain) which grows seven spikes; in each spike are a hundred grains. And Allah multiplies (His reward) for whom He wills. And Allah is all-Encompassing and Knowing" (Qur'an 2:261). "O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers; they indeed are the wrong doers" (Qur'an 2:254).

The modern economic system suffers from severe uneven distribution of wealth which causes a host of social and economic problems. Islamic economic system solves this problem by promoting charity. Charity means that the rich spend from their wealth on the poor. Money flows from haves to the have nots. The government is expected to encourage charity, as it will address the problem of uneven distribution of wealth.

With money flowing from the rich to the poor; the process will reduce the gap between rich and poor and also bring other benefits. Availability of wealth to all sections will lead to economic growth, reduce unemployment and overcome poverty.

2. Interest

Islam prohibits interest. Allah strongly condemns it. Allah says in the Qur'an, "O you who have believed, do not consume interest, doubled and multiplied, but fear Allah that you may be successful. And fear the fire, which has been prepared for the disbelievers" (Qur'an 3:130-131). "And whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in Zakah, desiring the countenance of Allah - those are the multipliers" (Qur'an 30:39). Prophet Muhammad (pbuh) has also strictly prohibited interest.

Islam prohibits interest in any form direct or indirect. Interest promotes injustice and causes imbalance in economic system. Due to the system of interest, money flows from the poor to the rich.

In the interest-based system, the rich deposit huge amounts of money in banks. The money is borrowed by businessmen to start business. On such borrowings, they are required to pay interest. The person who has taken money on loan spends his time, energy and resources to develop his business. He needs to pay back the principal along with the interest to the bank. Often, he pays bulk of his earnings to the bank as interest.

On the other hand, the bank does not take any risk and is still guaranteed a decent amount. If the borrower earns profit then he would be able to pay back the interest, but he if incurs loss then he would not be able to pay back the money. The bank will of course, never show any mercy on such borrowers. It will insist that it gets back the principal as well as interest. This is how money goes from the poor to the rich. It is a system favourable to the rich and exploits the have nots in a ruthless manner.

The phenomenon of money flowing from the poor to the rich is not only restricted to individuals but it is also relevant for states. Poor countries take loan from rich ones and international financial institutions. They are not able to

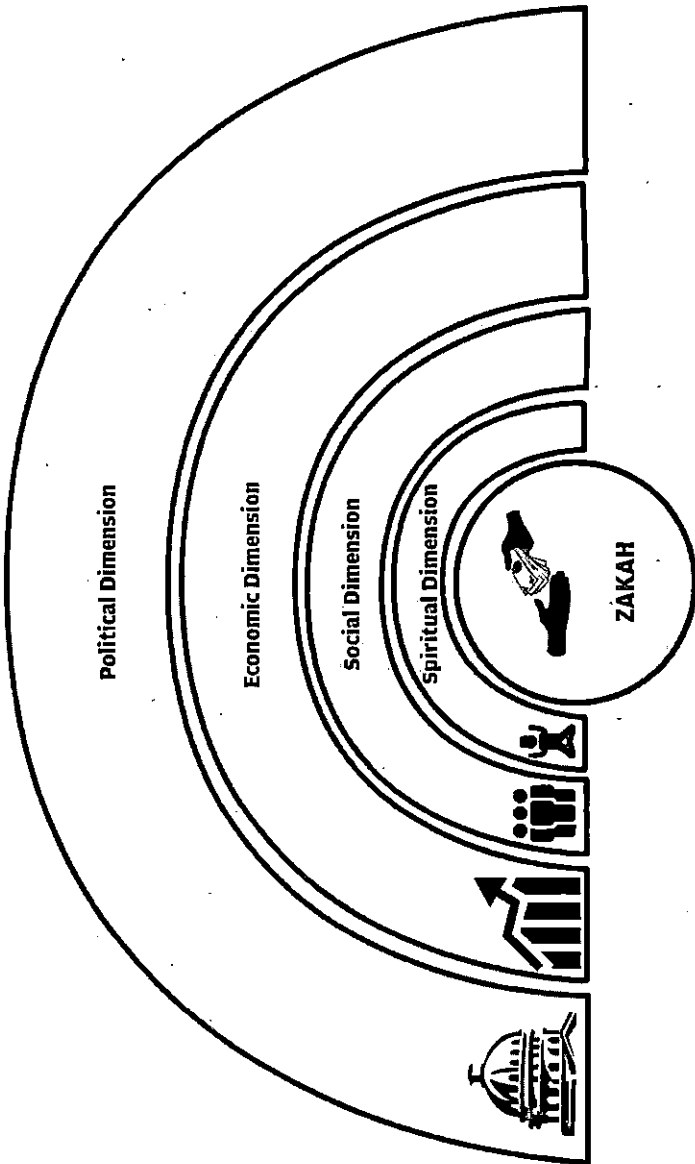
pay back the money as the rate of interest is high. It is no secret that nations of the world, are drowning in debts to the extent that the amount of payable debts in a number of countries, exceeds their total income.

When interest become common in society, it creates other problems as well. Wealth is concentrated in a small minority; such concentration leads to instability in the economic system. The wealthy indulge in over consumption that can be life-destroying; artificially increasing the cost of living. The rich suck the blood of the poor and compel them to lead miserable lives.

Conclusion

Islam is the religion which ensures well being of the entire mankind. Islam encourages charity as it offers multiple benefits to society. On the other hand, it forbids interest; as it leads to short term and long-term injury to society. If interest is prevalent, selfishness and greed dominate the social scene and deprive humanity of dignity and freedom, as well as peace and justice. Interest is like termite, it destroys the economy steadily from within. In spite of apparent glamour, it will be hollow inside. Acts of charity transfer money from the rich to the poor while interest robs the poor to make the rich, even richer. Islam provides guidance on economic matters, to ensure justice in society.

Multidimensional Benefits of Zakah



Introduction

The institution of Zakat provides crucial support to Islamic economic system. The Qur'an emphasizes Zakah as primary duty. The institution ensures equitable distribution of wealth and is beneficial for society. Both the sources and disbursement categories of Zakat are specified in Islamic guidance. The Qur'an identifies eight categories of beneficiaries.

The following are the various dimensions of Zakah:

1. Spiritual Dimension

Zakat is an act of worship. The Creator is commading us to give a small share from our wealth. Allah says in the Qur'an, "And whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in Zakat, desiring the countenance of Allah, those are the multipliers" (Qur'an 30:39).

Zakat is an act which purifies wealth. It also purifies the self and takes a person closer to Allah. Allah says in the Qur'an, "Take, (O, Muhammad (pbuh)), from their wealth a charity by which you purify them and cause them increase and invoke (Allah's blessings) upon them ..." (Qur'an 9:103).

Zakat is an act of worship. If one does not perform worship it would be an act of disobedience. Allah says in the Qur'an, "... And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment. The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, (it will be said), "This is what you hoarded for yourselves, so taste what you used to hoard." (Qur'an 9:35).

2. Social Dimension

Allah says in the Qur'an, "And from their properties was (given) the right of the (needy) petitioner and the

deprived” (Qur’an 51:19). In this verse Allah advises people to help the needy and the deprived.

Allah says in the Qur’an, “Zakah expenditures are only for the poor and for the needy and for those employed to collect (zakah) and for bringing hearts together (for Islam) and for freeing captives (or slaves) and for those in debt and for the cause of Allah and for the (stranded) traveller - an obligation (imposed) by Allah. And Allah is Knowing and Wise” (Qur’an 9:60). In this verse, Allah lists various categories of people to whom Zakah can be given. They are the ones who face some kind of problem. Zakat is to be spent on the poor, the needy, to free captives, to liberate people from debt and help a traveller in need. Thus, Zakat serves important social function.

3. Economic Dimension

Allah says in the Qur’an, “And what Allah restored to His Messenger from the people of the towns, it is for Allah and for the Messenger and for (his) near relatives and orphans and the (stranded) traveller, so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you, take it; and what he has forbidden you, refrain from it. And fear Allah; indeed, Allah is severe in penalty” (Qur’an 59:7). We learn the economic impact Zakat, which is to ensue that wealth percolates to the poor from the rich and does not remain confined in wealthy section; merely circulating among the rich.

Zakat would remove poverty by ensuring smooth flow of wealth. It would reduce the gap between rich and poor and empower the poor. They would get purchasing power. Flow of money from rich to poor, would create harmony and eliminate jealousy. This would contribute to growth of economy.

4. Political Dimension

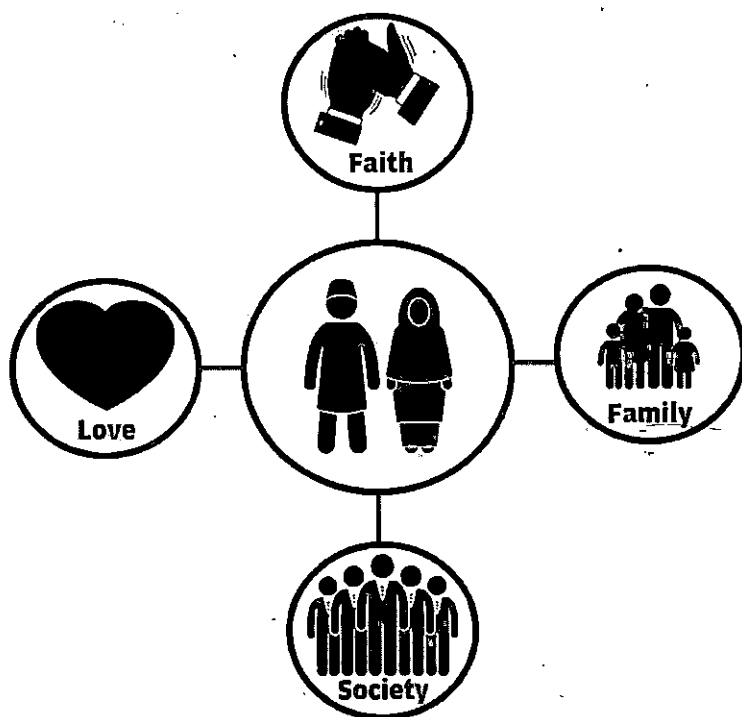
Allah says in the Qur'an, "(And believers are) those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of (all) matters" (Qur'an 22:41). From the verse, we can learn that believers when given authority in the land, are required to do four things, to establish prayer, to give zakah, enjoin good and forbid evil.

Islamic society would ensure that eligible people give Zakat. Islamic guidance requires a collective system of Zakat to be created. People may deposit their Zakat, which in turn would be distributed among the needy in a systematic manner. Thus, Zakat is linked with righteous political system; the role of rulers is to establish the system of Zakat.

Conclusion

Zakah is not merely an act of giving money to the needy. It is a noble act which takes a person closer to Allah. It makes one socially responsible. One should positively contribute to the economy to help people meet their needs. Properly organised, Zakat would benefit society spiritually. Attention to Zakat will lead to better social, economic and political system.

Marriage; the Islamic View



Introduction

The institution of marriage was established by Allah since the beginning of creation. Prophet Adam was married to Eve. From this moment, Allah prescribed the formation of marital unions in order to protect faith, family and society, through love and companionship among the married. Allah says in the Qur'an, "And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers" (Qur'an 7:19).

The following are the various benefits of the institution of marriage:

1. Faith

Allah says in the Qur'an, "Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment" (Qur'an 9:72). Marriage serves the purpose of bringing together husband and wife as believers. They will walk the path of Islam together in submission to the Creator. Marriage protects one's faith in Allah and religion.

Anas ibn Malik reported that Allah's Messenger said, "When a man marries he has fulfilled half of his 'deen'; so, let him fear Allah regarding the remaining half" (At-Tirmidhi). In the hadith, marriage is related to one's religion. It serves to protect faith. Abu Huraira reported that Prophet said, "A woman is married for four reasons, her property, her status, her beauty, and her religion; so choose to marry the religious woman (otherwise) you will be unsuccessful" (Muslim). This hadith gives the basic criteria to be employed for selecting the spouse and guides the person to give priority to a religious woman. This shows the link of faith to marriage.

Fatimah bint Qais reported, the Messenger of Allah said to me, "When you get proposals for marriage, then consult me". So, she consulted him when she received proposals from Muawiyah ibn Abu Sufyan, Abu Al-Jahm and Usama ibn Zaid. The Messenger of Allah said, "Muawiyah is a poor man without any wealth (and cannot provide for you). Abu Al-Jahm frequently beats women; rather, you should choose Usama". She gestured with her hand saying that she did not want to marry Usama, but the Messenger of Allah told her, "Obedience to Allah and His Messenger is better for you" (Ahmad). So, Fatimah married

Usama and she was so happy that she was envied by others. This shows us the importance of getting married to a righteous person as requirement of one's faith.

2. Family

Allah says in the Qur'an, "And live with them in kindness. For if you dislike them, perhaps you dislike a thing and Allah makes there in much good" (Qur'an 4:19). "And (believers are) those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous" (Qur'an 25:74). Marriage brings two families together, encouraging cooperation between them. It protects the rights of women and children. Pious offsprings will make one happy in this life and the Hereafter.

Ayesha reported that the Messenger of Allah said, "The best of you are the best to their families, and I am the best to my family" (At-Tirmidhi). Abu Huraira reported that the Messenger of Allah said, "The most complete of the believers in faith are those with the best character, and the best of you are the best in behavior to their women" (At-Tirmidhi). Thus, the purpose of marriage is to be good to the spouse and family members, which ultimately makes the family strong.

3. Society

Allah says in the Qur'an, "... And for you (lawful in marriage are) chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking (secret) lovers..." (Qur'an 5:5). "And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all

Encompassing and Knowing” (Qur’an 24:32). Marriage leads to social bonds through stable family relationships.

Burda reported that the Messenger of Allah said, “A man will have a double reward who owns a servant girl and he mentors her, teaches her beautiful manners, and educates her in the best way, then he emancipates her and marries her” (Bukhari). A society would benefit from the presence of good mothers, which play a significant role to strengthen the family and help in making society better.

4. Love and Marriage

Allah says in the Qur’an, “And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought” (Qur’an 30:21). “Exalted is He who created all pairs, from what the earth grows and from themselves and from that which they do not know” (Qur’an 36:36). “O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another ...” (Qur’an 49:13). Marriage serves the purpose of fostering love and companionship between husband and wife, promoting their happiness, and bestowing on them tranquillity linked to their complementary nature. It is an institution, where husband and wife may fulfill their desires in legitimate manner.

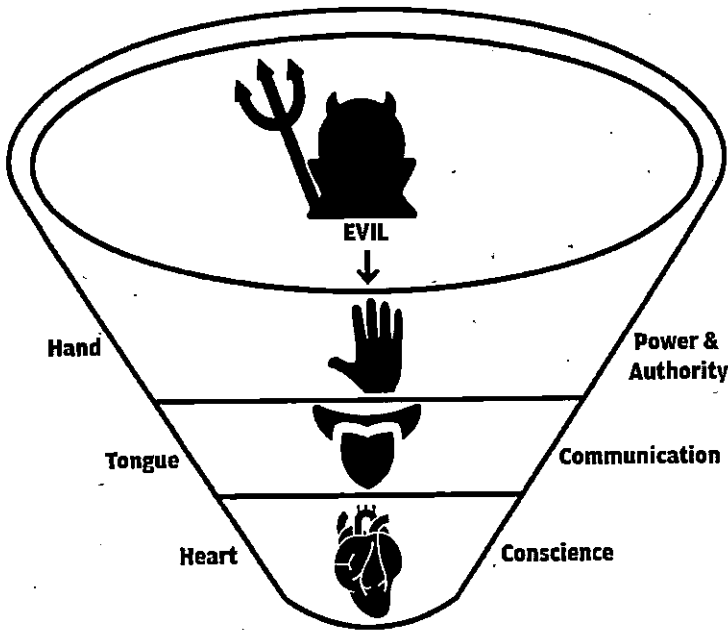
Anas ibn Malik reported that, “Abdur Rahman ibn Awf married a woman and he gave her the weight of a date stone, in gold, as dowry. The Prophet noticed the signs of happiness on his face, so he asked him about it and Abdur Rahman said, “Indeed, I have married a woman and I have given her the weight of a date stone in gold” (Bukhari). Ayesha reported, the Messenger of Allah said, “Verily, women are counterparts of men” (Ahmad). From these narrations, we learn that marriage makes a person happy.

Love among partners in marriage would eventually benefit both.

Conclusion

In Islam, marriage is not merely a contract between two persons. It is indeed a virtuous act. Marriage is encouraged by Allah and it is the tradition (Sunnah) of Prophet Muhammad (pbuh). A command from Allah and a practice adopted by Prophet is based on wisdom. Thus, marriage protects faith. It benefits society, strengthens the family and provides contentment to the individual.

Social Intervention by Forbidding Evil



Introduction

Man is forgetful and often makes mistakes. His own self (nafs) tempts him to do evil and then Satan misleads him to commit sin. Because of a diseased heart and soul, a person may indulge in evil acts such as disbelief in Allah, bloodshed, adultery, drinking, oppression, illegitimate consumption and disobedience to parents.

When one witnesses evil, one should strive to change it with good. Prophet Muhammad (pbuh) said, "Whoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then (let him change it) with his tongue; and if he is not able to do so, then with his heart

and that is the weakest stage of faith” (Muslim). The hadith clearly specifies three levels in an attempt to forbid evil. In order to change the evil with good, Islam encourages a person to use his capabilities.

Levels

Following are the various levels of Forbidding Evil:

1. Hand (Power and Authority)

The Prophet advised us that if we see an evil, we must change it with our hands. Here ‘change it’ means to remove evil and replace it with something good. It is a collective obligation on Muslims, to stop evil and replace it with good. If they do not strive to stop evil actions, even though they have capacity to do so, then they are failing to meet this obligation and will be held accountable.

Everyone may not be able to stop evil with one’s hand. One may not have the power and authority to do so. Different people will have power and authority at various levels, such as; father as head of the family, principal of an educational institute, CEO of a company, policeman of an area, leader of a society or head of a state. So, they should exercise their power and authority, in their sphere of influence to change evil with good.

Using one’s hand (power and authority) to remove evil should be the first approach. It is the most effective one and has durable effect. Such action should be purely for the sake of Allah and not in retaliation or with the intention to ridicule someone.

2. Tongue (Communication)

When the person is not able to overcome the evil with his hand (power and authority), then he should use his tongue. This means his ability to communicate through speech or writing to create awareness among people, so that they can abstain from evil. A person might be a thinker, a

good speaker or writer; all of them should use their capabilities to stop evil and promote virtue.

Various methods could be adopted to overcome evil, through one's tongue. People can form groups or organisations, to persuade the rulers to combat evil. One should create awareness about evils in society and their harmful effects.

3. Heart (Conscience)

When a person is not able to change the evil with his hand (power and authority), or even with the tongue (communication), then he should resort to the last option. He should have a feeling that evil around him is wrong. It means that one ought to hate evil in one's heart. If one had the ability or power of hand or tongue, one would stop it. If one regards evil as wrong, then conscience is alive; otherwise it would be considered dead.

For instance, a person should strongly feel that interest-based economy is harmful to society. A person should be outraged at sale and consumption of alcohol. He should cultivate proper attitude even when he lacks power and capacity.

The hadith has linked faith with eradicating evil. If one has the desire to eradicate evil, it signifies a degree of faith. If one does not care about eradication of evil, his faith is weak or dead. Combating evil with one's heart is considered as the lowest degree of faith. One should try not to be at the lower level. One should strive to strengthen faith to overcome evil at least with tongue.

Conclusion

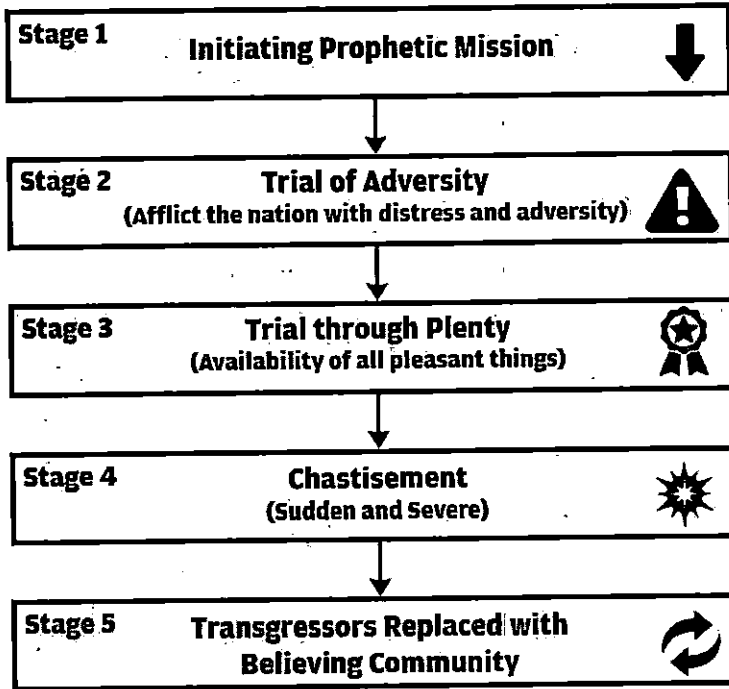
There are three types of people in the world. There are those who have power and authority. The second category includes learned people with knowledge and understanding of issues. Then there are those who do not have power, nor capability. The hadith gives appropriate advice to all three

categories of people. It tells people to use their capabilities and resources, to change the evil with good.

One should take necessary steps to replace evil with good. Forbidding evil is a comprehensive concept that includes possible measures to curb evil. Forbidding evil, is through speech, use of power and communication.

The basic task given to the Muslims is to promote good and forbid the evil. Allah says in the Qur'an, "You are the best group produced (as an example) for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient" (Qur'an 3:110). Thus, it is a responsibility on every believer to combat evil in society.

Divine Chastisement



Introduction

When communities of Prophets rejected Divine message, they were eventually punished. Transgressors among them did not heed the call of the Prophets. Messengers warned them and also conveyed glad tidings. Allah has declared that He does not destroy a nation or community without genuine reason. Allah gives enough opportunity to a group to improve itself and initiate reform.

When they have violated norms and crossed limits and boundaries then Allah's law will destroy them.

Allah says in the Qur'an, "And We have already sent (messengers) to nations before you, (O Muhammad (pbuh)); then We seized them with poverty and hardship that perhaps they might humble themselves (to Us). Then why, when Our punishment came to them, did they not humble themselves? But their hearts became hardened, and Satan made attractive to them that which they were doing. So, when they forgot that by which they had been reminded, We opened to them the doors of every (good) thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were (then) in despair. So, the people that committed wrong were eliminated. And praise to Allah, Lord of the worlds" (Qur'an 6:42-45). These verses, give a picture about stages which occur, before a community is destroyed.

Stages

The following are the various stages before chastisement:

1. Initiating Prophetic Mission

Allah sends to the erring community His Prophet. He would enjoin them to do good and would forbid evil. Allah says, "And We have already sent (messengers) to nations before you, (O Muhammad (pbuh)) ..." (Qur'an 6:42).

The Prophet invites people to worship Allah alone and advises them to abstain from worshipping false deities. Whenever a Prophet came to people, they were divided into two groups. The first group comprised of those who accepted the message and the second comprised of people who rejected it and persisted in their deviation.

Allah says in the Qur'an, "And We certainly sent into every nation a messenger, (saying), "Worship Allah and avoid taghut (false objects of worship)." And among them

were those whom Allah guided, and among them were those upon whom error was (deservedly) decreed. So, proceed (i.e., travel) through the earth and observe how was the end of the deniers" (Qur'an 16:36).

2. Trial of Adversity

When people do not believe in the message of Prophets and do not follow them, then Allah afflicts them with adversity. (Qur'an 6:42-43).

After the nation rejects their Prophet, Allah makes it pass through difficult circumstances and suffering. They are given a chance to reform themselves. Hard circumstances and suffering shake a person's conscience and remind him of his Lord and encourage his heart to bow down before Allah.

If the intensity of suffering also does not reform the community, it means that their hearts have become so hard that no advice or admonition would benefit them. The magic spell of Satan has become so effective, that their evil acts also appear to be good and alluring to them. They consider their transgressions as worthy achievements.

3. Trial through Plenty

After the phase of adversity, Allah grants them comforts. This is the next stage of trial. Allah says in the Qur'an, "So when they forgot that by which they had been reminded, We opened to them the doors of every (good) thing until, when they rejoiced in that which they were given ..." (Qur'an 6:44).

Community of transgressors does not learn any lessons from the intensity of adverse circumstances. They interpret it as an accidental happening then Allah opens for them another phase of trial. He provides them with every opportunity to enjoy life. A feeling of gratitude towards their Lord should develop in their hearts, but instead of

being grateful to their Lord, they are adamant in conceit, arrogance and pride.

These are the trials through which nations of Prophets passed; so, they were given a chance to grasp the truth of Prophet's message. Many nations had to pass through similar circumstances so that they might reform themselves. If they still fail to realise the truth, then disappointment and despair would be their fate.

4. Chastisement

When the nation is submerged and is persistent in its transgression, divine wrath would suddenly seize them. Allah says in the Qur'an, "... We seized them suddenly, and they were (then) in despair. So, the people that committed wrong were eliminated. And praise to Allah, Lord of the worlds" (Qur'an 6:44-45). To destroy transgressors is in accordance with justice. Such chastisement serves the larger cause of humanity. It signifies defeat of disbelief and evil.

Allah says, "Say, "Have you considered, if the punishment of Allah should come to you unexpectedly or manifestly, will any be destroyed but the wrongdoing people?" (Qur'an 6:47). Divine punishment would visit those nations who deny truth and reject the Prophets, after truth has been conveyed to them. The punishment is meant to distinguish between truth and falsehood. Accordingly, the punishment visited on nations of Thamud and Aad, struck the evil doers only, and the people of faith were saved.

There were many nations and communities which were destroyed in the past. The destruction of Pharaoh is an instance. Allah says, "And We saved Musa and those with him, all together. Then We drowned the others" (Qur'an 26:65-66). Destruction of the people of Nuh is mentioned, "So We saved him and those with him in the laden ship. Then We drowned thereafter the remaining ones" (26:119-

120). About Prophet Lut, Allah says, "So We saved him and his family, all, except an old woman among those who remained behind. Then We destroyed the others." (Qur'an 26:170-172).

5. Transgressors Replaced with Believing Community

After Allah destroys a nation, they are replaced with another community who would be better in conduct. Allah says in the Qur'an, "If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent" (Qur'an 9:39).

Allah's justice encompasses every one. It is the grace of Allah that He gives a particular nation, an opportunity to dwell in some part of the Earth. If they misuse this opportunity because of arrogance and foolishness, Allah would eliminate them and raise another group and bestow on them the opportunity to utilize Earth's resources.

Exception

Divine wrath would visit transgressors and would not spare them, but there are certain exceptions to the law. The inhabitants of the town of Nineveh were idolaters who lived in ignorance. Prophet Yunus was sent to teach them the worship of one Allah alone. The people argued that they and their forefathers had been worshipping multiple gods and no harm came to them, then how could the practice be wrong.

Allah says, "Then has there been a (single) city that believed so its faith benefited it except the people of Yunus? When they believed, We removed from them the punishment of disgrace in worldly life and gave them enjoyment (i.e., provision) for a time" (Qur'an 10:98). When Prophet Yunus left the city, skies began to change colour and looked as if they were on fire. The people were filled with fear by this sight. They recalled the destruction

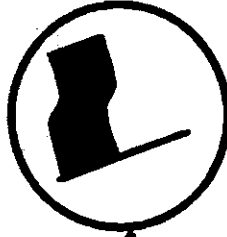
of the people of Aad and Thamud. Slowly faith penetrated their hearts. They all gathered on the mountain and started to beseech Allah for His mercy and forgiveness. The mountains echoed with their cries. It was a momentous hour, filled with sincere repentance. Allah removed His wrath and showered His blessings upon them once again. When the threatening storm was lifted, they prayed for the return of Yunus so that he could guide them.

In the known history this is a unique example. The community of Prophet Yunus embraced the divine faith on appearance of signs of divine punishment. Thereafter, it was spared by Allah.

Conclusion

Allah is the Creator and the Nourisher of the universe. Prior to divine chastisement, a nation may pass through the above-mentioned stages. The Almighty decides fates of nations based on the situation. When a nation faces adversity or is blessed with bounties, either situation constitutes a trial. They should consider it as such. The only way to avoid Allah's chastisement is to follow his book and adopt the path of the Prophets.

Islamic Order



Islamic State

1. Intrapersonal Principles (Towards Oneself)

- God alone should be worshipped (Qur'an 17:23)
- Avoid extravagance (Qur'an 17:26-27)
- Do not be a miser or a spendthrift (Qur'an 17:29)
- Prohibition of unlawful intimacy (Qur'an 17:32)
- Right weights and measurement (Qur'an 17:35)
- Do not follow things about which we have no knowledge (Qur'an 17:36)
- Do not walk arrogantly (Qur'an 17:37)

2. Interpersonal Principles (Towards Others)

- Parents should be treated with kindness (Qur'an 17:23)
- Dues of relatives, poor and travellers (Qur'an 17:26)
- Gentle response, if help is not possible (Qur'an 17:28)
- Fearing of poverty, one should not resort to infanticide (Qur'an 17:31)
- Do not kill people unjustly (Qur'an 17:33)
- Do not unjustifiably access the property of an orphan (Qur'an 17:34)
- Fulfill every commitment (Qur'an 17:34)

(Qur'an 17:23-37)

Introduction

Before reforming society, one should reform himself. The state can be run effectively only when people have reformed their personality by following certain principles. Allah says in the Qur'an, "... Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron" (Qur'an 13:11).

The principles of Islamic order were presented a year before the Islamic State was established in Madina. Principles are laid down with respect to intrapersonal matters as well interpersonal aspects. These are fundamental principles of morality. The principles are similar to manifesto of a movement. It has been explicitly stated that Islam guides individuals as well as society. Prophet Muhammad (pbuh) intended to build human life according to revealed guidance.

Allah says in the Qur'an, "And your Lord has decreed that you not worship any one except Him, and to parents, offer good treatment. Whether one or both of them reach old age (while) with you, say not to them (so much as), "uff", and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up (when I was) small". Your Lord is most knowing of what is within yourselves. If you should be righteous (in intention) – then indeed He is ever, to the often returning (to Him), Forgiving. And give the relative his right, and (also) to the poor and the traveller, and do not spend wastefully. Indeed, the wasteful are brothers of the devil, and ever has Satan been to his Lord ungrateful. And if you (must) turn away from them (i.e., the needy) awaiting mercy from your Lord which you expect, then speak to them a gentle word. And do not make your hand (as) chained to your neck or extend it completely and (thereby) become blamed and insolvent. Indeed, your Lord extends

provision for whom He wills and restricts (it). Indeed, He is ever, concerning His servants, Acquainted and Seeing. And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin. And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way. And do not kill the soul (i.e. person) which Allah has forbidden, except by right. And whoever is killed unjustly – We have given his heir authority but let him not exceed limits in (the matter of) taking life. Indeed, he has been supported (by the law). And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill (every) commitment. Indeed, the commitment is ever (that about which one will be) questioned. And give full measure when you measure, and weigh with an even (i.e., honest) balance. That is the best (way) and best in result. And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart – about all those (one) will be questioned. And do not walk upon the earth exultantly. Indeed, you will never tear the earth (apart), and you will never reach the mountains in height” (Qur’an 17: 23-37).

Principles

The following are various principles of Inter and Intra Personal Reform:

1. Intrapersonal Principles

i. God alone should be worshipped (Qur’an 17:23)

The first principle is regarding God. It prohibits worship of anyone except Allah. It also implies that one should unconditionally obey Allah and submit to Allah alone. One should accept His commandments as worthy of obedience. His authority is supreme. This is not merely a statement of religious creed about individual practice. It is the foundation of moral, cultural, and political order

practically established in Madina by the Prophet. Its first and foremost principle was that Allah alone is the Master, Sovereign and Law-giver.

ii. Avoid extravagance (Qur'an 17:26-27)

Guidance is given about spending of wealth. Unnecessary expenditure is to be avoided, which makes a person careless about dues of others. Those, with wealth in abundance should not spend it in unlawful acts and in fulfilling desired recklessly. Wealth is a trust from Allah. An individual needs to be responsible to spend it in lawful ways. Paying dues of others is his responsibility. A person should refrain from spending his wealth senselessly and irresponsibly.

iii. Do not be a miser or a spendthrift (Qur'an 17:29)

Guidance about spending is clarified. One should neither be miserly nor a spendthrift in spending wealth. He should be balanced in this regard. Those who spend recklessly may become bankrupt and helpless. Balance in expenditure makes a man dignified.

iv. Prohibition of unlawful intimacy (Qur'an 17:32)

One needs to be modest. The principle is related to the individual as well as society. It warns each individual to guard against adultery or fornication and against any action that leads to immodesty. The society should plan to prevent adultery and eradicate its roots. State should employ all those legal and educational means to develop an environment which eradicates indecency.

v. Right weights and measurement (Qur'an 17:35)

Guidance is given about business dealings. Measures and weights should be correct as also they should be used honestly. Unfair practices in weighing or measuring are used by those who do not believe in accountability on the

Day of Judgement. It is the duty of an Islamic government to supervise transactions in markets and to ensure exact measures and weights. It is the duty of government to eradicate dishonesty in all commercial dealings and economic transactions.

vi. Do not follow things about which you have no knowledge (Qur'an 17:36)

Guidance is given about knowledge. One should not follow mere guesses or whims; rather one should seek reliable knowledge. This instruction covers all aspects, moral, legal, political, administrative and applies to science, arts and education. It has thus saved the society from numerous evils. The Islamic moral code forbids undue suspicion about any individual or group without proper investigation. In law, it has been made a permanent principle that no action should be taken against anyone without proper investigation. It is unlawful to arrest, beat or imprison anyone on mere suspicion. In regard to foreign relations, the definite policy has been laid down that no action should be taken without reliable information; nor should rumors be set afloat. Above all, the instruction teaches believers to accept only that percept which is based on knowledge.

vii. Do not walk arrogantly (Qur'an 17:37)

Proper attitude is taught. One should not be arrogant. We are not powerful enough to rend the earth by striking it with our foot, nor can we reach the height of mountains by stretching our necks. Man should realise the might and greatness of Allah, and should walk humbly on the earth. Later this principle became relevant to those who were appointed as rulers, governors and commanders in the Islamic State that they should not walk arrogantly on earth because of their power, authority and influence.

2. Interpersonal Principles

i. Parents should be treated with kindness

(Qur'an 17:23)

One should be kind to parents. Parents work tirelessly to bring up children. Children should treat them respectfully and kindly and should serve them. They should spend on them when necessary. They should not be disobedient or cause them pain. In old age, parents need more attention; as they may become irritable. It has been empathically stated that nothing should be said which would hurt them. They should be spoken to with respect and tenderness.

ii. Dues of relatives, poor persons and travellers

(Qur'an 17:26)

Guidance is given about the needy. It refers to provision of financial assistance to the relatives, as well as needy persons and travellers, according to their needs and circumstances. Such financial assistance is not limited to Zakat but can be beyond it.

iii. Gentle response, if help is not possible

(Qur'an 17:28)

One should be polite to the needy. If one is not in a condition to offer help, one should speak kindly and be sympathetic. One should seek Allah's favour to enable one to help others.

iv. Fearing of poverty, one should not resort to infanticide (Qur'an 17:31)

Due respect to human life is important; this is particularly applicable to children. Killing one's own children is a great sin. In pre-Islamic Arabia, children were buried alive for fear of poverty. Modern civilisation has

made unlawful sex a common thing, with the result that illegitimate children are conceived. To hide this, the criminal minded do not hesitate to kill children. This verse cuts at the very root of the aggressive movement of birth control, which has become fashionable in the present age.

v. Do not kill people unjustly (Qur'an 17:33)

Human life is protected by law. One may not unjustly take other souls; nor one's own soul. Thus, suicide is regarded as heinous a sin as murder. Some foolish people object to the prohibition of suicide saying that they themselves are the masters of their souls. Therefore, there is nothing wrong in killing one's own self or in destroying one's own property. They forget that every soul belongs to Allah, and none has any right to destroy it, or even to abuse it.

vi. Do not unjustifiably access the property of an orphan (Qur'an 17:34)

Orphans deserve protection. One should not try to grab by unethical means, the property of an orphan. As guardian one should not misuse it, but rather should be very just and cautious in transactions. When the orphan reaches the age of adolescence and is able to display sound judgement, then the property should be handed over to him.

vii. Fulfill every commitment (Qur'an 17:34)

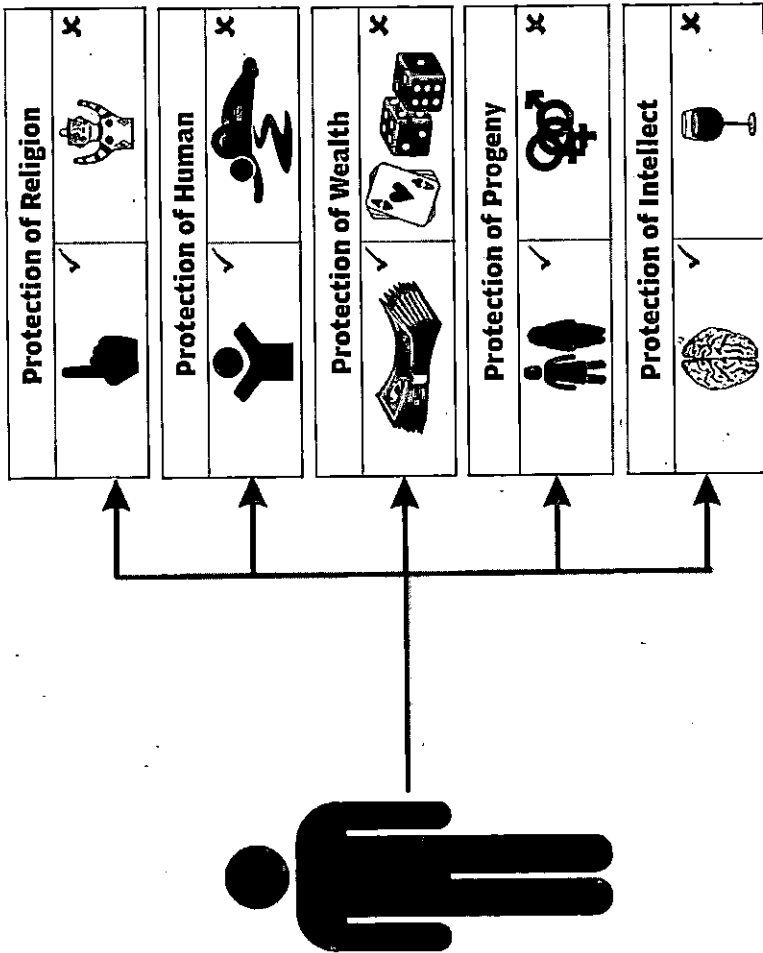
Responsible behaviour is an important trait. Fulfilment of pledges is not merely a moral instruction; it is the guiding principle of the conduct of all internal and external affairs of individual and society.

Conclusion

The principles, which are organized into two parts, teach noble qualities which every individual should inculcate to reform himself and become a better human

being. These principles were revealed just before the establishment of the Islamic State in Madina. They are revealed for society and are to be adopted by state. These principles form the basis of healthy society and responsible state.

Aims and Means of Divine Law



Introduction

The purpose of laws prescribed in Islam is comprehensive. They enable humans to achieve happiness in this world and the hereafter, by adopting the good and avoiding the bad. When Islam permits or prohibits actions, it is only for the good of mankind. If they abide by Islam, they would be successful.

Islam does not want to make life difficult for people. For peace and prosperity, Islam focuses on five fold protection; religion, life, wealth, progeny and intellect. Islam prohibits idol worship, unjust killing, gambling, fornication and drinking. The five aspects are explained below:

1. Protection of Religion (Deen)

Allah says in the Qur'an, "And those they invoke other than Allah create nothing, and they (themselves) are created. They are, (in fact), dead, not alive, and they do not perceive when they will be resurrected" (Qur'an 16:20-21). "And Allah has said, "Do not take for yourselves two deities. He is but one God, so fear only Me" (Qur'an 16:51). "Inclining (only) to Allah, not associating (anything) with Him. And he who associates with Allah - it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place" (Qur'an 22:31).

Islam protects religion by prohibiting idol worship. Idol worship is ingratitude to Allah. Man receives all bounties from Allah but worships false gods who have no power or authority. This deviation leads to superstition and sins. Polytheism is against nature. In polytheism, a person falls down to the lowest level of conduct. Thus, Islam strictly prohibits polytheism.

2. Protection of Human Life (Nafs)

Allah says, "... whoever kills a soul unless for a soul or for corruption (done) in the land - it is as if he had killed mankind entirely ..." (Qur'an 5:32). "And do not kill the soul which Allah has forbidden, except by right ..." (Qur'an 17:33).

Islam protects human life by prohibiting unjustified killing. Life is given by Allah and He alone has the right to take it back. No one has any authority to take the life of any

person unlawfully. When people are killed unjustly, then there is unrest which leads to multitude of economic and social problems. Murder or mercy killing, both are prohibited.

3. Protection of Wealth (Maal)

Allah says in the Qur'an, "O you who have believed, indeed, intoxicants, gambling, (sacrificing on) stone alters (to other than Allah), and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So, will you not desist?" (Qur'an 5:90-91)

Islam protects wealth by prohibiting gambling. Gambling destroys families and disrupts the economy. It makes the rich families poor and causes humiliation. Ultimately, gambling transforms good circumstances to bad.

4. Protection of Progeny (Nasl)

Allah says in the Qur'an, "And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way" (Qur'an 17:32). "... and do not commit unlawful sexual intercourse ..." (Qur'an 25:68).

Islam protects progeny by prohibiting unlawful sexual relations. Islam prohibits adultery and fornication as immodesty disrupts the entire family system. Children born out of wedlock would not get parental care. Their lineage would be open to question and they might lose share of inheritance. Islam encourages people to marry in the proper way and prohibits all unlawful sexual acts.

5. Protection of Intellect (Aql) - Drinking is Prohibited

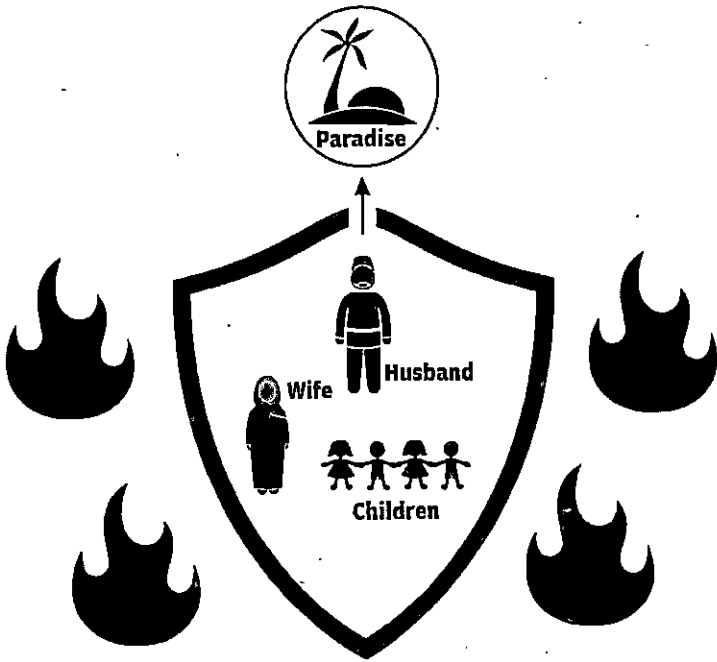
Allah says in the Qur'an, "O you who have believed, indeed, intoxicants, gambling, (sacrificing on) stone alters (to other than Allah), and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful." (Qur'an 5:90-91)

By prohibiting intoxication, Islam protects intellect. Drinking causes a person to lose the sense of right and wrong. Drinker loses ability to reason and understand things. Sound personality is founded on intellect, rational thought and good judgement. Anything that harms these faculties is forbidden. Loss of reason leads to wrong acts. An intoxicated person would violate traffic rules, fight with one's family, one's wife, commit forbidden acts. Drinking is mother of evils and is strictly prohibited.

Conclusion

Objectives of law are protection of religion, life, wealth, progeny and intellect. To ensure rights of human beings, Islam forbids idol worship, unjust killing, gambling, unlawful sexual relations and intoxicants. When people abstain from prohibited acts, world would be a more peaceful place. Righteous conduct would contribute to reduction in crime. Thus, everyone should strive to follow divine injunctions; keeping in mind the glorious objectives of divine law.

Functions of Family



Introduction

The foremost and fundamental institution of human society is the family unit. The fundamental pillar of any successful society is erected with union of husband and wife. Marriage produces ties of kinship. The family ensures continuity of human race; thus sustaining human civilization. Family enables one to discharge social obligations with sincerity and enthusiasm. Without marriage, social system will not function effectively.

Islam has assigned certain responsibilities to husband and wife. With division of the spheres of activities of husband and wife, Islam has imposed an additional

responsibility on man. He is head of the family to protect them and fulfill their needs. Allah says in the Qur'an, "... And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them (in responsibility and authority). And Allah is Exalted in Might and Wise" (Qur'an 2:228).

To run an institution in an organized manner, it should have an administrator or head who can supervise its working and keep it well organized. Such arrangement is necessary to develop mutual love and cooperation amongst family members. Every one should recognise and protect mutual rights and cultivate healthy environment. The responsibility of maintenance can be given only to one and not to many. Several people cannot collectively act as heads of an institution. Such misadventure would result in chaos and disorganisation and the institution cannot be run successfully even for a few days. Husband and wife are two important individuals in the family and obviously the leadership of the family cannot be given to both of them. Thus, Islam has bestowed this responsibility on man.

1. Protection

Allah says in the Qur'an, "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are (appointed) angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded" (Qur'an 66:6). The husband as the head of the family has a great responsibility on his shoulders. He must educate his wife and children to save them from Hell. He should ensure that they learn the religion correctly and implement it, so that they can enter Paradise.

Allah says in the Qur'an, "And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous". (Qur'an 25:74). The verse is a supplication asking Allah to

make one's wife and children good so that one can live peacefully and happily. A believer may not be careless about wife and children. He should be concerned about proper upbringing; so that the family leads a life of faith and righteousness. Good conduct of wives and children leads to comfort and satisfaction.

Ibn Umar reported, the Prophet said, "All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects. Man is guardian of his family. Woman is a guardian and is responsible for her husband's house and his offsprings; and so, all of you are responsible for your subjects" (Bukhari). In another instance, Prophet said, "Each of you is a shepherd, and all of you are responsible for your flock" (Bukhari and Muslim).

Man is like shepherd for family, protecting them, providing for them, and striving to be their role model. He should guide them in his capacity as head of the household. Mother is like shepherd for her children, guarding them and ensuring wholesome, loving environment for them. She is primarily responsible for proper education. However, one of the parents has to assume leadership role. In any organisation single authority exists.

2. Provision

Allah says in the Qur'an, "Men are in charge of women by (right of) what Allah has given one over the other and what they spend (for maintenance) from their wealth. So righteous women are devoutly obedient, guarding in (the husband's) absence what Allah would have them guard..." (Qur'an 4:34). The verse uses the word 'qawwam', which means a person who manages the affairs of others.

Men are held responsible for handling family matters. In particular, man is responsible for the woman under his care. A husband is expected to take care of his wife,

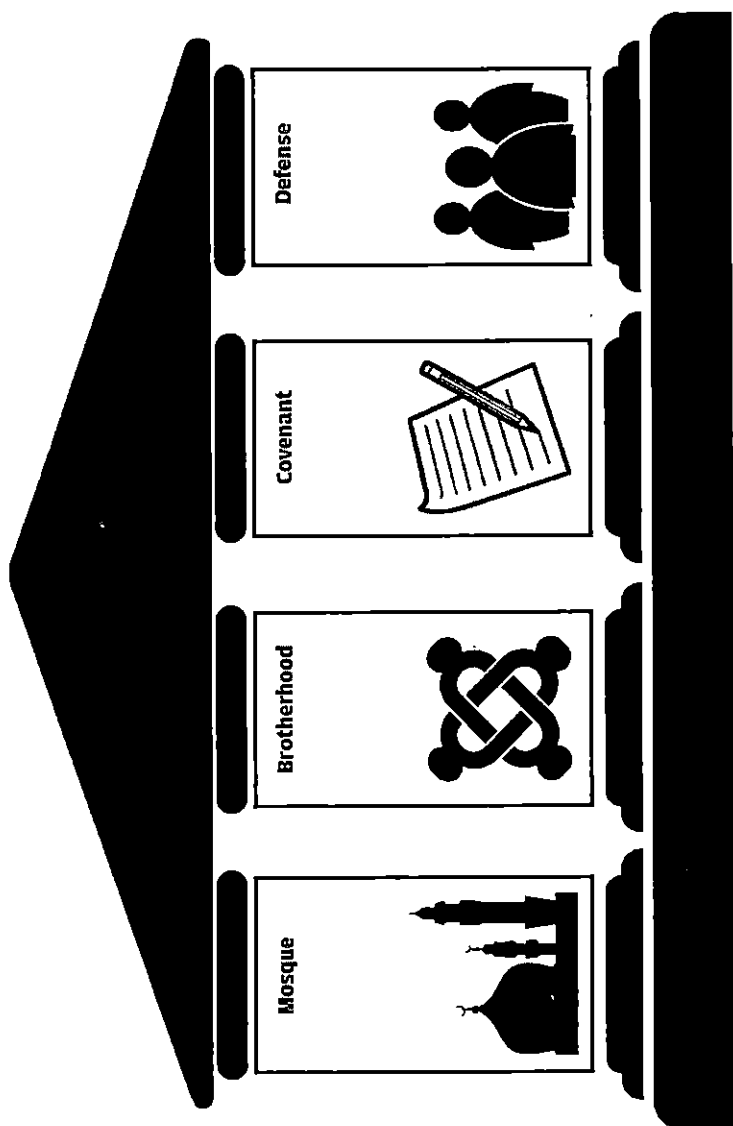
protecting her, defending her honour and fulfilling her needs regarding her religion as well as other provisions. Man would use his good sense, plan carefully for family and exercise restraint. He cannot be hasty or immature in taking decisions. He cannot disregard his wife's opinion or belittle her personality. He would treat her as worthy companion and trusted partner.

The verse not only specifies authority of man but also entrusts him with responsibility. Allah says, "Men are in charge of women". Allah explains the reason why this authority is given to him, for which he would be responsible. Qur'an says, "they spend (for maintenance) from their wealth". Allah assigns responsibility that man is the provider for wife and children.

Conclusion

Husband is given the position of leader in family. He is entrusted with authority as well as responsibility. Islam devotes much attention to proper regulation of family; to establish it on healthy and strong foundations. Husband is appointed as leader of the family unit and given the task to protect his family and to provide for them. A caring husband would make his family happy in this world. He would educate his family to save it from hell, in the hereafter.

Pillars of Islamic Order



Introduction

Establishing an Islamic order is the practical manifestation of Islam. After migrating to Madina, Prophet strived to create a society based on guidance from Allah. The thirteen years of struggle in Mecca set the foundation of faith. In Madina it was time to move ahead and establish actual Islamic order. Establishing a state, is not a trivial task; the goal can't to be achieved in a few days. It requires planned process and focussed struggle. Prophet took up four crucial areas and erected the pillars of Islamic State.

1. Mosque

The first step which Prophet took on reaching Madina was the construction of Mosque. There was a piece of land available where Prophet was staying. It was selected for the construction of the first Mosque. The land belonged to two orphans, they were paid for their land and the construction began.

Prophet himself worked at the site as any other labourer and fetched stones. The mosque was built in a simple style. Mud bricks were used for walls and dry date leaves for thatched roofs and date trunks as pillars. There was a raised platform for the people who taught the Qur'an. The Mosque served as a place of worship, community centre, court and Dawah centre.

For believers, the Qur'an declares that when they have authority in the land, they establish Salah. Allah says, "(And they are) those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of (all) matters" (Qur'an 22:41). Islamic State will not be possible if the pillar of Salah is not established.

2. Brotherhood

Prophet established institutionalized brotherhood between migrants (Muhajireen) and natives (Ansar) in

Madina. This was the first step to organise Muslim community. The Prophet announced to his companions, the brotherhood of Muhajireen and Ansar and made them partners.

A gathering of ninety men, half of whom were Muhajireen and the others were Ansar assembled in the house of Anas ibn Malik where the Prophet gave the spirit of brotherhood his official blessing. The Prophet told the Ansar, "These Muhajireen are like your brothers". Then, he called out one among Ansar and one Muhajir by their names and declared, "Both of you are brothers from now on". In this way a brotherhood was established among the companions. The companions considered each other even closer than blood brothers. Ansar often made the Muhajireen their partners by giving them fifty percent of their assets. Orchards, crop, utensils, houses, in short, everything was divided among them so that homeless Muhajireen could live in comfort. Some of them started business and bought shops and others adopted various professions. In this way, these migrants settled in their new home. This was the loftiest example of brotherhood.

Allah says in the Qur'an, "And hold firmly to the rope of Allah all together and do not become divided. And remember the favour of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favour, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus, does Allah make clear to you His verses that you may be guided" (Qur'an 3:103). The verse states that the Muslims should not be divided. This would ultimately help them fight the enemies of Islam.

Allah says in the Qur'an, "And (He) brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise" (8:63). In this verse Allah states that it was a favour

of Allah to bring the hearts of Muhajereen and Ansar together.

Allah says in the Qur'an, "And (also for) those who were settled in Madinah and (adopted) the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give (them) preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be successful" (Qur'an 59:9). The verse underlines the love and brotherhood which the companions had among themselves.

Allah says in the Qur'an, "And those who believed after (the initial emigration) and emigrated and fought with you - they are of you. But those of (blood) relationship are more entitled (to inheritance) in the decree of Allah. Indeed, Allah is Knowing of all things" (Qur'an 8:75). The companions cared so much for their other brethren that Allah revealed a verse stating that their blood relatives are more entitled to the inheritance of their property.

3. Covenant

In order to ensure that the pillars of the new Islamic State were well established on strong basis of administrative, political and ideological unity, the Prophet entered into a covenant with people of Madina. All efforts were exerted to provide peace, security, and prosperity to all and bring about rapport and harmony in the region.

In and around Madina there were several tribes of Jews. The Prophet decided to ratify a treaty with them with clauses that provide full freedom of faith.

The treaty was part of larger context relating to inter community relations. Important provisions of Madina covenant are the following:

- The Jews of Bani 'Awf are one community with the believers. The Jews will profess their religion and the Muslims theirs.
- The Jews shall be responsible for their expenditure, and Muslims for theirs.
- If attacked by a third party, each shall come to the assistance of the other.
- Each party shall hold counsel with the other. Mutual relation shall be founded on righteousness; sin is totally excluded.
- Neither shall commit any act to harm the other.
- The wronged party shall be aided.
- The Jews shall contribute to the cost of war so long as they are fighting alongside the believers.
- Madinah shall remain sacred and inviolable for all who join this treaty.
- Should any disagreement arise between the signatories to this treaty, then Allah's Messenger shall settle the dispute.
- The signatories to this treaty shall boycott Quraish commercially; they shall also abstain from extending any support to them.
- Each shall contribute to defence of Madinah, in case of an attack.
- This treaty shall not hinder either party from seeking legitimate revenge.

Madina and its suburbs, after the ratification of this treaty, turned into a coalition state, with Madina proper as capital and Prophet as the head. Authority was mainly in the hands of Muslims, and consequently it was a real capital of Islam. To expand the zone of peace and security, the Prophet started to enter into similar treaties with other tribes living around Madina.

4. Defence

Once the state was formed, Muslims faced aggression from Mecca. Thus, it was essential to build a strong defense to face all threats. Soon after migration, Muslims did not have much resources to fight, but Prophet planned defense efforts and fought battles with the available resources; when the need arose.

Prophet organised survey patrols delegated to explore the geopolitical features of the surroundings of Madina. He built alliances with tribes nearby. The Prophet impressed upon Meccan polytheists, Jews of Madina as well as Bedouins in vicinity, that Muslims were not weak. They could not be attacked without receiving fitting response. He wanted to emphasize his defense preparation to discourage the Quraish from misadventures. Such misadventure would put in danger their economic life, trade routes and means of living. They ought to stop persecuting helpless Muslims detained in Mecca.

Many companions were not trained soldiers, but they had zeal. Prophet focused on their physical and spiritual training. Prophet guided them by instructing them to practice swimming, arrow shooting and horse riding.

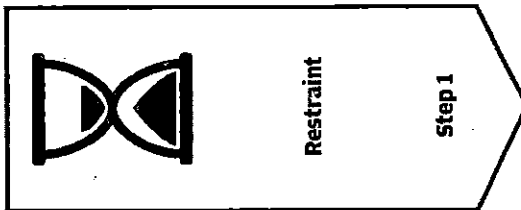
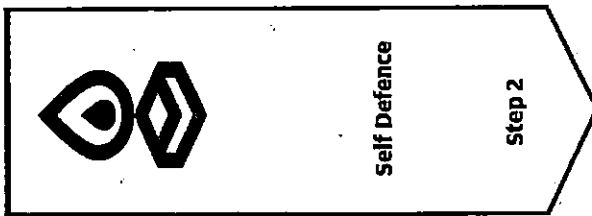
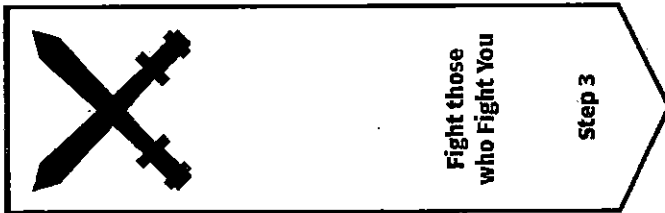
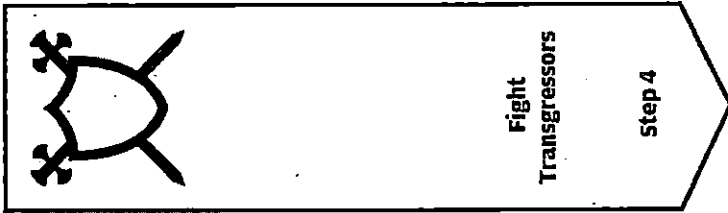
With respect to spiritual upbringing, the Prophet motivated the companions. He said, "Paradise is under the shade of swords" (Bukhari and Muslim). "One day in the path of Allah is better than fasting the entire month and praying in that month" (Muslim). "Standing in the ranks of battle, is better than worshipping Allah for sixty years" (Al-Hakim).

The first battle was Battle of Badar fought with the Quraish of Mecca. This battle took place in the second year of Hijra. More than 300 companions took part in the battle. The Muslim army comprised of people both from Muhajireen and Ansar.

Conclusion

Strong faith is the foundation of change and revolution. It was developed in the period of struggle in Mecca. Entering Madina it was time to move forward and implement Islamic way of life practically. Prophet took four basic steps to lay the foundation of Islamic order. One was construction of Mosque to impart spiritual strength. Establishment of brotherhood created love and cooperation among Muslims. Entering into covenant with existing citizens of Madina was aimed at attaining peace in the land. Then effort was initiated to ensure self-defence and protection. This is how Prophet began the process of establishing an Islamic State through proper planning and meticulous implementation.

Struggle; Directions and Stages



Introduction

The ultimate requirement of divine message is to abolish the lordship of man over man and bring him under the rule of One God. To exert one's utmost to achieve the

purpose is called Jihad (Struggle). Prayer, fasting, almsgiving and pilgrimage, make believers eligible for Jihad (Struggle). In a difficult situation, it is not appropriate to react without due deliberation. One should wait to acquire necessary information and then move forward with mature response. The life of Prophet and the guidance from the Qur'an would help one understand the steps to be followed.

1. Restraint

In the early days of Islam at Mecca, the new Muslims were often subjected to abuse and persecution. Sumayyah bint Khayyat, a slave of Abu Jahal (a prominent Meccan leader), was killed when she refused to give up her faith. She is the first martyr of Islam. Bilal, another Muslim slave, suffered torture at the hands of Umayyah ibn Khalaf. Even the Prophet was subjected to abuse. Entrails of camel were thrown on him by Abu Lahab, while he was praying near Kaaba. Abu Lahab's wife Umm Jamil would regularly dump filth outside his door.

In such circumstances, the first step is to display restraint. When lacking in power and strength to retaliate, it is wise to be patient and keep on conveying the message. Prophet continued Dawah for thirteen years in Mecca but only a few people accepted Islam.

2. Self Defence

Allah says in the Qur'an, "Permission (to fight) has been given to those who are being fought, because they were wronged. And indeed, Allah is powerful to give them victory" (Qur'an 22:39). After the period of patience came to an end, it was time for defense.

This verse of the Qur'an was revealed in the month of Zil-Hajj, in the first year after Hijrah. The verse states two reasons for taking up arms. One is that idolaters of Mecca had initiated war against the Muslims. Whenever infidels

got an opportunity they assaulted people of faith. Believers were not allowed to live peacefully even in Madina, and a series of assaults were launched on them. Secondly the people of faith are a persecuted community. Muslims were compelled to leave their homes in Mecca. If in these circumstances Muslims took to sword to defend themselves, they were absolutely justified.

The verse assures them victory. The assurance was given to persecuted Muslims whose fighting strength at that time was meagre. On the other hand, the fighting strength of the Quraish was much greater. Besides, they had many mushrik clans of Arabia at their back and were joined later on by Jews as well. In such circumstances, the warning to disbelievers was significant. They were not fighting against a small number of Muslims but against Allah.

3. Fight those who Fight You

Allah says in the Qur'an, "Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors" (Qur'an 2:190). It is a step where Muslims are permitted to fight when aggressors initiate fight with them. The believers are asked to fight those who put obstacles in the cause of God and act with hostility towards them. Earlier, when they were weak and scattered, Muslims were asked merely to preach and be patient in the face of repression. However, when a small city state was established in Madina, they were commanded for the first time to use their swords against those who had resorted to armed hostility against movement for reform. It was after this injunction that the Battle of Badar took place; to be followed by several other battles.

Believers are told that material interest is not the motivation for their fight. They are not to take up arms against those who were not opposing the faith. They should not resort to unscrupulous methods or indiscriminate killing. Excesses mentioned in the verse are prohibited acts such as killing women and children, or the old and the

injured, mutilation of dead bodies or uncalled-for devastation through destruction of crops and livestock, and other acts of brutality. In hadith, all such acts have been prohibited. The real intent of the verse is to stress that force may be used only when unavoidable, and only to the extent absolutely necessary.

4. Fight Transgressors

Allah says in the Qur'an, "... And fight against disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous (who fear Him)" (Qur'an 9:36). Once Muslims were strong they were commanded to fight the disbelievers, because disbelievers were collectively fighting them. If disbelievers do not desist from fighting, Muslims should fight them and present a united front against them, just as they put up a united front against Muslims.

Conclusion

Corrupt rule is the root of all evils in the world. Governments have access to power and resources; they frame laws; they control administration, they possess the instruments of coercion like police and army. Evils exist and flourish in society because those in power either spread them or condone them. Obviously, the power required for effective reform lies with governments. Thus, believers should struggle in the way of Allah to establish justice on earth.

Global Impact of Religion



Introduction

Islam came to this world to create a global impact. Truth should prevail all over the world. Islam is righteous way of life meant for every individual. The first thirteen years of prophethood in Mecca set the foundation of global impact and once Muslims moved to Madina, the religion grew rapidly. After Prophet, when Abubakar and Umar took up the leadership, Islam spread rapidly and reached almost every corner of the world. One many identify the factors which contributed to the rapid spread of Islam. There were basically three such factors:

1. Ideology

Vibrant ideology is most definitely required to take any movement forward. An ideology needs to be clear, simple and powerful, which would convince people, and which would be easy to communicate, follow and implement. An ideology would provide solution to problems people face.

Islam presented such an ideology. It promoted truth, justice, equality, honesty, benevolence, kindness, tolerance, modesty, social responsibility, chastity and generosity. Islam taught co-operation, etiquette, kindness towards parents, relatives, orphans, neighbours and the needy. Many accepted Islam, attracted by noble teachings of Islam.

2. Central Leadership

The central leadership can create necessary conditions to propagate the ideology. With clarity, it would be possible to achieve unity of command and direction. Central leadership would succeed with focused vision and effective implementation and coordination.

Islam requires Muslim community to function through consultation (shura) which would help in getting best suggestions from the most knowledgeable. Consultation would lead to decisions through debate and ensure compliance. Central leadership may utilize central resources through funds of the state. Funds may be spent with priority based on the need and requirement. Islamic state would ensure circulation of money in all sections of society. The state would utilize its resources according to Islamic vision.

3. Human Resources Creation

Grooming of human resources is crucial to take a social mission forward and spread its message. Prophet educated people who understood religion. Among his

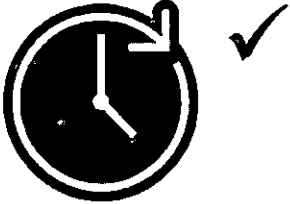



companions were capable scribes, preachers, diplomats, jurists and administrators. All these categories of people contributed in their respective field and helped Islam spread all over the world.

Prophet in the process also encouraged great leadership qualities; so that companions could take his place after his demise. The world witnessed great leaders like Abu Bakar, Umar, Uthman and Ali, who immensely contributed to the spread of Islam. Prophet focused on the youth as human capital. A few of Prophet's young companions may be mentioned, they would contribute to a strong human capital for Islam. Out of the effort of Prophet, many youth came into the fold of Islam, to name a few, Ali (10), Abdullah ibn Umar (13), Uqba ibn Amir (14), Jabir ibn Abdullah (15), Zayd ibn Harisa (15), Abdullah ibn Masood (16), Habbab ibn Aret (16), Zubayr ibn Awwam (16), Talha ibn Ubaydullah (17), Abdurrahman ibn Awf (17), Arkam ibn Abil-Arkam (17), Saad ibn Abi Wakkas (17), Asma bint Abu Bakar (17), Muadhibn Jabal (18), Musab ibn Umair (18), Abu Musa al-Ashari(19), Jafer ibn Abu Talib (22), Osman ibn Huwayris, Osman ibn Affan, Abu Ubayda, Abu Hurayra and Umar. They acted as big assets for the mission of Islam.

Conclusion

Mission begins with a comprehensive concept, which is put into practice. Islam is universal in its teachings and impact. It was meant to spread rapidly and so it did. Many traditions and religions have emerged in the world but they did not last long. Islam, on the other hand, continues to create global impact. Ideology given by Allah would always inspire believers. It is their responsibility to work under central leadership. The leadership should educate people to take the mission forward by contributing in various fields.

Comprehensive Success in Both Worlds

Situation 1: Seeking Reward in Hereafter	
Reward in the Hereafter	Reward in the World
	
Situation 2: Seeking Reward in this World only	
Reward in the Hereafter	Reward in the World
	

Introduction

Allah says in the Qur'an, "Whoever desires the harvest of the Hereafter, We increase for him in his harvest. And whoever desires the harvest of this world, We give him thereof, but there is not for him in the Hereafter any share" (Qur'an 42:20). There are two characters described here. The first category is of those who strive hard in this world, seeking reward in the hereafter. The second category consists of those who strive hard in this world, seeking for a return in this world itself. Allah speaks about both.

Seeker of either world is like a farmer. He labors persistently beginning with preparation of soil and keeps on working till his crop is ready for harvesting. He puts in all effort so that he may reap a rich crop. Because of difference of intention, objective, attitude and conduct; a vast difference exists between the farmer who sows for the hereafter and the farmer who sows for this world only. Allah has pointed out consequences of the labour of each, although the place of activity of both of them is the same; this very earth.

1. Seeking Reward in the Hereafter

The wise farmer sows for the hereafter. It is not that he will be deprived in this world. Worldly resources in some measure, would surely be given to him. Provisions are created by Allah for every person, good or bad. But Allah has not, in the quoted verse, explicitly mentioned the harvest of this world but has assured that his harvest in hereafter will be increased. The wise farmer is seeker of hereafter and is concerned about his position there. There are several ways in which this harvest can be increased.

For example, the wise farmer will perform noble acts with sincere intention. He will be blessed with the grace of Allah. He will, therefore be given greater zeal and opportunities to do good. He will adopt pure means for achieving noble aims, so he will be blessed with pure means only. Each good deed, however small and seemingly insignificant, will be magnified in the Hereafter. Allah will increase its worth as He pleases.

2. Seeking Reward in this World only

Crippled by narrow vision, another farmer is sowing for this world only. He is not at all concerned about the hereafter. Allah has plainly warned him about evil consequences. However hard he may struggle and strive, he might not get what he planned for. His share would be what

Allah has ordained for him. Secondly, whatever he gets is in this world only and there is no share for him in the good harvest of the hereafter. He will not be able to taste the pleasures of paradise.

One may make the world one's goal; still the desired harvest may elude him. As he worked for this world only, there is no portion for him in the hereafter. He does not get any benefits in the next world, for he has not made the hereafter his goal.

Conclusion

Man has been created in this world to be tested; on qualifying the test, he should achieve success in hereafter. If man forgets his status and mission and gets engaged with worldly affairs only, ignoring hereafter, he would be big loser. Allah provides sustenance to His creatures without exception, even to animals and plants. All human beings would therefore, get worldly provisions.

Allah provides also for those who disobey him and ignore his religion. The worth of this world is insignificant. It was narrated that Sahl ibn Sa'd said, "We were with the Messenger of Allah in Dhul-Hulaifah, We saw a dead sheep lifting its leg (because of bloating). He said, 'Don't you think this is worthless to its owner? By the One in Whose hand is my soul, this world is more worthless to Allah than this (dead sheep) is to its owner. If this world was worth the wing of a mosquito to Allah, the disbeliever would not have a drop to drink from it'" (Ibn Majah). Thus, a wise person is one, who strives with his time, talent and resources, to prepare for the hereafter. Of course, Allah would provide for him in this world as well and make his journey easy. Such a noble person will be able to achieve the real target of everlasting success.

Three Aspects of Power



Introduction

Allah says in the Qur'an, "And We did certainly send Musa with Our signs and a clear authority. To Firon, Haman and Qarun; but they said, "(He is) a magician and a liar" (Qur'an 40: 23-24). "And (We destroyed) Qarun and Firon and Haman. And Musa had already come to them with clear evidences, and they were arrogant in the land, but they were not outrunners (of Our punishment)." (Qur'an 29:39). The above verses talk about three aspects of power with reference to the experience of Prophet Musa. The individuals representing these aspects are Firon, Haman and Qarun. They are among whom the prophet was sent.

1. Firon (Political Power)

Firon possessed Political Power at the time of Prophet Musa. Firon is the common title of the monarchs of ancient Egypt from the First Dynasty (3150 BCE) until the annexation of Egypt by the Roman Empire in 30 BCE. One of the self assumed roles of Firon was as an intermediary between the gods and common people. The pharaoh thus deputised for the gods; in addition, his role was both of civil and religious administrator. He owned the land of Egypt, enacted laws, collected taxes, and fought invaders as the commander-in-chief of the army.

Powerful rulers like Firon still exist today across the globe, though appearances might be different. Tyrant rulers still rule in unjust manner, kill innocent people and spread corruption on earth. They pretend to be the ultimate authority as they do not recognize the authority of God. They always strive to protect their position, oppress weaker sections and deprive them of their rights.

2. Haman (Administrative Power)

Haman was an important person at the time of Prophet Musa. Haman was the grand vizier and high priest of Pharaoh, and important member of his court. The name Haman appears six times in the Qur'an in, 28:6, 28:8, 28:38, 29:39; 40:24 and 40:36. Allah sent Musa to invite Pharaoh, Haman, and their people to monotheism, and to demand protection of Israelites, from torture. Referring to Musa as a sorcerer and liar, the Pharaoh rejected the call to worship One God. He refused to set the children of Israel free. Firon commissioned Haman to build a tall tower using burnt bricks, so that the Firon could climb far up and see himself the God of Musa. Haman rejected the message conveyed by Musa.

Character of Haman still exists today, though appearances might be different. Media Houses and Think Tanks act like Haman; claiming wisdom and intelligence.

Today people have become so busy with trivialities that they don't have time to know the truth. They believe what they see and hear from 'Think Tanks' and 'Media Houses'. They mislead common people and compel them to ignore the message of truth.

3. Qarun (Money Power)

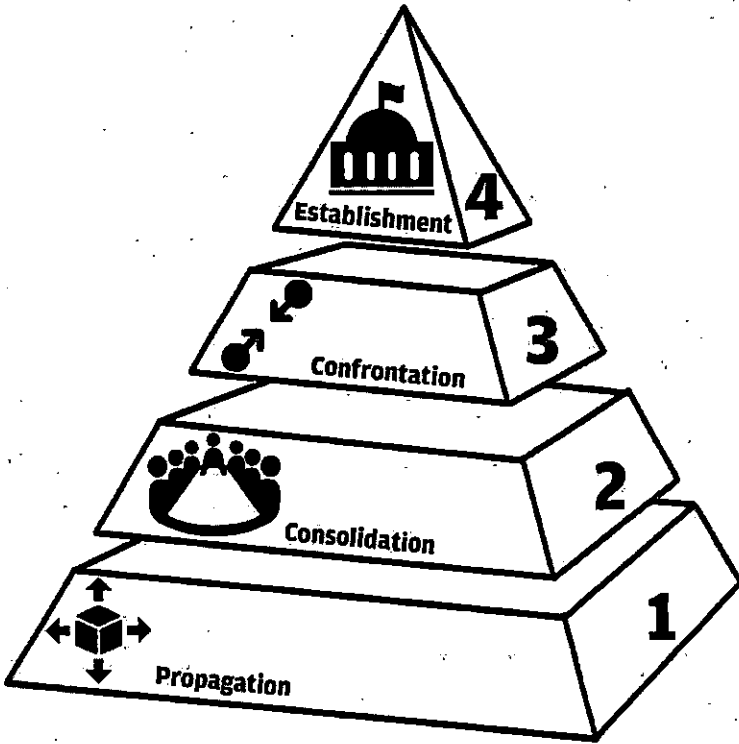
Qarun represented Money Power at the time of Prophet Musa. He was wealthy and became very arrogant, due to hisignorance. He gave the credit of his wealth to his own knowledge, instead of the grace of Allah. Qarun was the one who cooperated with Firon. His wealth did not lead him to right path and he was misguided. He is mentioned in the Qur'an in two places, 28:76 and 28:78. The Qur'an states that he was punished due to his arrogance, by being swallowed by earth, along with all his riches.

Character like Qarun still exist today, though appearances might be different. Institutions like World Bank, International Monetary Fund (IMF) and big corporate houses often assume the character of Qarun. They try to control weak nations by giving them loans and trapping them in debt. Big corporate houses, to promote their vested interest, fund political parties during elections. They use them to get improper business benefits, once they come to power.

Conclusion

History has always witnessed confrontation between truth and falsehood. History informs us that powers of Firon, Haman and Qarun have been enemies of Islam. Political Power, Administrative Power and Money Power, play significant role. These three factors signify, three froms of activities of Satan. Muslims need to strive hard to resist the three powers who are working round the clock against humanity, truth and justice.

Prophet's Experience of Establishing Islam



Introduction

Prophet Muhammad (pbuh) was sent with a Mission to establish Islam on the face of this earth. Allah says in the Qur'an, "It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it" (Qur'an 9:33). When we analyse the life of Prophet, we can learn that the mission lasted for 23 years,

but it can be divided into four main activities, undertaken in various stages.

Stages

The following are the stages to establish Islam:

1. Propagation

After getting prophethood, he started conveying the message of Islam and invited people to Islam. Prophet started with his close circle who were his family members and friends. The first four to whom the Prophet conveyed the message of Islam were his wife Khadija, his cousin Ali ibn Abi Talib, his slave Zayd ibn Haritha and his friend Abu Bakar.

Later, many people entered into fold of Islam, through the act of propagation. Some of the people who accepted Islam at the initial stage were, Yasir ibn Amir, Ammar ibn Yasir, Sumayyah bint Khabbab, Abu Dharr al-Ghifari, Sad ibn Abi-Waqqas, Lubaba bint al-Harith, Bilal ibn Ribah, Abd-Allah ibn Masud, Jafar ibn Abi Talib, Abd al-Rahman ibn Awf, Uthman ibn Affan, Zubayr ibn al-Awwam, Talha ibn Ubayd-Allah, Khalid ibn Said, Abu Ubaidah ibn al-Jarrah, Khabbab ibn al-Aratt, Said ibn Zayd, Fatimah bint al-Khattab, Abu-Hudhayfah ibn Utbah, Musab ibn Umair, Hamza ibn Abd al-Muttalib, Asma bint Abu Bakar, Umar ibn al-Khattab, Umm Salama Hind bint Abi Umayya, Abd-Allah ibn Abd-al-Asad and Sawda bint Zama.

2. Consolidation

After a significant number of people had accepted Islam, the situation demanded that the Prophet migrate to a suitable place. He migrated to Madina, where the second stage began. It was the stage of consolidation. There were many people from Mecca and Madina who had accepted Islam. Prophet organized them and delegated to them different tasks and activities. The process includes

construction of the Mosque, establishing brotherhood between Muhajirs and Ansar, creating covenants of Madina and preparation for defense. As peace prevailed in the land, Islam grew smoothly and spread rapidly.

3. Confrontation

As Madina started getting established as a state and people around started respecting and recognising Muslims, Prophet entered into the third stage. It was a stage requiring immense sacrifice. Prophet fought many battles which included, Battle of Badar, Uhud, Seige of Banu Qainuqa, Seige of Banu Nazir, Seige of Banu Qurayza, Battle of Trench and of Khyber, Conquest of Makkah, Battle of Hunain and Battle of Tabuk.

Later Prophet also wrote letters inviting kings and governors to Islam; such as, letter to the king of Abyssinia (Ethiopia), to the king of Egypt (Muqawqis), to Chosroes (King of Persia), to Caesar (King of Rome), letter to Mundhir ibn Sawa (Governor of Bahrain), to Haudhah ibn Ali (Governor of Yamamah), to Al-Harith Al-Ghassani (King of Damascus).

4. Establishment

It was the final and ultimate stage. Prophet entered this stage when confrontation reached a particular level and Islam was victorious. Islam was implemented as religious-political cultural ideology. Sharia became the law of the land. The legislation was defined by the Qur'an and the life of Prophet was the role model. Islamic economic system was based on the principle of justice, where Zakah was collected and then distributed among the needy; interest was strictly prohibited.

Public administration included all necessary appointments including those of Governors and supervisors of market. Prophet established various departments and nominated tribal heads, flag bearers, ambassadors,

diplomats and key holders of Kaaba. Education was imparted to people by appointing teachers among different tribes and also arranging separate classes to educate ladies.

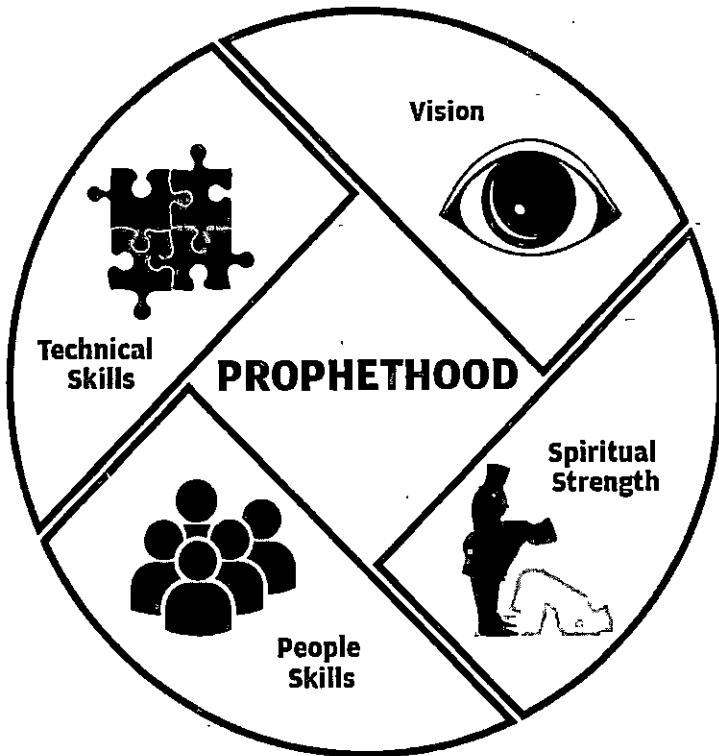
Conclusion

The life of Prophet is the best example. He led by example and left an ever-lasting impact on the earth. All stages of his mission were successful, one after another. To establish Islam the Prophet initiated all necessary activities. He trained Muslims to be Khair-e-Ummat, which should strive in the cause of Allah to the best of its capacity.

II

Leadership

Dimensions of Leadership



Introduction

Leadership has been described as a process of exercising social influence in which one person can enlist the aid and support of others in the accomplishment of a common goal. Leadership involves encouraging and helping others to work enthusiastically towards shared objectives. Leadership is the behaviour of an individual when he is directing the activities of a group towards an accepted goal.

Prophēt Muhammad (pbuh) was the greatest leader which the world has ever witnessed. Prophet had the best

qualities a leader might have. He was leader not only in one aspect of life but in every field. No one in human history is comparable to him as commander, statesman, reformer, teacher and administrator. The leadership of Prophet is illustrated as follows:

1. Spiritual Strength

Spiritual Strength refers to the ability to behave with compassion and wisdom while maintaining inner and outer peace, regardless of the situation. It is concerned with the inner life of mind, and spirit and its relationship with outer world. It mainly comprises three elements, experience, reflection and right practice based on divinely revealed guidelines. Spiritual strength implies correct relationship of the individual with Allah.

Prophet achieved highest level of spiritual strength. Before Prophethood, he would often separate himself from worldly affairs by going to the cave of Hira with some barley porridge and water. He would stay there for days together, meditating on the universe and thinking about evils in society.

While migrating to Madina, Prophet and Abu Bakar were hiding in a cave. People were searching for them, as a reward of hundred camels was set upon the head of each one (Bukhari). While searching for them, some reached near the cave where they were hiding, Abu Bakar said, "O Prophet of Allah, if some of them lower their sight, they will see us". Prophet replied, "Do not fear, for Allah is with us" (Qur'an 9:40). This shows that spiritually Prophet was at very high level as he had strong faith in Allah.

Al-Mughirah ibn Shu'bah reported, "The Prophet would pray until his feet were swollen. It was said, "Why do you do this when Allah has forgiven your past and future sins?" The Prophet replied, "Shall I not be a grateful servant?" (Bukhari and Muslim). This shows that Prophet

possessed high level of spirituality. He would pray until his feet were swollen and it was done only to please Allah.

2. Vision

Vision implies ability to work with comprehensive concepts and ideas. Cultivation of vision is a quality that leaders need to develop. Leaders need to be strong on conceptual skills. The conceptual clarity will act as strong foundation for every movement.

From the beginning, one notices this vision. Many instances from the life of Prophet help us know about the clarity of vision. At the initial stage of his Prophethood, he said, "I will present to you a message, that if you accept it you will become the rulers of Arab and the entire Ajam (non-Arabs and Persians) will obey you".

Another instance may be mentioned. Prophet migrated to Madina with Abu Bakar, the Quraish announced a reward of 100 camels for anyone who tracked Prophet and Abu Bakar. Suraqa was able to track them and get close to them. On meeting him, Prophet told him, "One day you will wear the bracelets of Caesar and Kisra (The Persian King)". This statement shows that the vision of Prophet included prediction of future when a large part of the world would be under the perview of Islam.

While digging the trench to defend Madina, a large rock was causing great difficulty in digging the trench. When the Prophet was informed about it, he himself went down into the trench and struck the rock. Striking the rock for the first time, the Prophet said, "Glory be to Allah, the keys of Syria have been given to me". After the second strike on the rock, the Prophet broke another one-third of the rock and said, "Glory be to Allah, the keys of Persia have been given to me". After the third strike on the rock, the remaining portion of the rock was broken into pieces. Prophet then said, "Glory be to Allah, I have been given the keys of Yemen, by Allah, I can now see the gate of Sana".

These statements clearly show that the Prophet had a very clear vision of spread of Islam across the world and global extent of Islamic rule.

3. People Skills

Leader is able to work with people. We may identify skills enabling a person to get along with others. They are ability to communicate ideas effectively, to resolve conflicts, and to achieve goals. Such skills are essential in every aspect of life.

One factor of the success of Prophet was his excellence in inspiring people. Those who came into contact with him were impressed by his personality. They would gladly sacrifice their wealth and energy for his mission. History is full of incidents that reveal the love and affection they had for him. His noble personality, his sublime behaviour and concern for everyone brought him close to every heart. Every one used to get the impression that he had a special place in Prophet's heart. The following were people whom Prophet inspired to render great services.

i. Wives: Prophet Muhammed treated his wives well and called them by good names. He was kind to them that they could not envisage their lives without him, nor did they want to be away from him. The Prophet left a lasting impression on everyone. He was a kind and gentle husband and never behaved harshly or rudely. He had good relationship with them that all the wives would think that they were closest to him.

ii. Children: Prophet displayed love towards children. Whenever his daughter Fathima would enter his house, he would take her hand, make her sit in his place and kiss her on her forehead. In Islam such kind of love and respect is required for children. This shows Prophet displayed great affection for people younger to him.

iii. Grandchildren: The Prophet loved his grandsons a lot. History is full of incidents, which show his great love and

affection for these children. Prophet used to go to Fathima's house to see his daughter and grandchildren. Once when Hasan was just a kid, he came to embrace the Prophet, then Prophet prayed for him. Hasan and Hussain used to accompany the Prophet to the Mosque and many times while performing Salah they used to sit on his lap or shoulders and he would never get angry or feel disturbed.

The Prophet gave time and attention to his grandchildren to give them right training as they were supposed to be the leaders of the young generation. It was due to his training that they sacrificed their lives for the cause of Islam.

iv. Relatives: Prophet always maintained good relations with his relatives. He had immense love for his Uncle Abu Talib, who protected him, despite the fact that he himself had not accepted Islam. The Prophet was loved by his relatives. Many of them had not accepted Islam, but willingly went through great hardship during socio-economic boycott of Prophet's family by Quraish.

v. Companions: When the companions would meet the Prophet, they used to think that he loved them the most; it is because of the way he used to treat every individual. He strived to remove envy, jealousy and hatred that might exist between them. Prophet was polite to people. When a person would commit a mistake, Prophet would never tell him directly but would give relevant general advice to all.

Prophet welcomed his companions and friends in the mosque and also in his house. He used to share his meagre meals with them. They felt so comfortable that they would stay in his house for a long time, not realising the inconvenience caused to Prophet. On the occasion of the Prophet's marriage to Zainab, some companions stayed for a long time after dinner, then Allah revealed a verse to remind people of proper etiquette. Allah says in the Qur'an, "O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without

awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that (behaviour) was troubling the Prophet, and he is shy of (dismissing) you. But Allah is not shy of the truth..." (Qur'an 33:53).

vi. Neighbours: Prophet was particular in maintaining good relationship with neighbours. Once Prophet said, "He will not enter Paradise whose neighbour is not secure from his wrongful conduct" (Muslim). Not only did he maintain good relationship with neighbours but was also particular that his wives did the same.

vii. Slaves: Prophet exhibited great kindness towards slaves and servants. Anas relates that he worked as the Prophet's servant for ten years, and not once did the Prophet so much as say "uff" to him, or ask him "Why did you do that?". "Why didn't you do that?" (Bukhari and Muslim). This shows that slaves admired his behaviour.

Zayd was a slave boy who was presented to the Prophet by Khadijah after their marriage. The Prophet was so kind to him that Zayd preferred to stay with him rather than to go back to his own father. Impressed by this devotion, the Prophet declared him to be his adopted son. This shows how Prophet treated his slaves.

viii. Disbelievers and Enemies: The prisoners of war were taken as captive after the battle of Badar. At that time Prophet ensured that that they were given kind treatment. Among them was Suhayl ibn 'Amr who was a fiery speaker and spoke against the Prophet. Umar suggested that two of his lower teeth be pulled out so that he might not be so vile in his speeches. Prophet replied, "Were I to do this, Allah would disfigure me on the Day of Judgement, despite the fact that I am His messenger" (Muslim) "Indeed, I am sent as a mercy" (Muslim).

When the Prophet went to Taif to invite its people to Islam they met him with denial and ridicule and encouraged street boys to throw stones at him until his feet

bled. Even under such circumstances, when angels sought his permission to destroy the town, the Prophet refused saying, "I am sent as a mercy and not as a punishment".

Tufayl ibn Amr ad-Dausiy gave up hope on acceptance of faith by his tribe (Daus). He went to the Prophet and said that the tribe had disobeyed and refused, so supplicate to God against them. The Prophet faced Makkah and raised his hands, and the people were certain that Daus would be destroyed. But the Prophet of Mercy only said, "O God, guide Daus and bring them (to Islam)" (Bukhari and Muslim).

When Prophet conquered Makkah, he entered the place with ten thousand soldiers. There were people in Mecca who had abused and persecuted him, plotted his assassination, expelled him from his homeland, killed his companions and tortured them because of their religion. One of his companions said, "Today is a day of massacre", but the Prophet said, "No, but today is a day of mercy". When he went before the defeated people, their eyes were wide with fear and hearts were trembling, waiting to see what the victorious conqueror would do with them. Their own practice was that of revenge and murder. But the Prophet said, "O Quraysh, what do you suppose I should do with you?" They replied, "What is good. You are a generous brother and the son of a generous brother". The Prophet replied, "Go, for you are free". All these incidents prove that the Prophet displayed great kindness towards disbelievers and enemies.

4. Technical Skills

Technical Skill refers to proficiency in a specific activity or type of work. It refers to doing things effectively in the respective field. It requires knowledge and information about the task. The following spheres may be mentioned:

i. Propagation: The primary task given to Prophet was to propagate the message of Islam and he excelled in doing so. He began his invitation with members close to him and many accepted Islam. After this, the Prophet formed a small team which would discreetly invite people to Islam and this continued for a period of three years.

Once they extended the circle, Prophet started inviting people to Islam openly. He went to Mount As-Safa and addressed people. He sent people to different places to introduce Islam. A group of people were sent to Abyssinia (Ethiopia).

When Prophet had been to Taif, he was badly injured. When he was taking rest, he happened to meet a young slave Addas. From the conversation he learnt that Addas was from Nineveh (land of Yunus). Prophet used this opportunity and spoke to him by giving the reference of Yunus. After the discussion, Addas accepted Islam immediately. This shows how successful Prophet was in propagation.

ii. Wars: During the period of prophethood Prophet Muhammad (pbuh) fought many wars. He implemented unique strategies.

For example, in the battle of Badar, Prophet formed three categories of people. First category were the people who fought with bow and arrows, the second category were the people who fought with spears and the third category fought with swords. All formed a triangle and fought so well that the enemy could not attack them from behind. He launched comprehensive attack after demoralizing the enemy in a single combat. In the battle of Uhud, Prophet used good strategies. The archers were to stay on the hillside, while the horsemen and soldiers were to directly confront the enemy on the ground. Even if it would rain, they would still be in a comfortable position to fight the enemies. These strategies along with help of Allah led to victory in battles, in spite of being less in number.

Prophet Muhammad (pbuh) always ensured to kill as few people as possible during wars. The main focus of the war was to achieve the objective and not to kill people. Before the war he would instruct companions not to kill children, old men, women and people in places of worship. The companions were asked to fight only those who were combatants in the battle field. This shows that Prophet excelled as a commander and war strategist.

iii. Statesmen: Running a state is not easy but Prophet excelled in this field as well. Prophet united the people of Madina which included Muslims who migrated from Makkah, local Muslims, Jewish people living in Madina, other non-Muslims and their non-Muslim allied tribes. A written constitution was formed which provided the basis of state.

Prophet included all communities living in Madina; in a geographical nation. The rule of law emerged as basic feature of the constitution. It guaranteed protection of human rights, women's rights, social rights, cultural rights, and religious freedom.

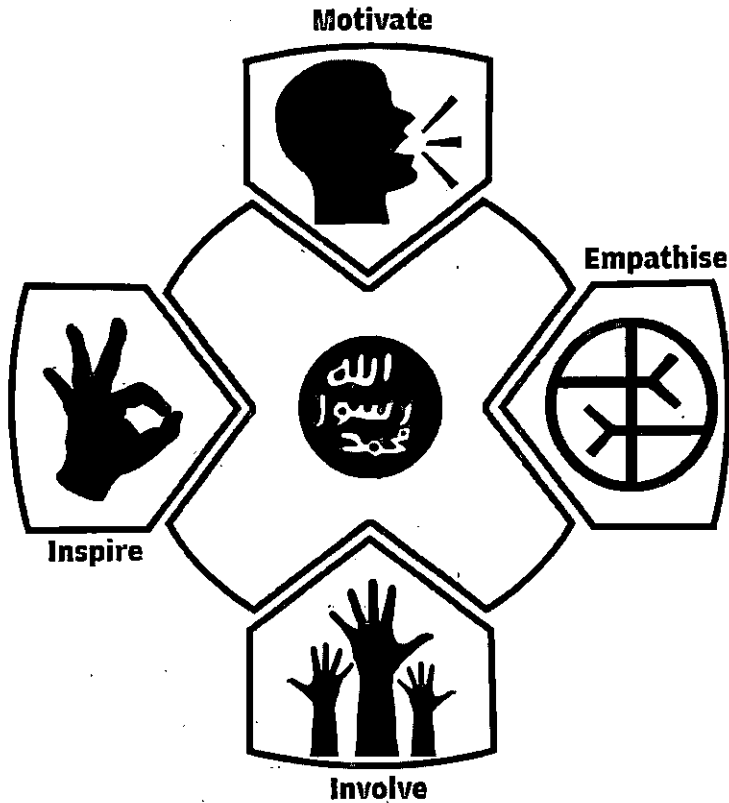
He implemented a model and just order that functioned in a coherent manner. Wealth could be accumulated but had to circulate to reach poor sections of the community. He created a society with equity and justice for all, governed by mutual consultation and equality before law. He gave protection to most vulnerable members, women, children, orphans and slaves.

Prophet mediated disputes, defused potentially explosive situations with ease, allowing the parties of the conflict to walk away as friends. He was never afraid to take risks but was not reckless. His emissaries to other nations would bring them message of truth. When he would give a pledge, he would always keep it.

Conclusion

There are many instances to show immense skills of Prophet, but only a few are mentioned in order to keep the explanation concise. The multi-skill concept of leadership was displayed by the Prophet. A true leader will have to learn from the model of Prophet. If one strives to imbibe these qualities, it would help him become a much better person in personal and professional life.

People's Participation



Introduction

Leadership has been described as a process of social influence in which one person can enlist the aid and support of others in the accomplishment of a common task. Leadership is of encouraging and helping others to work enthusiastically towards objectives. Leader is directing the activities of a group towards a shared goal. Great leadership is about lifting vision to higher sights, the raising of

performance to higher standard, the building of personality to perfection.

Prophet had brilliant ability to deal with people. He guided people by inspiring them and provided them motivation. He improved performance of followers through a variety of mechanisms. Individual's sense of identity was linked to the collective project and identity of the organisation. He was role model for followers; he raised their interest in the projects. He exhorted followers to take initiative, understanding their strengths and weaknesses.

Components

The following are the components of people centric Leadership:

1. Inspiration

The quality of a leader is to inspire people by his character, behaviour, attitude and commitment. The leader should act as role model that followers seek to emulate. He should not only set the vision, but also walk on the path to lead people to achieve the vision. Such leader always wins the trust and respect of followers. People would be inspired by him and would be ready and willing to do what he says.

Ayesha was once asked to describe the Prophet, she replied that he was 'the Qur'an walking', meaning that his behaviour was the Qur'an translated into action. She testified that her husband's character and conduct personified the teachings of the Qur'an. Whatever the Qur'an exhorts and commands, the Prophet followed it to the letter. The Qur'an itself states that the character of Prophet is the most exemplary.

One of the biggest strengths of Prophet was excellence in character. History is full of incidents that reveal the affection people had for him. His noble personality, his good behaviour and concern for everyone brought him closer to everyone's heart. Everyone would get the

impression that he had a special place in the Prophet's heart.

Abu Talha narrates that they once complained to the Prophet about hunger and also showed him the single stone which they had tied to their stomachs. When the Prophet of Allah lifted his clothing to reveal his stomach, they saw that there were two stones tied to his stomach (At-Tirmidhi). Prophet as the head of the state could have lived a very luxurious life but he preferred to lead by example and he went on to suffer more than his companions. This attitude of Prophet inspired people to accept him as a leader whole heartedly.

Prophet would pass by an old woman's house. She would throw rubbish on him and this was a regular task. When one day he walked past her house, she did not throw anything. When he enquired about her, he got to know that she was not well. He visited her and asked her if she needed any help. She was inspired by the behaviour of Prophet and accepted Islam.

On another occasion, Prophet met an old lady who was carrying her luggage on her head, in the hot desert. Prophet went on to help her and carried her luggage. When he asked as to where she was going, she said that she was leaving the town as she heard about the magician named Muhammad (pbuh) and she kept on complaining about him. On reaching the destination, the old lady asked him his name, he said 'Muhammad (pbuh)'; the old lady was shocked, amazed, impressed and inspired by his character, which led her to accept Islam.

2. Motivation

A leader will only be effective when his followers do what he says. This can only happen when the followers are constantly motivated. A leader should foster the spirit of teamwork and commitment among members in order to achieve the vision.

Prophet had the habit of motivating his companions whenever he would get an opportunity. Basically, he would use every opportunity to praise and appreciate his companions by highlighting their strengths or their special qualities.

For example, when Prophet saw Zubair with a turban, he told him, "Zubair, today angels have come with red turbans to fight". He said about Ali, "I am from Ali and Ali is from Me." He said about Abu Bakar, "Had I made anyone a friend other than Allah, it would have been Abu Bakar". "No one has been a better companion for me than Abu Bakar". He said about Abdullah ibn Rawaha, "His words are more penetrating to the Quraysh than arrows".

Prophet also had the practice of giving titles to his companions and calling them through their good characteristics. These statements would motivate the companies and contribute positively to their self-esteem. Prophet said, "Abubakar is a soft hearted person", "The most genuinely modest one from my companions is Usman", "The trustworthy man of this nation is Abu Ubaidah ibn Al- Jarraah", "Khalid ibn Walid is the sword of Islam", "The strongest man of Allah's religion is Umar", "If there could be prophet after me, then it would be Umar", "The best decision maker is Ali", "Abdullah ibn Affan holds good knowledge of the Qur'an", "Abu Huraira is an ocean of knowledge" and "Zaid ibn Thabit is the best in property distribution".

Muslims were about to take part in the battle of Badar. They were less in number when compared to the enemies, and they did not have adequate resources to fight. Prophet said, "By He who holds Muhammad (pbuh)'s soul between His hands, nobody will be killed today, fighting in the firm hope of a reward, going forward and not turning back, but God will directly make him enter His Paradise". This statement motivated Muslims to fight with zeal and enthusiasm.

3. Empathy

A leader should have genuine concern for needs and feelings of his followers. Personal attention to each follower is a key element in bringing out their very best efforts. A leader should act as mentor. Whenever a leader is deciding, he needs to step in the shoes of the other person and then take the decision.

Prophet said, "None of you is a Muslim until he loves for his brother what he loves for himself" (Bukhari). "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever" (Bukhari).

"I wanted to prolong Salah, but then I heard an infant crying, so I made my prayer short, because I know the distress caused to the mother by his crying" (Ibn Majah). He shortened the prayer as he could understand the emotions of the mother towards a crying child.

Once, Prophet said, "When any of you lead people in prayer, you should make it short, for among you there are weak, sick and old people. When you pray by yourself, you can make it as long as you wish" (Bukhari). The hadith shows us how the Prophet was empathetic towards people. He commanded fulfilment of religious obligations but also took into consideration the strength and weakness of every individual who was performing Salah.

4. Involvement

A leader would always involve his followers in making decisions. The leader would encourage new ideas and would never reject suggestions outright. When people are given freedom to give suggestions, it would lead to innovation and creativity.

Prophet involved people in activities, planning and decision making. Before the battle of Badar, Habab ibn Mundhir gave the suggestion that Muslims should occupy

the well closest to the Quraishi army and block off the other ones. Prophet accepted this suggestion. After the battle of Badar, Prophet, on the opinion of Abu Bakar released many prisoners of war.

In the battle of Uhah, Prophet sought the opinion of his companions, whether they should stay within the city or fight outside the city. When companions suggested fighting outside city, he agreed to do so. In the battle of Trench, he took the opinion of his companions as to what strategy to adopt. It was the opinion of Salman Farsi to dig a trench around the city, which was accepted and implemented.

After the treaty of Hdaybiyyah, companions were extremely disappointed. When the Prophet asked them to slaughter their animals, which they had brought for sacrificing after Umrah, due to depression none of them moved from their place. Prophet went to his wife Umme Salma and informed her about the situation, she suggested him to slaughter his animal first and then the companions would follow him. He accepted her suggestion and slaughtered his animal and then all companions followed him.

Conclusion

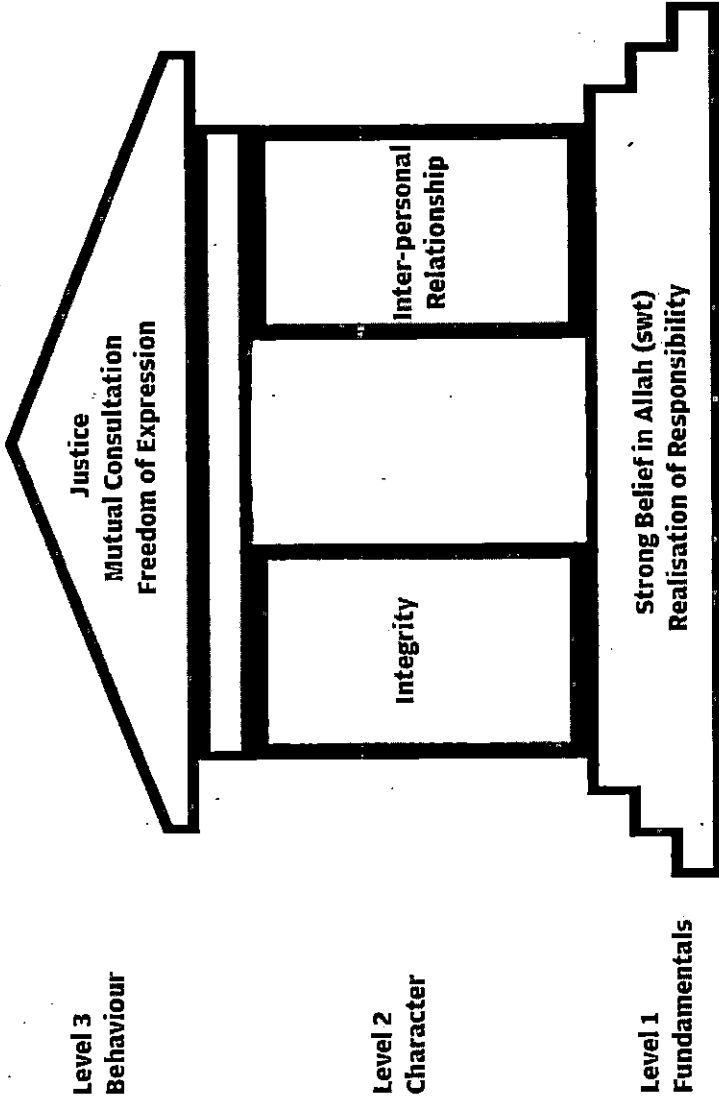
One of the most difficult tasks in the world is to lead people. "Indeed, people are like camels, out of a hundred you will hardly find a single one fit to ride" (Bukhari).

Prophet had the ability to inspire people, motivate them and involve them in his mission. These qualities enabled the Prophet to create great leaders who continued the movement in the most effective fashion.

When leader inspires people, they learn from his behaviour and want to be like him. A leader motivates people, they get more confident and dedicated. A good leader involves people in activities, they feel empowered, they develop a sense of belonging. This is what Prophet did throughout his life. Prophet was able to get good followers

because of qualities which he possessed. These qualities characterize a great leader. He would be able to reform people around him in the best possible manner.

Three Layers



Introduction

Leadership is any action or process carried out by a leader that focuses on the utilisation of key resources towards the attainment of a beneficial outcome. A leader effectively acts when faced with a problem or when arbitrating, and certainly when a critical decision needs to be taken. It requires the element of proactivity on the part of the leader to inspire people to action. Doing things efficiently is just as important as doing right. A leader always strives to achieve result with positive outcome. The concept of leadership can be understood in three layers, fundamentals, character and behaviour.

1. Fundamentals

i. Strong Belief in Allah

Allah says in the Qur'an, "Those to whom hypocrites said, "Indeed, the people have gathered against you, so fear them" But it (merely) increased them in faith, and they said, "Sufficient for us is Allah, and (He is) the best Disposer of affairs" (Qur'an 3:173). Among qualities of leader is that in face of fear, he displays quality of strong belief in Allah.

Allah says in the Qur'an, "The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely" (Qur'an 8:2). In this verse, Allah mentions basic qualities of a believer and one of the qualities is that they rely on Allah as they have strong faith.

It was narrated by Abu Hurayrah that the Prophet said, "The strong believer is better and more beloved to Allah than the weak believer, although both are good. Strive to do that which will benefit you and seek the help of Allah, and do not feel helpless. If anything befalls you, do not say "If only I had done (such and such), then such and such would have happened", rather say, "Allah has decreed and what

He wills. He does” (Muslim). This shows how Prophet instructed the companions to cultivate strong belief.

ii. Realisation of Responsibility

Allah says in the Qur’an, “And (mention, O Muhammad (pbuh)), when your Lord said to the angels, “Indeed, I will make upon the earth a vicegerent”. They said, “Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?” Allah said, “Indeed, I know that which you do not know” (Qur’an 2:30).

From the verse we can learn that Allah has made human beings vicegerent. A vicegerent exercises authority delegated to him by his principal and does so in the capacity of deputy and agent. Whatever authority he possesses is not inherently his own, but is derived from, and defined by, the limits set by the principal. A vicegerent is not entitled to do what he pleases but is obliged to carry out the will of his master. If the vicegerent regarded himself as the real owner and used authority delegated to him in arbitrary manner; or if he would acknowledge someone other than the real owner as his lord and master and follow his directions, these would be deemed acts of infidelity and rebellion. In order to do justice to the designation, one should realise that one has been entrusted with responsibility.

2. Character

i. Integrity

Integrity is the quality of being sincere, honest and committed to strong moral principles. Integrity of character is the hallmark of the personality of Prophet. Integrity holds inner power. It enables leader to guide, direct and influence people to actualize moral principles and ethical values to ensure good behaviour, fairness and honesty.

There are many examples from the life of Prophet about integrity. Honesty of the Prophet was recognized, by the Quraish. They called him by the name of As-Sadiq (The Truthful) and Al-Amin (The Trustworthy) even before his Prophethood because of his honest dealings as trader. Al-Amin and As-Sadiq do not simply imply honesty in trade; they are comprehensive terms and cover righteousness in every form. Whoever happened to have any dealings with him would never cease to praise him all his life.

ii. Inter-Personal Relationship

When companions met the Prophet, they used to think that he loved them the most; it is because of the way he used to treat every individual. He used to treat everybody with sensitivity and avoid unkindness. He strived to abolish envy, jealousy and hatred that could exist between them. The Prophet was discreet when a person would commit a mistake. He would never admonish directly but would correct the behaviour by speaking to people in general.

The Prophet welcomed his companions and friends not only in the mosque but also to his house. He used to share meals with them.

3. Behaviour

i. Justice

Allah says in the Qur'an, "O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is worthier of both. So, follow not (personal) inclination, lest you not be just. And if you distort (your testimony) or refuse (to give it), then indeed Allah is ever, with what you do, Acquainted" (Qur'an 4:135).

Allah says in the Qur'an, "We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain

(their affairs) in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might" (Qur'an 57:25). The phrase 'Our Messengers' shows that justice has been the goal of all revelation and scriptures sent to humanity. The verse also shows that justice must be measured and implemented by the standards and guidelines set by revelation. Islam's approach to justice is comprehensive and all-embracing. Any path that leads to justice is deemed to be in harmony with Islamic law. In many matters, He has not prescribed a specific route, to justice, but has provided general guidelines. All proper procedures, and methods that facilitate, and advance the cause of justice are permissible.

From the verse we can learn that Allah is advising people to uphold justice themselves, they are expected to be its standard-bearers. They are supposed not merely to practise justice in their own dealings but to strive for its triumph. They have to do all within their power to ensure that injustice is eradicated and replaced by equity and justice. A true believer is required to be the pillar supporting the establishment of right and justice. The testimony of believers should be solely for the sake of Allah. Their testimony should not be biased in favour of any of the parties concerned; they should not use any opportunity for personal aggrandizement, and they should not seek to please anyone but Allah. A leader is required to take many decisions and when he is taking decisions, he needs to ensure that he does justice; even if it is against himself, his parents or his relatives.

ii. Mutual Consultation

A leader might be very intelligent, but he is obliged to take the opinion of people before making decision. The leader would always encourage new ideas from followers and would never criticize people for seemingly irrelevant

suggestions. When people are given freedom to give suggestions, it would lead to innovation and creativity.

Allah says in the Qur'an, "And (believers are) those who have responded to their lord and established prayer and whose affairs are (determined by) consultation among themselves, and from what We have provided them, they spend" (Qur'an 42:38). Among the various instructions in the verse, mutual consultation is of prime importance. Mutual consultation is an important pillar of the Islamic way of life. Collective life without consultation is the way of ignorance and violation of the law prescribed by Allah.

Prophet always involved people in his activities, especially during planning and decision making.

iii. Freedom of Expression

Prophet had created an atmosphere that the companions never hesitated to freely express their opinion. Companions gave frank opinion when asked. Many instances are seen in the life of Prophet.

During the battle of Badar, Prophet told his commanders to camp at a certain location. The Prophet reckoned that it was a strategic spot to control water supply. Hubab ibn Al-Jamuh of the Bani Salama clan was a member of reconnaissance team and knew well the area surveyed. He saw that there was a more strategic place for Muslim army to camp. It would give them upper hand in the battle. So, he asked Prophet whether his opinion was based on revelation from Allah or it was based on his strategy. When Prophet said that it was based on his strategy, then he suggested the alternative place. The alternative well-site was closer to the enemy and they needed to halt there. He advised the Prophet to keep the wells of Badar behind him so that the Quraish army would not be able to use them. Muslims would have access to plenty of water. His suggestion was accepted and the

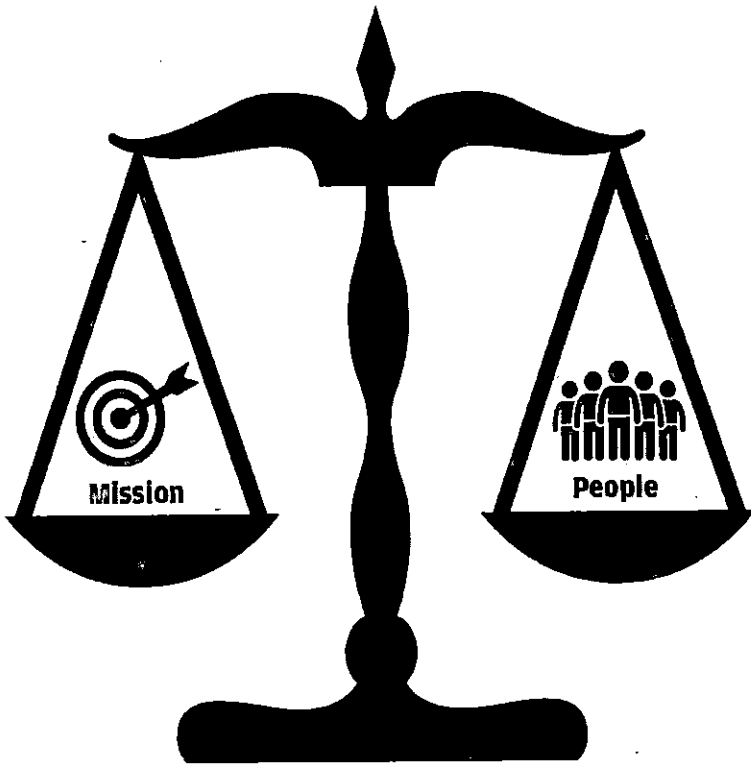
strategy was one of the factors that led to victory of Muslims.

Before the battle of Uhad, the Prophet noted that his followers were inclined to take initiative and fight the Quraish from outside Madina. Some advocated that fight should be within the fortifications of the city. Prophet himself preferred to stay within; but considering the dominant view of companions, he decided to fight the battle outside the city of Madina.

Conclusion

A leader can be successful only when leadership qualities are strong, when he possesses good character and displays good behaviour. The leadership skills are put to test in difficult situations. The life of Prophet is the best example for mankind. He had strong faith in Allah; showed great strength of character. He possessed integrity and maintained inter-personal relationships. He ensured justice, mutual consultation and freedom of expression. All these aspects contributed to his grand success.

Mission and People



Introduction

The success of a leader would be determined by how effectively he achieves his mission and relates with people around him. The life of Prophet was focussed on mission and people. Some leaders only give importance to mission and ignore their relations with people; on the other hand, some always try to involve people around but are not attentive to the goal which they have to achieve. The

leadership of Prophet is the best example to demonstrate unity of mission and people.

1. Mission

The mission of Prophet was to lead people from darkness to light and establish a collective order as per the guidance of the Qur'an. The task looked formidable as it began, but the leadership of Prophet helped him to achieve the mission in a span of twenty-three years.

Primary task initiated by the Prophet was to organise people. When people started accepting his message and stood up against oppression and injustice, he organised them into the believing community. In Madina, he would ask people to give him pledge of allegiance that they will listen and obey the orders; in comfort as in adversity.

In order to achieve the mission, Prophet inspired a team of young and talented people, so he focused his effort on getting people into the fold of Islam. Prophet motivated people to take up necessary activities. They worked as preachers, diplomats, negotiators, teachers and administrators.

The primary activity required to achieve the mission was to propagate the message of Islam and invite people to Islam. He began his invitation with members close to him. After this, the Prophet formed a small team which would invite people to Islam, and from then on, the process continued. Later in Madina, he had to fight battles, and Prophet fought, when necessary. He implemented very efficient strategies in war.

An important aspect of the mission was to run the state. Prophet united the people of Madina. A written constitution was formed which provided guidelines on assignment of power and obligations.

Prophet provided fair treatment to all communities living in Madina. The rule of law emerged out of this constitution.

The mission was accomplished in a short time. During this period, 81 campaigns, took place. Prophet himself participated in 27 of them and only a few campaigns were on the scale of battles or war. Majority of the campaigns involved no fighting. It was such a huge revolution and only few people were killed; it was essentially bloodless revolution.

2. People

People play important role in accomplishing the mission; the leader alone cannot do much without support of the people. Prophet never neglected people, nor considered them as tools. Every believer was an important asset, who would play significant role in achieving the mission. Prophet treated people with love, affection and friendliness.

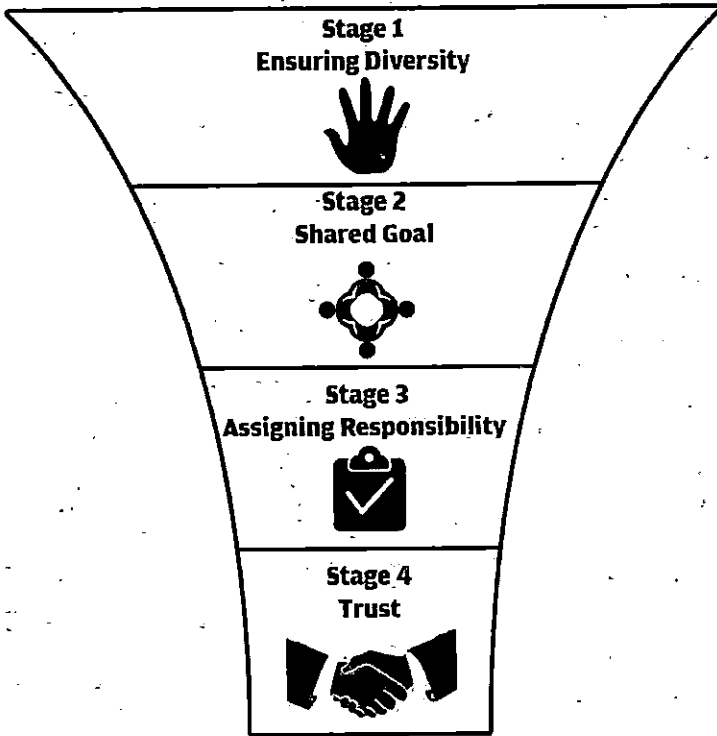
When companions meet Prophet, he would treat everybody with sensitivity and avoided unkind behaviour. Prophet would notice a mistake but would not admonish directly. He would make a general statement in public.

One of the biggest strengths of Prophet was excellence in character, which inspired people around him. They were motivated by his role model and were ready to follow and obey him. History is full of incidents that reveal their intense love and affection for Prophet. His charming personality, his excellent treatment and concern for everyone brought him close to every heart.

Conclusion

Leaders sometimes fail to give equal attention to mission and people. Prophet set a unique example of achieving the mission and maintaining great relationship with people around him. He achieved his mission in a short span of time. There was never any occasion for any person to complain about his behaviour. Thus, Prophet was the greatest leader in achieving his mission and inspiring people.

Four Stages of Action



Introduction

Leadership is about how one treats people and takes them along. A leader provides guidance, instruction and direction to individuals for the purpose of achieving a key result. The leader monitors progress towards the result. The leader works with the group. In order for a group to function successfully, the leader must motivate the team to use their knowledge and skills to achieve the goal. When a leader motivates members, they may work in a successful and

goal-oriented manner. The leadership of Prophet can be understood at four levels.

Stages

The following are the various stages of leadership:

1. Ensuring Diversity

The governance of Madina was done in consultation. Prophet usually consulted mature companions like Abu Bakar, Umar, Uthman, Ali, Zaid ibn Thabit Al-Ansari, Abdul Rahman ibn Awf, Salman Al-Farsi and Ubayy ibn Kaab.

All of them had diverse talents. Abu Bakar was mature, patient, composed, with robust common sense. He was generous, brave, firm and had sound opinions. His trust in Allah and confidence in Allah's promise was absolute

Umar was strong willed, sometimes short tempered yet kind, just, disciplined. He had immense common sense and remarkable capacity to foresee and plan and take decisions. Seeing his ability, Prophet once said that if there would have been any Prophet after him then it would be Umar.

Uthman was unassuming, forgiving and large hearted. He was a wealthy businessman of the Umayyad clan of Quraish, one of the most powerful families in Mecca. He was high in esteem, principled and generously donated in the way of Islam when needed.

Ali ibn Abi Talib was a very knowledgeable man. His learning was not limited to jurisprudence and laws. He was one of the leading scholars. Once Prophet said that he was the city of learning and Ali was the gate. Ali would memorize what he heard from the Prophet. He had courage and initiative.

Zaid ibn Thabit Al-Ansari was an intelligent man. He had memorized a large part of the Qur'an at a very young age. He was a learned and competent man and was also a scribe who recorded the Qur'an. He was a scholar and his opinion in religious understanding carried weight. He had

the ability to read and write and knew Hebrew and Syriac languages.

Abdul Rahman ibn Awf was an intelligent man. He was a rich business man and was considered successful in business. His father noticed his business skills when he used to take him to business trips. When he came to Madina, he had no money or property, but soon he went on to become very rich because of his business skills. He could sense opportunities; his aptitude helped him enter the market and capitalize on opportunities.

Salman Al-Farsi was from Persia who embraced Islam. He was raised as a Zoroastrian, then attracted to Christianity, and then to Islam after meeting Prophet. He was ahead in piety, wisdom and learning.

Ubayy ibn Kaab was one of the first persons of Yathrib to accept Islam and was one of the Ansar and belonged to the Khazraj tribe. He was regarded as the front ranked jurist in the early days of Islam. He had such great knowledge and understanding that Prophet appreciated him. Umar told people to go to him to learn the Qur'an.

This shows how diversified were mature companions of the Prophet. One was cool and patient, one had immense common sense, one belonged to a prominent family, one was learned, one knew many languages, one was a business man, one was from Persia and one was native of Madina. This diversity helped the Prophet receive innovative suggestions and ideas to execute his mission.

2. Shared Goal

Shared Goal moves people's hearts; it motivates them in impressive manner. It provides vision that the team carries in their minds and hearts. Shared Goal is essential as it provides focus and energy. It creates desire in people to accomplish tasks. Shared goal creates sense of accountability among team members.

Prophet ensured that everyone understood the mission and worked to achieve it. This involved giving suggestions and feedback to team members in order to attain the goal. For every major campaign, the Prophet ensured that each member of his team knew the objectives, strategy and attainment criteria.

Prophet would always involve people, communicate to them about the task and would seek suggestions and ideas. On various occasions Prophet sought opinion of the companions.

3. Assigning Responsibility

Prophet ensured that everyone could contribute and diverse skills and traits were brought to bear upon the results. The Prophet knew strengths of his team and assigned them responsibilities accordingly.

Prophet was very close friend of Abu Bakar. He knew about his qualities and assigned responsibilities accordingly. Once, when Prophet was unwell to attend public prayers, he asked Abu Bakar to lead the congregational prayers. In the 9th year after Hijrah, Abu Bakar was made the leader of the caravan which went for Hajj.

Prophet had noticed qualities of Umar, so he prayed to Allah to get him into the fold of Islam so that Islam becomes stronger. After Umar embraced Islam, it became possible to perform the practices of Islam openly. His conversion to Islam granted power to Muslims and Islamic faith. It was after this event that Muslims offered prayers openly in Masjid al-Haram for the first time. No one dared to stop Muslims from praying.

When the Prophet and the companions went to perform Umrah, they were not allowed to enter Mecca. Then negotiations took place but with no results. Then Prophet sent Uthman ibn Affan to speak to the Quraish. He was selected because he belonged to one of the most powerful

families in Mecca and his word would have much more weightage than anyone else.

Ali ibn Abi Talib was good in writing, he was entrusted with the responsibility of writing the peace treaty of Hudaibiyyah. He acted as the secretary of Prophet. As he was a very brave man, he was the bearer of his banner in battles. He would lead warriors, and carry messages.

Zaid ibn Thabit Al-Ansari was well versed in Hebrew and Syriac language; he was assigned the task of translation and writing letters to kings and rulers.

Abdul Rahman ibn Awf was an intelligent and rich business man. He was always ready to sacrifice his wealth in the way of Islam. Once he furnished 1500 camels for the army of Islam and sacrificed much more whenever required.

Madina was attacked from two sides by ten thousand soldiers. Prophet gathered the companions and consulted them. At this point, Salman Al-Farsi proposed a strategy which was unique and unknown to Arabs. He suggested digging a trench around Madina, which could restrain the enemies from entering Madina, which proved to be a very successful strategy. Salman Al-Farsi came up with this idea because when the people in Persia feared an attack they would dig a trench.

Ubayy ibn Kaab was a scribe who used to record the Qur'an. He later acted as personal scribe of the Prophet and would write letters for him. His recitation was so beautiful and his understanding so profound that the Prophet encouraged his companions to learn the Qur'an from him.

4. Trust

Successful group is built on foundations of trust. Each member of the team must establish trust; through actions and words and maintain it. Most importantly, the leader of the group must trust his followers. Each member needs help of other team members to make a committed team. They

would work competently with goals in view and communicate effectively about any issues that arise.

The Prophet assigned specific responsibilities and roles to his companions and trusted them. They put their minds and hearts to the task at hand and executed the task in the most efficient manner.

Conclusion

Diversity, shared goal, assignment of responsibility and trust are key factors for success of mission. It is up to the leader of the group to successfully execute tasks. 'Diversity' helps to see problems and issues from different perspectives, 'shared goal' helps all members to work and strive with full responsibility, 'assigning responsibility' gives an opportunity to all to strive in the way of Allah. Mutual 'trust' helps people work on their own initiative, with confidence. Attention to the four levels will help one become a great leader.

Introduction

Participative leadership is good leadership philosophy and suitable set of leadership practices. Traditional leadership generally involves accumulation and exercise of power by authority at the top of the pyramid. By comparison, participative concept shares powers with people to develop their potential. It begins with the urge to serve and contribute. Service brings one to leadership position. Leadership is not an opportunity to acquire material possessions. The sincere leader makes sure that the highest priority of his team is fulfilment of mission.

Allah says in the Qur'an, "...but (believers) give (them) preference over themselves, even though they are in need ..." (Qur'an 59:9). The verse identifies the highest level of service as satisfying the needs of people by sacrificing the needs of one's own self, if necessary.

Prophet said, "On a journey, the leader of the group is their servant" (Ibn Majah and Al-Bayhaqi). He meant that a leader serves those whom he leads, meeting their needs to complete their journey safely. The team is maintained as a cohesive whole. Each individual on a journey may have small needs and leader will look after them as the journey proceeds.

Aspects

The following are the aspects of Participative Leadership:

1. Building Community

Sincere leaders are aware that the shift from local communities to large ones would involve change of perception and cause new needs to arise. True leaders seek to identify proper means for building cohesive community, in changing circumstances. In order to build a strong community, Prophet encouraged mutual greeting and good words. On the other hand, he discouraged backbiting,

taunting, harsh talk, careless arguments and whispering campaigns.

The Prophet presented principles to create solidarity among people and to abolish injustice. When he arrived in Medina, his first priority was to establish solidarity between the two tribes of Aws and Khazraj. He encouraged interaction within the community by declaring "The Muslim who meets with people and endures any harm done to him is better than one who does not mix with them and does not endure any harm they may do to him" (At-Tirmidhi). He taught the art of creating harmony and cultivating close relationship in a community by exchanging gifts; he used to give gifts and accept gifts (Bukhari) and said "Present gifts to one another for a gift removes rancor from the chest" (At-Tirmidhi). "When a man loves his brother, he should tell him that he loves him" (At-Tirmidhi). With this, Prophet established believing community on mutual respect, fraternity among people and ethical conduct.

2. Personal Growth

True leaders believe that people have intrinsic worth as human beings; they are not merely workers. Sensible leaders are deeply committed to personal growth of each individual. Prophet emphasized the importance of seeking knowledge. Prophet said, "If anyone treads a path seeking knowledge, Allah will make his path to Paradise" (Muslim). "Seeking knowledge is an obligation upon every Muslim" (Ibn Majah).

A leader would emphasize the vital function of wisdom, Prophet encouraged his followers to seek the way to knowledge and wisdom. Prophet stated that wisdom was the lost possession of a Muslim. We would hardly find any one who laid so much emphasis on knowledge and education. He recognised that acquiring knowledge would dignify people and will contribute to their growth.

3. Taking Responsibility

Prophet said, "Every one of you is a shepherd and is responsible for his flock. The leader of the people is a guardian and is responsible for his subjects. A man is the guardian of his family and he is responsible for them. A woman is the guardian of her husband's home and his children and she is responsible for them. The servant of a man is a guardian of the property of his master and he is responsible for it. No doubt, every one of you is a shepherd and is responsible for his flock" (Bukhari). The Prophet emphasized the importance of being accountable. One should always identify benefit of an action or its possible harm to people or environment.

4. Contemplation

We need to look at a problem from comprehensive perspective. Reflection helps in arriving at balanced view of today's need and future demands. Responsible leaders must seek balance between, conceptualization and day-to-day realities. Before prophethood, Prophet used to retreat to the cave of Hira for many days, reflecting and thinking about deep questions. Once Prophet said "Conduct yourself in this world, as if you are here to stay forever; prepare for eternity as if you have to die tomorrow" (Bukhari). Thinking and contemplating was a habit of Prophet.

5. Foresight

Foresight enables leaders to understand lessons from the past, grasp the realities of the present, and the likely consequence of a decision for future. Prophet was attentive to possibilities of future. In the treaty of Hudaibiyyah, the impression was that Muslims had surrendered to the demands of disbelievers, but later it proved to be in favour of Muslims. Planning for future, Prophet encouraged young and talented people to take Islamic mission forward.

6. Empathy

Compassionate leaders strive to understand and empathize with others. People need to be accepted and recognized for their special and unique temperament. One must ascribe good intentions to people and not reject them, even for their poor behaviour or performance. Prophet said, "I start prayer and I want to make it long, but then I hear an infant crying, so I make my prayer short, because I know the distress caused to the mother by his crying" (Ibn Majah).

7. Listening

Leaders have been appreciated for their effective communication. Good leaders must reinforce this important skill of listening intently. Participative leaders seek to identify the collective view of a group. They listen receptively to gauge what is being said or not said. Listening is to get in touch with speaker's inner voice and understand what the speaker is communicating.

Listening was a trait of the Prophet. His mission required spreading mercy and educating others; he realized that listening imparts strength to others. He listened to children, men, women, rich, poor and slaves. He welcomed people, listened to them, and fulfilled their needs, empathized with them and healed their pain. Allah says in the Qur'an, "... and consult them in the matter ..." (Qur'an 3:159). Not only did he listen to their concerns, but he also consulted people to grasp their point of view. Keen and attentive listening with positive focus goes beyond the act of passive listening.

8. Influence

Real leaders rely on persuasion, rather than formal authority in making decisions by consensus. They seek to convince others, rather than coerce compliance. This particular element offers one of the characteristic

distinctions between the traditional authoritarian model of leadership and participative leadership. A leader is effective who may build consensus in a group.

A young man came to the Prophet, and said, "O Messenger of Allah, give me permission to commit adultery". The people turned to rebuke him, saying, "Quiet! Quiet!" The Prophet said, "Come here." The young man came close and he told him to sit down. The Prophet said, "Would you like the same for your mother?" The man said, "No, by Allah, may I be sacrificed for you. People would not like it for their mothers." The Prophet said, "Would you like that for your daughter?" The man said, "No, by Allah, may I be sacrificed for you. People would not like it for their daughters." The Prophet said, "Would you like that for your sister?" The man said, "No, by Allah, may I be sacrificed for you. People would not like it for their sisters." The Prophet said, "Would you like that for your aunts?" The man said, "No, by Allah, may I be sacrificed for you. People would not like it for their aunts." The Prophet placed his hand on him and he said, "O Allah, forgive his sins, purify his heart, and guard his chastity." After that, the young man never again turned to anything sinful (Aḥmad). This shows how Prophet influenced people by convincing them.

9. Solving Problems

Solving issues is a powerful force of transformation and integration. One of the great strengths of interactive leadership is the potential for helping people. Before he embraced Islam, Umar ibn Al-Khattab had impressive personal qualities, but his heart was filled with hatred towards Muslims. Umar accepted Islam. Prophet placed his hand on the chest of Umar and said, "O Allah cure his hear from hatred". He repeated the supplication three times. We might not be as effective as the noble Prophet, but surely, we can pray for people and take steps to resolve problems.

A man came to the Prophet and said, "I had sex with my wife in Ramadan (while fasting)". The Prophet asked him, "Can you afford to free a slave?". He replied in the negative. The Prophet asked him, "Can you fast for two successive months?". He replied in the negative. He asked him, "Can you afford to feed sixty poor persons?". He replied in the negative. Then a basket full of dates was brought to the Prophet and he said (to that man), "Feed (poor people) with this by way of atonement". He said, "(Should I feed it) to poorer people than we? There is no poorer house than ours between its (Medina's) mountains". The Prophet said, "Then feed your family with it" (Bukhari).

10. Consciousness

Wide perspective and self-awareness, strengthens the leader. Seeking real analysis of a situation may be scary; one never knows what one may discover. The Prophet demonstrated his awareness about others' needs, in actual contexts. The Prophet's kindness and his concern for people's well-being was explicit. He remained mindful of expectations of people. He gave attention and appreciation to each individual regardless of status or age. He was aware of the significance of each member of community. After the death of a black woman, who used to clean the mosque, Prophet asked about her, and they said that she had died. He said, "Why did you not tell me? Show me her grave". So, he went to her grave and offered the funeral prayer for her (Bukhari and Muslim).

Scope

The following are the areas where effective leadership is required:

Family

The companions asked Aisha, the Prophet's wife, how the Prophet lived at home? She replied, "Like an ordinary man; he would sweep the house, stitch his own clothes, mend his own sandals, water his camels, milk the goats, help the servants at their work, and eat his meals with them, and he would go to fetch a thing we needed from the market".

Safiyya bint Huyayy, the wife of Prophet wanted to ride the camel. Anas ibn Malik narrated, "... and I saw the Prophet, making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiya to put her foot on, in order to ride (on the camel)" (Bukhari). Prophet was the leader of the state, but in spite of that he was ready to help his wife climb the camel; as his companions looked on.

Companions

When migrating to Madina, Prophet came across a lady called Umme Maabad and asked her permission to milk the sheep. He then gave the container to Umme Maabad and asked her to drink to her fill. When she finished, he gave the container to Abu Bakar and then to the guide before finally drinking from it himself.

After migrating to Madina, the first mosque was being constructed. Prophet personally helped in the construction by carrying bricks and building materials alongside the companions. During the battle of Trench, he also worked along with the companions to dig the trench. He told companions to call him when they encountered some obstacle.

Prophet Muhammad (pbuh) and his companions went on a journey and on the way, they stopped to rest. They decided to set up a small camp and cook food. The companions divided the work among themselves. One companion said, "I will go and slaughter the lamb for

meat". Another companion said, "I will clean the ground around the camp." The third companion said, "I will do the cooking." Prophet said, "I will bring wood for the fire." All the companions said with one voice, "No, we will do that for you." But the Prophet replied, "I very well know that you all will do that for me. But it is not good for me to sit idle while you work. I am your companion; I must work as much as you do. Allah does not like any one to enjoy any superiority over his companions". Saying so, he went to gather fire wood.

Public

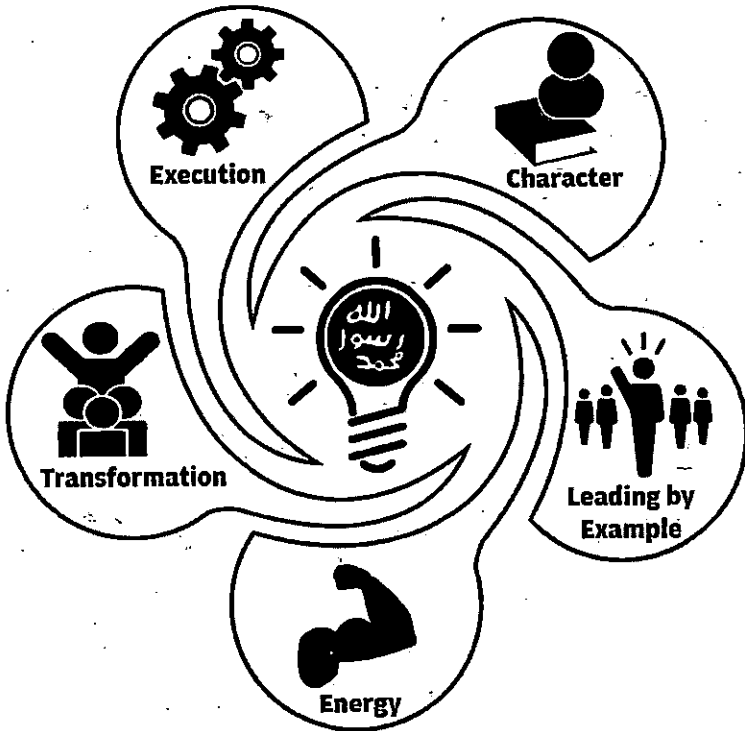
Even before prophethood, the Prophet used to help and support people around him. After the first revelation, he went to Khadija perturbed after his recent experience. She said, "Allah will never disgrace you. You unite your relatives and you bear the burden of the weak (of our society). You help the poor and the needy, you are generous to guests". Prophet was truthful, sincere and unselfish and he used to care for others and served people.

Conclusion

Interactive leadership is effective and productive. It has potential to influence society in positive ways. Due regard to people and their abilities catalyses higher level of engagement and participation. With people's effort and new ideas, greater speed is achieved. People identify with leadership to create an excellent culture of team work. Quality of leader is defined by impact on people. Interaction leads to better involvement of people and better performance.

The Prophet was always among people, teaching, helping and guiding them. He never sought superior station over people. He said, "Allah isn't pleased with the slave who distinguishes between himself and his companions and considers himself superior to others". Prophet earned

Prophet's Model



Introduction

Prophet was an extraordinary leader. An extraordinary leader is effective and innovative. The qualities of extraordinary leader are rare. An extraordinary leader becomes role model and source of inspiration for others. Even now historians analyse about his leadership, learn about it and try to identify unique features of his style of leadership. The Qur'an says, "And raised high for you your repute". (Qur'an 94:4).

Aspects

The following are the various aspects of extraordinary leadership:

1. Character

Prophet had noble character. His character was excellent that many people accepted Islam merely by his behaviour with them. His character was his big strength. Prophet was the epitome of good manners.

One incident exemplifies this. It happened in the early period of his prophethood. He summoned the people of Quraysh to the foot of a mountain and called out to them, asking, "Would you believe me if I told you an enemy was waiting behind this hill to attack you?" Everyone, including those who would soon become his enemies, agreed that they would believe him. Everyone believed it because of his great character.

Every action in his life represented the highest moral standards that a person could exhibit. He was ideal being in terms of manners and ethics, the likes of which the world has not seen. One of his companions notes about his manners, "The Prophet did not swear at anyone, nor was he rude, nor did he curse anyone. If he desired to reprimand someone, he would say: 'What is wrong with him, may dust be cast in his face.'" (Bukhari).

The Prophet was affectionate to children and would respect them. Once the Prophet was in a gathering. A drink was brought to the Prophet and he drank from it. On his right side, there was a young boy and on his left side were elderly men. Feeling obliged by the respect of elders, and not wanting to hurt the feelings of the child, he asked the young boy, "Do you mind if I first give the drink to them?". The young boy said, "O Prophet of Allah, by Allah I would not prefer anyone to drink from the place you drank. This is my fair share". The Messenger of Allah handed the boy the drink (Bukhari). In another instance, the Prophet performed Salah while he was carrying an infant girl named

Umaamah, daughter of Abul-Aas. When he bowed, he put her on the ground, and when he stood up, he would carry her again" (Bukhari).

2. Leading by Example

Prophet led by example. Prophet did not spread Islam by dictating others, rather he always put into practice the guiding principle of Islam. He was acting upon Allah's teachings himself first. After coming to Madina, one of the first task taken up by the Prophet was the construction of mosque. Prophet purchased the land and he himself took part in the construction, that lasted for seven months.

In the famous battle with non-believers called 'Battle of Trench', he himself participated in the digging trench. The digging took several weeks and the Prophet also did participate in digging the trench. He lifted the heaviest stones during the process.

In-spite of situation of hunger, everybody was happy and contented in the face of these deprivations. The companions sang songs of courage and chanted praises of Allah, while busy in their task without a word of complaint from their lips.

3. Energy

Prophet was blessed with energy, and his life was a practical example. His zeal helped him accomplish his mission. In Mecca the Prophet and his companions were not able to live freely, due to persecution by Meccans. Despite this situation, the Prophet was very active in seeking new avenues to spread Islam. He organised activities at Darul Arqam, which acted as the headquarters.

In Madina, situation was conducive. The Prophet effectively channelized his energy from Tahajjud till Isha. After Tahajjud Salah, the Prophet would take a brief nap and then go for Fajar Salah. After the obligatory Salah, he would glorify Allah and address his companions. After sun

rise, the Prophet would go to his house and soon come back to the Mosque. There he would be involved with various issues and answer their questions. He would meet people who had come to Madina and receive delegations. He would greet new comers and would meet their needs.

Prophet would visit relatives and companions, who were unwell. He would walk through the market, greeting people with a smile. He greeted children on his way, and if a person stopped him (whether male or female, young or old), he would stop and listen to them and help them. The women of Madina would visit the Prophet's house and ask questions; as they might be embarrassed to ask them in public, in a crowded mosque. He would also help his family, repairing shoes and clothes, milking sheep and performing daily chores.

After Zohar Salah, he would often go to the minbar (pulpit) and address the companions. Then he would return home and pray the two supplementary rakahs after Zohar. He, with his companions would go in the city if required or he'd stay in the Mosque till Asar Salah. Then he would visit his wives and settle in a wife's house.

After Maghrib Salah, he sometimes invited some companions to dinner. The meal never proceeded without pleasing talk or education of manners or imparting knowledge. If he was eating with one of his wives, he would attend to their problems. After Isha Salah, he would go back to his house. He would spend time with his family, talking, smiling and laughing with them. Sometimes, he would go to his close companions' houses and spend time with them, especially his close friends Abu Bakar and Umar, and then go to sleep. All this was possible every single day, as Prophet was blessed with energy.

4. Transformation

Once people started entering the fold of Islam, the Prophet had to inspire them, empower them and motivate

them to work for the mission seriously. The Prophet was aware of the potential companions. With incredible foresight, he utilized capabilities of companions, especially the youth. They were taught to be real believers; their greatness was visible through their extraordinary contributions. Bilal grew from a slave to chief secretary. Zubair matured from mere fighter to a brave soldier. Musab ibn Umair a soft-spoken person became a chief negotiator. Hamza grew from a hunter to a battalion commander. Umar became a great statesman. Ayesha was not merely house wife. She was an excellent teacher of women as well as men.

The Prophet encouraged the youth and placed his trust in them. He did not hesitate in assigning them pivotal roles despite their young age. This provided the youth a sense of belonging. The youth felt privileged as the Prophet gave them serious responsibilities. The following examples may substantiate this.

Zayd ibn Thabit was hardly thirteen years old when he came to seek permission from the Prophet to attend the historic battle of Badar. He was not given permission to join the army, as he was too young. The Prophet saw that Zayd had sharp intellect and an unwavering thirst for knowledge. He instructed Zayd to learn the writing of Jews. Zayd went on to learn Hebrew and shortly after, the Syriac language. This brilliant young man eventually found himself serving as an interpreter and scribe for the Prophet. During the caliphate of Abu Bakar, he was appointed to lead the massive project of collecting the Qur'an in a single volume.

After the pledge of Aqabah, the Prophet delegated Musab ibn Umair to Madina His task was to teach the people the principles of Islam, give them practical guidance and make attempts at propagating Islam among those who still professed polytheism. The Prophet selected Musab to teach people of Yathrib, while many older and more experienced companions were present; Abu Bakar, Umar,

Uthman or Ali. He knew Musab was fully capable and thus encouraged him through this honourable post. While in Yathrib, Musab succeeded in bringing many people from both tribes to Islam, including several prominent clan leaders. Musab stayed in Medina carrying out his mission steadily and successfully, until each house had at least one Muslim in it.

Third example is about a large army organized and deployed to Syria. Abu Bakar and Umar were involved in this campaign. But the Prophet appointed young Usamah ibn Zayd to lead the army. Usamah was then a young man of hardly 20 years. Such an appointment was sure to stir within the blood of the youth, the greatest determination and bravery. Entrusting Usamah with such impressive task not only encouraged him, but also set a precedent for the entire community.

5. Execution

Prophet executed tasks to perfection. Every step he took served the mission. Prophet educated people and evaluated their capabilities to assign them tasks. Prophet guided people in every aspect of life. While preaching and calling people to the truth, Prophet displayed extraordinary steadfastness, firmness and courage. Prophet solved social, political and economic problems smoothly and established perfect rules in all fields that they left permanent imprints for centuries to come. Prophet focused on people, educating them to mould their character, according to highest principles.

Prophet reformed ingrained habits of tribals, with sustained effort over a small span of time. He inculcated exalted qualities that they became inherent in their being and emancipated people from darkness to light. Prophet had to face severe opposition, but he met such opposition in effective manner. Despite all their excesses, Prophet used to pray for his enemies. Through his compassion,

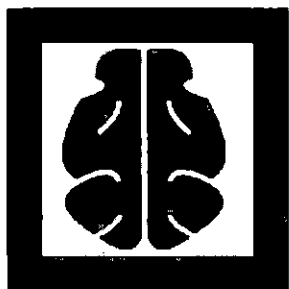
forgiveness and tolerance, he transformed unruly, war mongers into the best community in human history.

Prophet taught to people; religion, way of life and code of worship. Prophet conquered minds and hearts and promised his followers, Allah's approval and Paradise. Prophet carried his mission to ultimate success, by implementing the law of Allah on the earth.

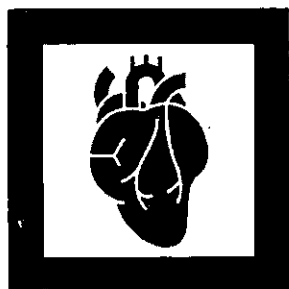
Conclusion

Prophet was extraordinary leader. He accomplished what others could not. He with great character, led by example, displayed zeal and energy, transformed people and executed his mission in the most effective fashion. Prophet was an inspiration and role model. The companions were eager to follow him and obey him. They would imitate him, make him their guide in every aspect of their lives and sacrifice their time, money and resources in the way of Allah.

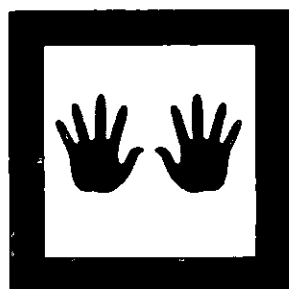
Resources and Capabilities



BRAIN
Thinking



HEART
Emotional Strength



HAND
Physical Effort



LEGS
Movement

Introduction

The human body is the physical structure of human organism; its main parts are brain, heart, hands and legs. Each part has its functions. Whether walking, talking, sleeping, playing or sitting, our body is constantly working hard to keep us in full health. It is important to know our body in order to effectively utilize it and live a healthy life. We can learn a lot of wisdom from the life of Prophet and the Caliphs.

The following are the body parts one would use:

1. Brain (Thinking)

A leader would use his brain. If he had systematically exercised his brain in the right perspective, then his work would be much easier and simpler. A leader should plan to get right people, assign them tasks and take timely decisions, formulating right and effective strategies, incorporating the right ideas.

Prophet made effective utilisation of the ability to think and reason. He identified the most capable and talented people and tried to get them in the fold of Islam. After going to Madina, he drafted a constitution with consent of the communities involved. Indeed, it was the first written constitution of the world. He later entered into treaty with people of Mecca, called 'Treaty of Hudaibiyyah'. Apparently, it seemed against Muslims but the passage of time showed that it was in favour of them. During wars, Prophet implemented unique and novel strategies, which often surprised his enemies.

2. Heart (Emotional Strength)

Prophet had control over his emotions. He never got angry on personal matters. Prophet displayed exemplary level of emotional maturity. He was a person with high self-control. He was always in full control of his temper

and he would never be angry unless necessary. It was for sake of religion that he displayed anger.

After the treaty of Hudaibiyyah, the companions were depressed, but he did not get angry. When the people of Taif, abused him and pelted him with stones, he did not pray to Allah to punish them. Rather he prayed to Allah to guide them to the straight path. On another occasion, a bedouin came and urinated in the Mosque. Many companions got angry, but the Prophet kept his patience and politely advised the bedouin not to do so, as it was a place of worship. The Prophet said, "The strong person is not he who has physical strength but he that can control his anger" (Bukhari). It takes a strong person to have self-restraint when he or she is angry and that self-control is obviously a desirable quality for a believer.

Prophet kept his heart free of irrelevant or frivolous thoughts. He forgave people despite their past grave offences. Prophet forgave Thumama Ibn Uthal, who had killed a group of companions, engaged in propagation of Islam. He forgave, Safwan Ibn Umayyah, who had plotted to kill him. He forgave Abu Sufyan ibn Harb, who was the most ardent enemy. Abu Sufyan was responsible for leading many armies against the Prophet, including campaigns that resulted in harm to Muslims. He forgave, Wahshi Ibn Harb, who speared and killed the beloved uncle of the Prophet, Hamza, during the Battle of Uhud. He forgave, Hind bint Utbah, who was the wife of Abu Sufyan ibn Harb and was a staunch opponent of the Prophet and Islam.

3. Hands (Physical Effort)

Prophet not only issued orders but also practically implemented what he said. After coming to Madina, the Prophet himself took part in the construction of the mosque

After the suggestion from Salman Farsi about digging of the trench was accepted by the Prophet, the digging

began. The task was not simple as lot of work had to be done in a short span of time. The trench was 5.5 kilometres in length, 9 meters in width, 4.5 meters in depth. Prophet also participated in digging the trench.

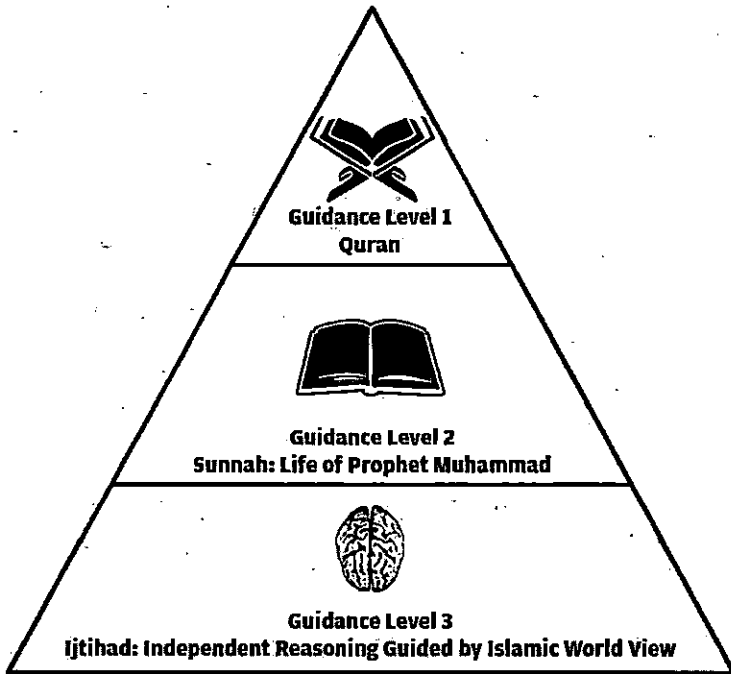
4. Legs (Movement)

Prophet would often visit his relatives and companions. He would visit his daughter Fatimah and spend time with his grandsons. He would visit companions who were ill and not feeling well. He would walk through the market, greeting the passers-by. We also see this in the life of Umar. He used to patrol the streets at night under guise, so that he could be aware of the actual situation and hardships of people.

Conclusion

Leadership is about making effective use of available resources. Some resources are available in the environment around the leader and some within himself. For a leader, his body itself comprises a set of resources. Used effectively, they would help him become an effective leader. For a person to do justice to leadership, he should keep his body fit. Prophet said, "Observe the fast occasionally and also leave it at other times. Stand up for prayer at night and also sleep at night. Your body has a right over you, your eyes have a right over you, and your wife has a right over you" (Bukhari). Thus, a healthy body and effective utilisation of the body, would make a person a great leader.

Decision Making



Introduction

Decision making is the process of making choices by setting goals, gathering information, and assessing alternatives. As one can see, there are several steps in effective decision making. In psychology, decision-making is regarded as cognitive process resulting in the selection of a course of action among several alternative possibilities. Every decision-making process produces a final choice. Decision making is the process of identifying and choosing alternatives based on the values and preferences of the decision-maker.

In order to manage things effectively, one needs to take good decisions. From the life of the Prophet, we get to know the steps to be adopted to make effective decisions. Once Prophet asked Mu'adh ibn Jabal, whom he had named as a judge in the new environment of Yemen, "Through what will you judge?" Mu'adh replied, "Through the Book of Allah". Prophet then asked, "And if you find nothing in the Book of Allah?", Mu'adh went on to say, "I shall judge according to the tradition (Sunnah) of Allah's Messenger". Prophet further asked, "And if you find nothing in the Messenger's tradition?", Mu'adh answered confidently, "I shall not fail to try to reach an opinion". This answer satisfied the Prophet, who concluded, "Praise be to Allah, who has guided His Messenger's messenger to what satisfied Allah's Messenger" (At-Tirmidhi, An-Nisai and Abu Dawood).

Thus, from this hadith we understand that in order to decide, the first source of reference should be the Qur'an and then the life of Prophet, if nothing is found in both the sources then one should use his intellectual and reasoning ability to make decisions.

Levels

The following are the levels of Decision Making:

1. Qur'an

When one wants to take any personal, professional, social or political decision, he should look to the Qur'an for guidance. Allah says in the Qur'an, "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner" (Qur'an 25:1). The Criterion is another name of the Qur'an, which distinguishes truth from falsehood, right from wrong and good from bad.

Qur'an is the touchstone on which the real and artificial can be differentiated. In all problems of life, Qur'an is the standard of judgement. Seeing the presence of many religions and their contradictory claims, man is at a

loss to know what his choice should be. To help him out of this tangle and to show him the clear straight path, the Qur'an has been revealed. On this Criterion, the claim of every religion can be examined, and it can be ascertained whether it is really pure. Qur'an is criterion and one should regard it as criterion, to avoid wrong decisions.

2. Sunnah (Life of Prophet Muhammad (pbuh))

When one does not get the solution from the Qur'an, then one should look into the life of Prophet Muhammad (pbuh) for the answer.

In the last sermon, Prophet said, "I leave behind me two things, the Qur'an and my example, the Sunnah, and if you follow these, you will never go astray" (Bukhari). From this we can learn that, to take decision one should look into the life of Prophet for guidance.

Allah says in the Qur'an, "And We have not sent you, (O Muhammad (pbuh)), except as a mercy to the worlds" (Qur'an 21:107). The verse states that, the Prophet was sent to the earth as a mercy for the entire mankind, thus, taking guidance from his life, would lead people to right path.

Allah also says in the Qur'an, "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and (who) remembers Allah often" (Qur'an 33.21). The verse states that the life of Prophet is the best example, thus one should use his life as a model to make decisions and to solve problems.

3. Ijtihad (Independent Reasoning Guided by Islamic World View)

When one is not able to find any guidance from the Qur'an or from the life of Prophet Muhammad (pbuh), then one should use ability to reason, to make decisions. It basically means to 'struggle with oneself' through deep thought. It is defined as a process of legal reasoning and

thinking through a rationalised approach, on the basis of the Qur'an and the Sunnah.

It is implied that utmost effort by an individual is needed. With Qur'an and Sunnah as the base, it is required to carefully use analogical reasoning to find a solution to the problem. This is a religious duty of scholars, qualified to conduct it. Independent reasoning, without considering the Qur'an or the life of Prophet Muhammad (pbuh), would lead to wrong decision.

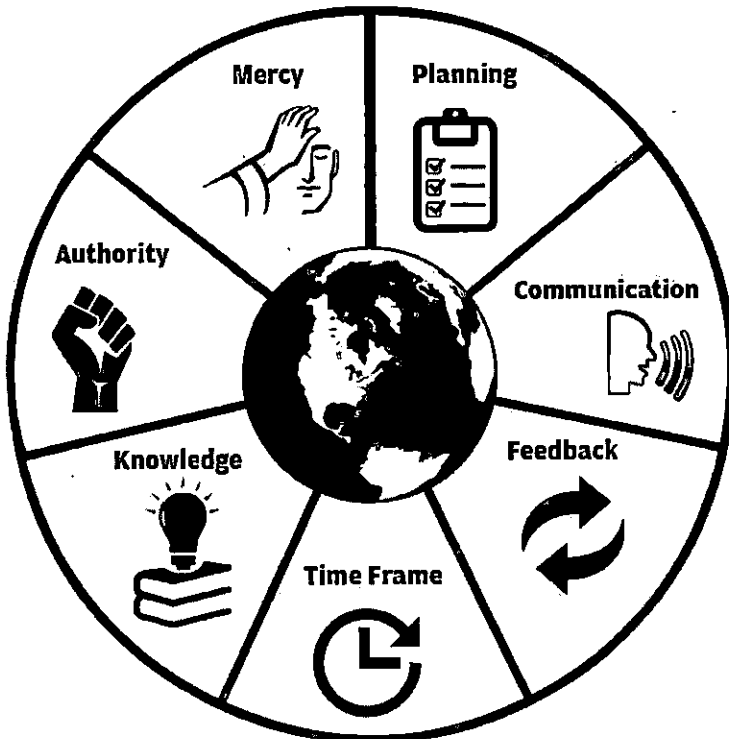
Conclusion

Life requires decisions, big and small. Every decision has an impact on one's life, thus, one should be cautious in taking decisions. One takes a decision to select a career, to select his spouse, to opt for a particular job, to start a new business, to decide about children's future, to decide about an investment, etc. Thus, in all these aspects, if one refers to Qur'an, Sunnah and Ijtihad respectively, he would reach an effective decision, which would prove to be beneficial in this world and the hereafter.

III

Management

Islamic Guidance on Management



(Quran 32:4-6)

Introduction

Islam is comprehensive way of life. The Qur'an and the life of Prophet Muhammed guide us in every aspect of life, including management. Allah says in the Qur'an, "It is Allah who created the heavens and the earth and whatever is between them in six days; then He established Himself above the Throne. You have not besides Him any protector or intercessor; so, will you not be reminded? He planned (each) matter from the heaven to the earth; then it will

ascend to Him in a Day, the extent of which is a thousand years of those which you count. That is the Knower of the unseen and the witnessed, the Exalted in Might, the Merciful” (Qur’an 32:4-6). The verses speak about creation of the earth, which is an important event. From the verses, one may infer seven aspects of management.

1. Planning

Verses speak about ‘Planning’. It is stated ‘He planned matters’ (the word which is used in the Qur’an is ‘yudabbiru’). Planning is the first step in any aspect of management. It is the process meant to identify steps required to achieve optimum results. Planning is necessary as it increases efficiency, reduces the risk involved, facilitates proper coordination, aids in organising available resources, gives right direction to the task, helps in maintaining control and encourages better decision making. Thus, planning is the basic pillar.

2. Communication

It speaks about ‘Communication’ which is ‘from the heavens to the earth’. After making the plan, one needs to communicate the same to all members. Communication refers to the process of imparting information by speaking, writing, or using some other medium. Generally, activities relating to management are not done individually, but they have to be performed in a group and, communication becomes very important. Communication helps in shaping the attitude, behaviour and understanding of people. Management is totally reliant on communication, which helps people to exchange ideas, messages or information by speech, signals or writing. Without communication, management cannot function. If communication is diminished or hampered, then management process will suffer. When communication is thorough, accurate and timely, the management tends to be vibrant and effective.

Communication is link in the process of management which plays a crucial role in every function of management.

Decisions are often dependent upon the quality and quantity of information received. If the information on which a decision is based is poor or incomplete, the decision will often be incorrect. Information and communication represent power. An individual cannot do anything constructive unless he knows what is to be done, when the task is to be accomplished, and who else is involved. The people with information becomes centres of power. Thus, communication is important for management.

3. Feedback (Report)

Verses speaks about 'Feedback' (Report) when it is stated 'it will ascend to Him in a Day'. Feedback is a process in which the effect or output of an action is 'returned' (fed-back) to modify the next action. Feedback is powerful management tool. It is essential for effective learning. Feedback helps people get on track; it serves as a guide to improve performance. Feedback can be motivating and energizing. It has strong link to satisfaction and productivity. People like to feel involved and get identified with their organisation and feedback helps achieve that state. Ultimately, feedback helps one to learn. It gives an opportunity to motivate others and will improve performance. Thus, regular feedback should be obtained in order to ensure effective implementation.

4. Time Frame

Verses speak about 'Time Frame' when it is stated 'duration is of thousand years of those which you count'. Time Frame refers to a period of time that is required for a particular action or project to occur. From the verse, one learns that Allah had set a time frame of six days to create the world. Setting a time period is important to accomplish

more, make better decisions, reduce stress, increase quality of work and ensure discipline.

Setting a time frame will give people motivation to meet the goal within a certain period. It also helps in creating an action plan. People will be able to manage time better. Thus, a time frame has to be specified in order to accomplish a task.

5. Knowledge

Verses speak about 'Knowledge' when it is stated 'That is the Knower of the unseen and witnessed'. Knowledge is familiarity, awareness, understanding and information. It includes skills, acquired through experience or education. Knowledge is gained by perceiving, discovering, or learning. The verse says that Allah is the Knower. Knowledge is an important part of life. It is knowledge that equips one with power. Knowledge has significantly helped man utilize nature and this has prompted human progress and civilization.

For any work, knowledge is required, only then it can be performed effectively. Any act of management will involve decision making, and effective and productive decisions can only be taken when one has comprehensive knowledge. Comprehensive knowledge will reduce cost, provide potential to grow, increase the value of the activity and will help one respond faster to challenges. Thus, knowledge acts as foundation for any project.

6. Authority

Verses speak about 'Authority' when it is stated 'He is the Exalted in Might'. Authority refers to position to coordinate the activities of sub-ordinates. In order to implement effectively, authority is necessary. If authority is given to a person, he is made responsible. In the same way, if anyone is made responsible for any job, he should also have required authority. 'Authority without responsibility'

leads to irresponsible behaviour where as 'responsibility without authority' makes the person ineffective. Ultimately, one needs proper authority if activities are to be executed in an effective manner.

7. Mercy

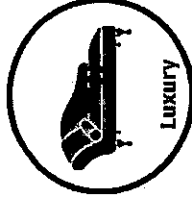
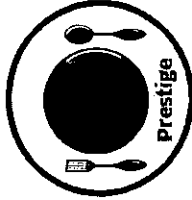
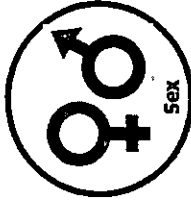
Verses speak about 'Mercy' when they refer to 'the Merciful'. In order to manage things in a smooth manner, the leader should have compassion for subordinates. He should allow for errors, imperfection and lapses. Forgiving is not easy but is required quality. A leader should be gentle. An autocratic, unforgiving, leadership will not be effective. A good leader should always aim for perfection and tolerate imperfection.

Conclusion

All seven aspects of management mentioned by the Qur'an give a comprehensive approach for managing activities and events. Through this knowledge, people will be enlightened with various aspects of management. These aspects provide guidance for management of teams, groups and organisations. Leadership should decide what should be done to accomplish given tasks. It needs to handle situations which may arise during the process. Attention to these aspects in events and activities will make people more effective, efficient and productive.

Motivation and Introspection

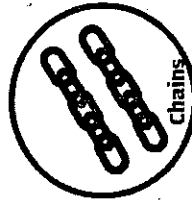
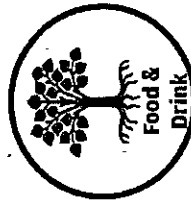
PARADISE



Will be Forever



HELL



Will be Forever

Introduction

Motivation is a psychological phenomenon and a process that directs a human being towards a desired goal. It is driving force that encourages an action towards a destination. For example, hunger is a motivating force for eating. Motivation results from interaction of conscious and unconscious factors such as intensity of desire or need, incentive or reward value of the goal and expectations of the individual. Islam motivates people in best possible ways.

Reward is a positive form of motivation, where Allah promises paradise to people, if they obey him. Punishment is a negative form of motivation, where Allah warns that He would punish people, if they do not obey him. In Islam, the ultimate objective is to please Allah. If Allah is pleased with the person, then he will be granted Paradise and if Allah is displeased with the person, then he would be punished.

Factors

The following are the two factors of motivation:

1. Reward

The following are the various rewards, which are offered to people of Paradise:

i. Pleasure of Seeing

The following are the various things provided in paradise, which would give pleasure to the eyes. They are, gardens beneath which rivers flow (Qur'an 2:25, 3:15, 4:57, 9:72, 13:35, 18:31 and 22:23), garden as wide as the heavens and earth (Qur'an 3:133), beautiful homes (Qur'an 9:72), gardens and springs (Qur'an 44:52), green cushions and beautiful fine carpets (Qur'an 55:76), vessels, pitchers and wine from a flowing spring (Qur'an 56:17-18, 76:19

and 78:34), elevated garden (Qur'an 88:10) and flowing spring (Qur'an 88:12).

ii. Food and Drink

The following are the various things provided in paradise, which one can eat and drink. They are, fruit (Qur'an 36:57, 56:20 and 56:32), wine from flowing spring which would be white and delicious (Qur'an 37:45-46), every kind of fruit (Qur'an 44:55), rivers of water which are pure and clean, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey (Qur'an 47:15), fruits of two kinds (Qur'an 55:52), fruit and palm trees and pomegranates (Qur'an 55:68), meat of fowl (bird) (Qur'an 56:21), trees with no thorns (Qur'an 56:28), banana trees layered with fruit (Qur'an 56:29), wine with a mixture of ginger (Qur'an 76:17), purifying drink (Qur'an 76:21), Gardens and grapevines (Qur'an 78:32) and pure sealed wine with lingering odor (Qur'an 83:25-26).

iii. Beauty

The following are the various things provided in paradise, with which one can beautify oneself. They are, bracelets of gold, and they will wear green clothes of fine silk and heavily decorated cloth (Qur'an 18:31 and 76:21), bracelets of gold and pearl and garments of silk (Qur'an 22:23 and 35:33), garments of fine silk and rich lace (Qur'an 44:53) and bracelets of silver (Qur'an 76:21).

iv. Sensuous pleasure

The following are the various things provided in paradise, which would provide satisfaction. They are, purified spouses (Qur'an 3:15 and 4:57), spouses in shade (Qur'an 36:56), chaste and modest women with large beautiful eyes, like delicate eggs who are closely guarded from evil (Qur'an 37:48-49), fair women with large

beautiful eyes (Qur'an 44:54 and 56:22), pure young women, whom no man or jinn has ever touched (Qur'an 55:56), good and beautiful women (Qur'an 55:70), women like protected pearls (Qur'an 56:22), virgin women of equal age (Qur'an 56:35-37).

v. Luxury

The following are the various things provided in paradise, which would provide luxury. They are, decorated couches (Qur'an 18:31, 36:56 and 76:13), carpets whose inner lining will be of rich embroidery (Qur'an 55:54), couches raised high (Qur'an 88:13), cushions lined up (Qur'an 88:15) and carpets spread around (Qur'an 88:16).

vi. Prestige (Honour)

The following are the various things provided in paradise, which would bestow honour. They are, plates and vessels of gold (Qur'an 43:71), thrones woven with ornament (Qur'an 56:15) and vessels of silver and cups made out of clear glass made from silver (Qur'an 76:15-16).

2. Punishment

The following are the various forms of punishments:

i. Fire

The basic punishment is fire. It is fire, whose fuel is men and stones (Qur'an 2:24 and 66:6), every time their skins are roasted, it will be replaced with a new skin (Qur'an 4:56). The other verses which speak about fire are, 11:106, 14:50, 17:97, 18:29, 22:22, 23:104, 33:66, 39:16, 56:42, 69:31, 70:15 and 104:6.

ii. Food and Drink

The following are the various things given as punishment to eat and drink. They will be given, pus-filled water, which oozes from the skins of Hell's inhabitants (Qur'an 14:16), boiling water and cold pus (Qur'an 38:57), boiling water (Qur'an 40:72, 56:42 and 56:54) and tree of zaqqum (Qur'an 56:52).

iii. Chains

The following is the torture which will visit residents of hell. They will be chained whose length is seventy cubits (Qur'an 69:32) and chains and shackles (Qur'an 76:4, 25:13 and 40:71).

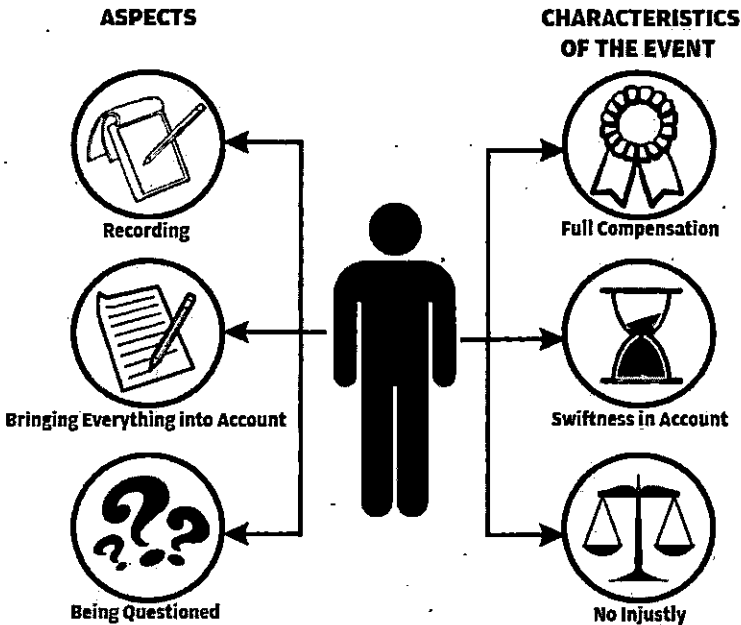
Conclusion

All material reasons can only keep a person motivated for a short time, thus, Islam offers reward as paradise and punishment as hell, which would keep man motivated throughout his life. The things which were mentioned in the Qur'an are just a few, but a man would get what he desires in paradise.

Description has been given of tangible aspects of paradise and hell. The people of paradise will enjoy pleasant talk and those in hell will experience harsh talk.

Some people say that religion instigates fear among its people to follow its commandments, but actually Allah has motivated people to follow the right path by promising them reward and warning them of punishment. For motivation, both reward and punishment are necessary, as some are motivated by reward and some are motivated due to fear of punishment.

Accountability



Introduction

One of the important aspects of Islam is the belief in Day of Judgment. It is one of the six articles of faith and is central to the Islamic concept of accountability. For Muslims, the present life is not the goal; rather, it is the life after death that is the focus. This does not mean that Muslims should not enjoy their present lives, but it does mean that they have to be conscious of God at all times, knowing that they will be asked about their actions. Day of Judgment is mentioned repeatedly in the Qur'an and is also called Day of Accountability.

Allah says in the Qur'an, "The Day every soul will find what it has done of good present (before it) and what it

has done of evil, it will wish that between itself and that (evil) was a great distance. And Allah warns you of Himself, and Allah is Kind to (His) servants” (Qur’an 3:30). “Every soul will taste death, and you will only be given your (full) compensation on the Day of Resurrection. So, he who is drawn away from the Fire and admitted to Paradise has attained (his desire). And what is the life of this world except the enjoyment of delusion” (Qur’an 3:185). As these two verses illustrate, on this day, people will be resurrected both physically and spiritually and will be asked by Allah about their lives, after which their final destination will be determined.

Aspects

The following are the various aspects of accountability:

1. Recording

Allah says in the Qur’an, “And (for) every person We have imposed his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open. (It will be said), “Read your record. Sufficient is yourself against you this Day as accountant” (Qur’an 17:13-14). The basic aspect in accountability is the record of all activities of an individual. Every small and big deed, every right and wrong action of man would be recorded and would be presented to him on the day of judgement. Allah has also spoken about the recording of transactions in 69:19, 69:25 and 84:7.

The task of recording the activities of man is performed by two angels, kiraman katibin. They are described in the Qur’an. Allah says, “When the two receivers receive, seated on the right and on the left. Man does not utter any word except that with him is an observer prepared (to record)” (Qur’an 50:17-18). “And indeed, (appointed) over you are keepers, noble and recording; they know whatever you do” (Qur’an 82:10-12).

2. Bringing Everything into Account

Allah says in the Qur'an, "To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent" (Qur'an 2:284). The verse explains that nothing would be hidden from Allah and He would bring everything into account on the day of judgement.

3. Being questioned

Allah says in the Qur'an, "And if Allah had willed, He could have made you (of) one religion, but He causes to stray whom He wills and guides whom He wills. And you will surely be questioned about what you used to do" (Qur'an 16:93). One of the biggest fears of man is of being questioned about his work and activities. The verse states that Allah would surely question people as to what they have done in this world. This is recorded in many places of the Qur'an, such as, 16:56, 17:34, 17:36, 29:13, 37:24, 43:19, 43:14 and 102:8.

Prophet Muhammad (pbuh) said, "The two feet of the son of Adam will not move from near his Lord on the Day of Judgement until he is asked about five (matters) concerning his life - how he spent it; about his youth - how he took care of it; about his wealth - how he earned it; and where he spent it; and about that which he acted upon from the knowledge he acquired" (At-Tirmidhi).

Characteristics

The following are the various characteristics of the Event:

1. Full Compensation

Allah says in the Qur'an, "On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do. That Day, Allah will pay

them in full their deserved recompense, and they will know that it is Allah who is the perfect in justice" (Qur'an 24:24-25). The verse states that on the day of judgement, every person will be given the full compensation based on what they deserve and complete justice would be done in the process. Compensation is also mentioned in other verses of the Qur'an, such as, 14:51, 24:39 and 40:17.

2. Swift Account

Allah says in the Qur'an, "Then they (His servants) are returned to Allah, their true Lord. Unquestionably, His is the judgement, and He is the swiftest of accountants" (Qur'an 6:62). The verse basically states that when the process of accounting would be done, Allah would be swift in doing so. The aspect of being swift in account is also recorded in other places in the Qur'an such as, 13:41, 24:39 and 40:17.

3. No Injustice

Allah says in the Qur'an, "And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is (even) the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant" (Qur'an 21:47). The verse states that when the deeds of man are being judged, he would not be treated unjustly, and even the smallest deed would be considered. The aspect of not being unjust is also recorded in Qur'an 24:25 and 40:17.

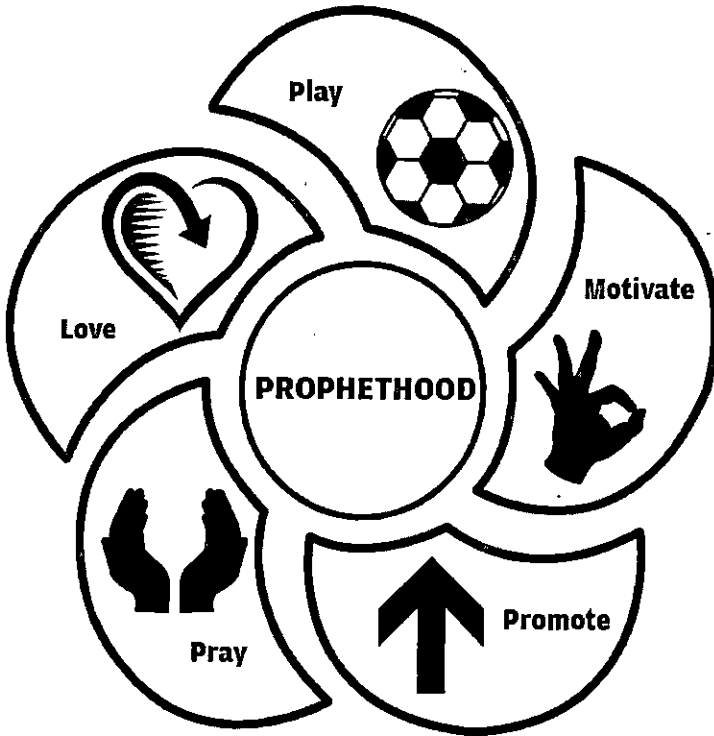
Conclusion

Allah says in the Qur'an, "That was a nation which has passed on. It will have (the consequence of) what it earned and you will have what you have earned. And you will not be asked about what they used to do" (Qur'an 2:134). The verse states that it would be a day where man will have to face the consequences based on what he has earned and

will not be questioned on what others did. This would basically motivate a person to focus on improving his deeds.

The Day of Judgment highlights importance of accountability. The concept of accountability motivates people to do good deeds and to abstain from wrong acts. One is warned that deeds are being recorded; everything will be brought to account. This motivates people to pursue good activities and abstain from wrong acts. The characteristics of the event are compensation, swift accounting and complete justice. This information promotes seriousness in one's attitude towards life after death.

Human Capability Enhancement



Introduction

Creation of good human resources is a very important requirement of mission of Islam. Children and youth are the future of tomorrow. They are the biggest asset of any nation or community. The way they are brought up would decide what they would do in their life. As their hearts are tender, they can be moulded into righteous beings. One needs to have a gentle attitude to win hearts. Prophet Muhammad (pbuh), performed four significant activities which led to creation of effective Human Resources.

Aspects

The following are the various elements of effective Human Resource Development:

1. Love

Prophet gave love to children and youth. He expressed fondness for them. Prophet showed affection in many ways. He hugged them, patted them on back, caressed their heads, combing their hair with his fingers.

Abu Hurairah narrated, "I went along with Allah's Messenger at a time during the day but he did not talk to me and I did not talk to him until he reached the market of Banu Qainuqa. He came to the tent of Fatimah and said, "Is the little chap (meaning Al-Hasan) there?" We were under the impression that his mother had detained him in order to clean him and dress him and garland him with sweet garland. Not much time had passed that he (Al-Hasan) came running until both of them embraced each other, thereupon Allah's Messenger said, "O Allah, I love him; love him and love one who loves him" (Muslim). This shows how Prophet used to express his love towards children.

Anas ibn Malik said, "I never saw anyone who was more compassionate towards children than Allah's Messenger. His son Ibrahim was in the care of a nurse in the hills around Madinah. He would go there, and we would go with him, and he would enter the house, pick up his son and kiss him, then come back" (Muslim).

The Prophet's love for children was not restricted to his children and grandchildren. The scope of his mercy and affection embraced all children, and he showed the same gentleness to his companion's children. Usama ibn Zaid said, "Allah's Messenger used to put me on (one of) his thighs and put Al-Hasan ibn Ali on his other thigh, and then embrace us and say, "O Allah, please be merciful to them, as I am merciful to them" (Bukhari).

When Prophet was entering the town of Medina, after emigrating from Makkah, some young girls of the Ansar were singing with joy in front of their houses. When he passed by, he said, "O girls, you adore me". All said, "Yes, O God's Messenger". Then he said, "I also adore you".

Jabir ibn Samra reported an incident of his childhood that, "Once I offered the prayer with God's Messenger. After the prayer, when he went towards his house, I went with him. We were joined by more boys, and he kissed them all and me too". Whenever the Prophet Muhammad (pbuh) passed by children, he tried to be the first to greet them and say "Assalaamu Alaikum". If he was riding, he would let children sit on his camel.

Some people were not able to understand the power of expressing love to children. They wondered why the Prophet played with children and took such an interest in them. Abu Hurairah said, Allah's Messenger kissed Al-Hasan ibn Ali while Al-Aqra ibn Habis At-Tamim was sitting with him. Al-Aqra said, "I have ten children and have never kissed one of them". The Prophet cast a look at him and said, "Whoever is not merciful to others will not be treated mercifully" (Bukhari).

2. Play

Prophet would play with children. When lying down he seated them on his legs or chest. Ibn Masud said, "The Prophet was carrying Hasan and Husayn on his back, with Hasan on his right and Husayn on his left side while saying, "You are having a good ride and you are good riders and your dad is better than you"" (Bihar al-Anwar).

Yala ibn Marrah said, "The Prophet had been invited to lunch. We were with him, when all of a sudden, we saw Hasan playing in the alley. The Prophet ran towards him with arms outstretched to catch him. However, the child ran this way and that, escaping from the Prophet and making him laugh. Then the Prophet caught Hasan. He put one

hand under his chin and the other on his head. He brought his face close to the child's and kissed him, saying, "Hasan is a part of me and I am a part of him. God will love those who love him" (Bihar al-Anwar)

Imam Sadiq said, "One day, Imam Husayn was sitting on the Prophet's lap and the Prophet was playing with him and laughing. Ayesha said, "O Prophet, you play so much with this child". The Prophet replied, "O no, how can I fail to love him when he is the fruit of my heart and the apple of my eyes?" (Bihar al-Anwar).

Prophet had similar attitude with other children as well. Prophet used to put children on his shoulders. He put one on his right shoulder and the other on his left (Manaqib ibn Shahr Ashub).

Whenever the Prophet returned from a trip and saw children, he would stop and pick children up. He would let one of them ride in front of him and another behind him. After a while, the children would say to each other, "The Prophet let me ride in front but you rode behind". Others would say, "The Prophet ordered his companions to let you ride behind them" (Al-Muhajjah al-Baydha).

The Prophet would call the children of Abbas. They were young and still loved to play. Then he would tell them, "He who comes to me the fastest will be rewarded". The children would race towards the Prophet. He would embrace and kiss them" (As-Siraj al-Halabiyyah). They would come running to him and whoever touches him first gets a prize, so they would all come running breathlessly. When they reached the Prophet, they would fall all over him. He enjoyed this sport, gave prizes of dates and sweets to winners and hugged and kissed the participants.

3. Motivation

Prophet would identify skills of people and would praise them and that praise would motivate them to do better.

Prophet gave titles to his companions for their best characteristics. These statements would motivate companions and contribute positively to their self-esteem. When statements like these are made, it makes the person know his strength and he will further try to improve the same.

4. Promotion

Prophet promoted young companions to take up big and significant tasks. This provided them with a platform to make effective utilisation of their talents. The following are a few examples:

i. Osama ibn Zaid: He was the son of a freed slave. He was only seventeen years of age, when Prophet appointed him as the commander of the army sent to Sham. Usama ibn Zayd was appointed as the commander of an expeditionary force which was to invade Palestine. He set out with 3000 men, when he reached the destination he fought bravely killing many, taking as many captives as he could and came back victorious.

ii. Musab ibn Umar: He was appointed as the ambassador of Islam and was sent to Yathrib (Madina) to prepare the city for the forthcoming Hijra. He went from door to door to convince people about the message of Islam. Initially he talked to each person in terms which they could understand, and then presented the message of Islam at the right moment. He recited before the people verses of the Qur'an, which had a profound effect on their minds. After he preached Islam, many embraced Islam. They included Sad ibn Muadh, Usayd ibn Khudayr and Sad ibn Ubadah. Musab ibn Umair proved worthy of the confidence reposed in him by Prophet. This promotion helped him to develop his skill and his personality. He later went on to become the chief negotiator of Muslims.

iii. Zaid ibn Sabith: He was appointed to write letters to non-Muslims and to collect and keep record of the Qur'anic

verses. He used to spend most of his time reciting the Qur'an and continued to learn the Qur'anic verses as they were recited by Prophet. After the death of Prophet, Zaid was recognized as expert o Qur'an. He was such a knowledgeable person that Umar once said, "O people, whoever wants to ask about the Qur'an, let him go to Zayd ibn Thabit".

iv. Muadh ibn Jabal: He became a Muslim at the second Aqaba oath. After the conquest of Mecca, the Prophet appointed him as his deputy. After returning from the Tabuk Campaign, he appointed him as the governor of Yemen. The Prophet made necessary recommendations as to how he should govern and call people to Islam. He was bestowed with this responsibility, when he was 27. This responsibility at young age helped him grow, develop and contribute to the mission.

v. Bilal ibn Rabah: He was one of the most trusted and loyal companion of the Prophet. He was a slave who was freed by Abu Bakar. He was known for his beautiful voice, so Prophet promoted him as muezzin (caller of prayer). Later he was promoted as the Secretary of Treasury of the Islamic State of Madina.

5. Prayer

Prophet would pray for the children so that they would become great personalities. Umm Khalid said, "I (the daughter of Khalid ibn Said) went to Allah's Messenger with my father and I was wearing a yellow shirt. Allah's Messenger said, "Sanah, Sanah!" (Abdullah, the narrator, said that sanah meant "good" in the Ethiopian language). I then started playing with the seal of prophethood (between the Prophet's shoulders) and my father rebuked me for that. Allah's Messenger said, "Leave her". The Prophet, then, invoked Allah thrice to grant me a long life" (Bukhari).

Prophet prayed for Abdullah ibn Abbas. He said, "O Allah, Teach him (the knowledge of) the Book (Qur'an)"

(Bukhari). Later he was known for his knowledge of traditions and his interpretation of the Qur'an. He would gather information from other companions and would give classes and present commentaries.

Yusuf ibn Abdullah said that when he was born, his parents took him to God's Messenger for his blessing; he suggested the name, Yusuf, and put him in his lap. He patted him on the head and prayed for the Blessings of Allah for him.

Jamarah bint Abdullah, quotes a girl as saying, "My father took me to the Prophet and asked him to pray for me. The Prophet sat me on his lap; put his hand on my head and prayed for me" (Majma az-Zawaid).

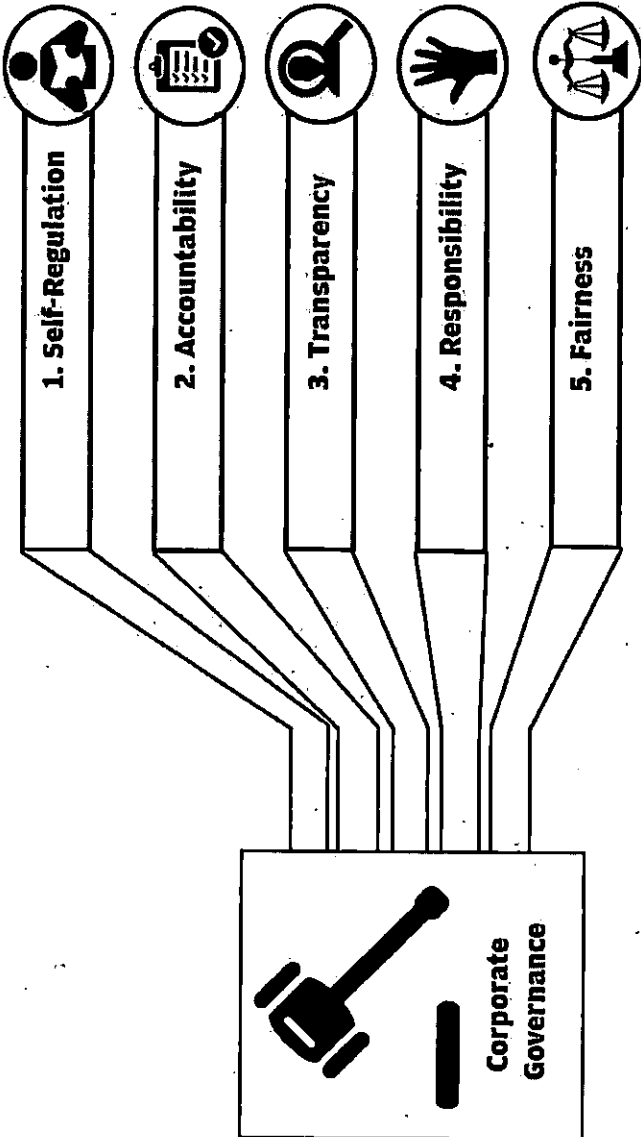
Conclusion

Human Resource Development has always been crucial for any mission. The mission of Islam can only be achieved when we have capable people to take the task forward and capable people can only be created when we have a well-planned system for development of human resources. If we want to establish the law of Allah on the face of the earth, we need to give utmost importance to human resource development.

The concept of mercy is never complete without affection towards children and youth. Prophet was very compassionate towards children and youth around him. It was this attitude which won hearts. When one shows love and compassion towards children, they get confident and feel more secure, which sets a strong foundation for them to become great personalities in the future.

Among the companions, many people grew to great stature. They went on to become great contributors to the mission of Islam. Hasan and Husayn matured into great leaders. All this was a result of effective human resource development by Prophet.

Ethical Principles for Corporate Management



Introduction

Corporate governance is the system of rules, practices and processes by which a company is directed and controlled. Corporate governance essentially involves balancing the interests of the many stakeholders in a company; these include its shareholders, management, customers, suppliers, financiers, government and the society.

Corporate governance has also been more narrowly defined as a system of law and sound approaches by which corporations are directed and controlled, focusing on the internal and external corporate structures, with the intention of monitoring the actions of management and directors and thereby, mitigating risks which may stem from the misdeeds of corporate officers. Islam has given certain principles on which the laws of corporate governance can be framed, based on need and situation.

Principles

The following are the various principles:

1. Self-Regulation

In governing the corporation, man is the central factor to make the system effective. Man is the shareholder, creditor, auditor, regulator, manager, customer, supplier and financier. He is moving spirit of management, government and society. This means, man plays paramount role in realization of company's vision and mission.

Thus, for effective corporate governance, the principal suggestion by Islam is self-regulation. Self-regulation has many aspects. One's own conscience acts as self regulator for every human being. Prophet said, "No child is born except on primordial human nature (i.e., Islam) and then his parents make him Jewish or Christian..." (Bukhari). Thus, whenever man encounters any dilemma, he can consult the

voice of conscience and he will always get the right answer.

Islam teaches belief in accountability in the hereafter. Allah says in the Qur'an, "And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is (even) the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant" (Qur'an 21:47). The verse highlights that man will be accountable for every act of his, no matter how small.

Islam tells man Allah is always watching him. Allah says in the Qur'an, "... Indeed, Allah is ever, over you an Observer" (Qur'an 4:1). Salah helps to create the sense of God consciousness among believers. If a society is indifferent to God, then police, courts and prisons are insufficient to keep it free of crime. Belief in accountability and God consciousness are basis of healthy corporate governance. There will always be some dishonest elements that may only be corrected by law. Islam also provides an external atmosphere for ethically regulated corporate governance.

2. Accountability

Accountability in hereafter suggests creation of a mechanism of accountability in this world. Allah says in the Qur'an, "And it is He who has made you successors upon the earth and has raised some of you above others in degrees (of rank) that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful" (Qur'an 6:165). The earth was made as abode for all human generations. Resources on earth are made available to human beings and are in the form of trust. Each one of us is accountable for our actions and conduct.

Prophet Muhammad (pbuh) said, "Surely, every one of you is a guardian and is responsible for his charges"

(Bukhari). The hadith explains that the ruler is responsible for his people, a person is responsible for his family, a woman is responsible for her husband and children, the slave is responsible for his master's property. Thus, the leader of corporate is responsible to stakeholders.

3. Transparency

Allah says in the Qur'an, "O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write (it) between you in justice ..." (Qur'an 2:282). The Qur'an suggests transparency in any kind of transaction which involves people. In order to keep the transaction transparent, it is required that every clause of the agreement be written down. Allah continues in the same verse, "... But if the one who has the obligation, is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice ..." (Qur'an 2:282). Even if there is an illiterate person who is not able to dictate the agreement himself, then he should be helped by a guardian.

Allah also says in the Qur'an, "...And do not conceal testimony, for whoever conceals it, his heart is indeed sinful, and Allah is Knowing of what you do ..." (Qur'an 2:283). Allah gives specific instructions not to hide any thing. The verse also holds a person responsible as sinner if he does so. Thus, corporations are to act in a responsible manner. Pursuing monetary gains, they should be socially responsible. In order to be transparent, corporation should communicate necessary information regarding its policy.

Once Prophet Muhammad (pbuh) passed by a heap of wheat, He put his hand inside it, his fingers got wet. So, he said to the vendor, "What is this?" He replied, "It was dampened by the rain". He said, "Why don't you put it on top so that people can see it? He who cheats us is not one of us" (Muslim). From this we learn the basic principle of

business. A person should give complete details about the product which he is selling.

4. Responsibility

Allah says in the Qur'an, "O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know (the consequence)" (Qur'an 8:27). The verse is about the principle of being responsible and not betraying trust. Integrity is highly regarded virtue in Islam. Every individual within an organization is required to adhere to ethical conduct, while carrying out commercial activities. In particular, the leaders of the organisation should honour trusts.

The sense of responsibility will lead to proper utilization resources entrusted to them. A leader would not merely be judged by progress of business. He would also be judged about means adopted. Prophet said, "A truthful merchant will be raised on the Day of Judgment together with the truthful and the martyrs" (At-Tirmidhi). This helps us understand the importance Islam has given to responsible behaviour in business

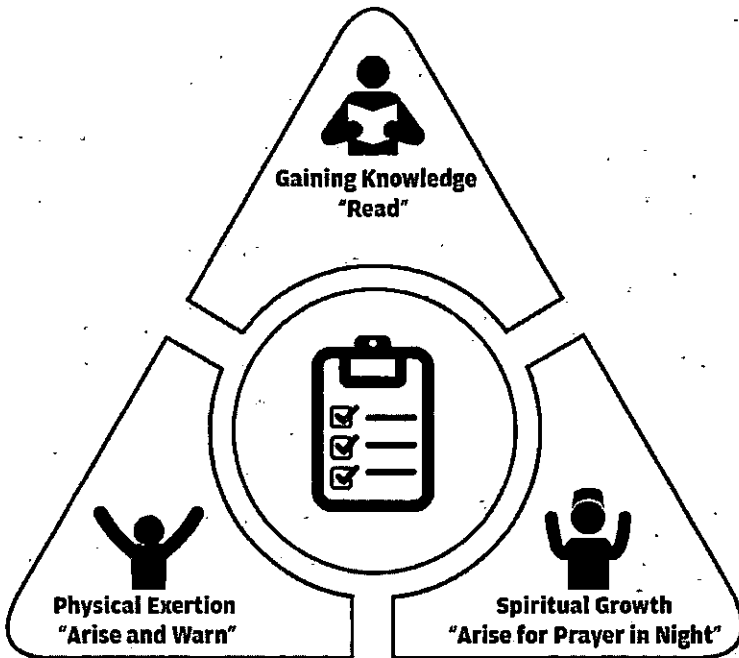
5. Fairness

Allah says in the Qur'an, "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing" (Qur'an 4:58). The verse commands believers to be fair when they are making a judgement between people. In organisations, people will have to make judgements between two employees, employees and customers, employee and suppliers, as well as management and society. Such judgement between two parties should be without any bias. Allah also says in the Qur'an, "O you who have believed, be persistently standing firm for Allah witness in justice ..." (Qur'an 5:8).

Conclusion

Islam gives importance to due rights of stake holders. It promotes healthy environment. Effective implementation of ethical values in corporate governance, inspired by Islamic principles, will help in gaining the confidence of stake holders and contribute to healthy growth of the organisation.

Training and Task Allocation



Introduction

As a Muslim one is entrusted with great responsibility. In order to fulfil his responsibility in the most effective manner, training is required. The initial verses were revealed in the Qur'an to help us understand the nature of training. The initial verses are in Surah Al-Alaq, Surah Al-Muzzammil and Surah Al-Muddathir. When one reads commandments in the initial verses, three important aspects emerge; to read, spiritually grow and make efforts.

The following are the various elements of Training:

1. Gaining Knowledge - "Read"

Allah says in the Qur'an, "Read in the name of your Lord who created" (Qur'an 96:1). In the world before the Prophet, reading generally used to be the prerogative of the royal family. They were families of the nobles and aristocrats, and of the clerical and priestly classes. Others were discouraged or even prevented from learning to read and write. In some instances, they were punished. The situation changed completely after Prophet. The first commandment given by Allah was to 'Read', in the name of your Lord.

Reading has at all times and in all ages been means of acquiring knowledge. Reading is one of the core skills. It helps in mental stimulation, increases knowledge and expands vocabulary. It supplements memory, strengthens analytical and thinking skills, improves focus and concentration. It is helpful in acquiring writing skills.

2. Spiritual Growth - "Arise for Prayer in Night"

Allah says in the Qur'an, "Arise (to pray) the night ..." (Qur'an 73:2). The instruction given to Prophet was to perform Tahajjud Salah. He used to stand in prayer at night to such an extent that his legs would be swollen. This exertion contributed to spirituality of Prophet; made him strong and confident. Tahajjud is nourishment for soul and it gets a person closer to Allah, Prophet once said, "The Lord descends every night to the lowest heaven when one-third of the night remains and says, 'Who will call upon Me, that I may answer Him? Who will ask of Me, that I may give him? Who will seek My forgiveness, that I may forgive him?'" (Bukhari and Muslim).

Islam is a way of life based on spirituality; it is the foundation of all actions. Once the revelation of the Qur'an began, verses and chapters revealed at the initial stage were focusing on oneness of God, Prophethood and the Life after Death. These beliefs help a person strengthen his

spirituality. Islam prescribes acts of worship and Tahajjud Salah to improve personality of believers.

3. Mission - "Arise and Warn"

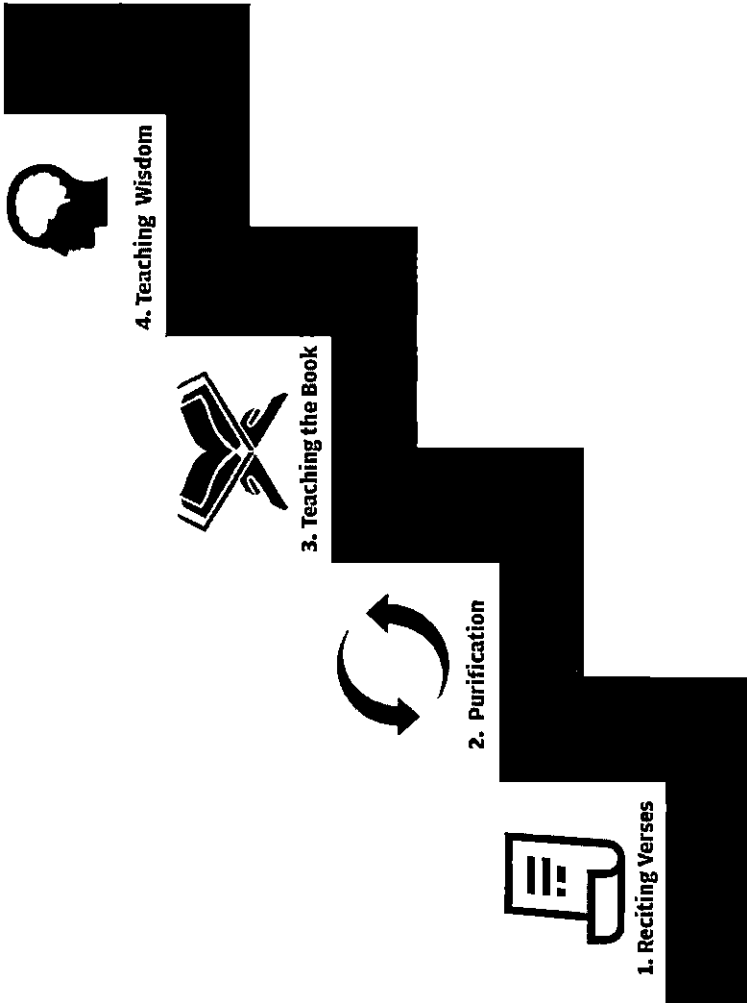
After the people are encouraged to read and perform Tahajjud Salah, they are instructed to take up communication of the message. Allah says in the Qur'an, "Arise and Warn" (Qur'an 74:2). Prophet has been instructed to stand up and arouse people who live in ignorance. Warn them of the fate which would certainly overtake them if they remained indifferent to truth. They are not living in a lawless regime; free to conduct themselves as they like. They can not do whatever they please, for they will be called to account for their deeds. Prophet is instructed to warn people about hereafter, their final destination where they would abide forever.

Abu Sa'id Al-Khudri reported, someone asked Messenger of Allah, "Who is the best man?" He answered, "A believer who strives in the Cause of Allah with his life and his wealth". The man asked, "Who is the next?" He said, "One who retires into a narrow valley and worships his Lord" (Bukhari). This shows that the best person is one who is physically active in the way of Allah.

Conclusion

The Qur'an suggests ways to train people so that they can take up the message of Islam and spread it to the people around. For a person to do justice to the responsibility given to him, he needs to gain knowledge and spiritual strength by performing Tahajjud Salah. People will need to be intellectually and spiritually strong to face the challenges which would be encountered in execution of the task. They may acquire strength through reading the Qur'an and performing Tahajjud Salah.

Opportunities of Growth



Introduction

Allah says in the Qur'an, "It is He who has sent among the unlettered people, a Messenger from themselves

reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error" (Qur'an 62:2). The verse speaks about what the Prophet does. Four tasks, were performed by Prophet to help individuals develop their personality and become better human beings. Allah sent the Prophet to educate people. The four-task formula is for transformation of companions, moving them from darkness to light. Prophet was given the miracle in the form of divine text.

Tasks

The following are the various tasks performed by Prophet:

1. Reciting Verses

The first task which the Prophet did was he recited verses of the Qur'an to people. He specified that the communication was not from him but from Allah. Divine revelation is unique which is impossible for people to imitate. Recitation had direct impact on hearts; many accepted Islam when the verses of the Qur'an were recited.

2. Purification

Another important task was to purify the people, which means purification of hearts. They had to move from bad to good and from darkness to light. Their personality was purified, including their emotions, opinions, attitudes and actions. They were enlightened about oneness of Allah and reality of hereafter. This would keep them away from evil. It is purification which liberated them from ignorance. The diseases of the heart (which were Kufr and Shirk) were removed as they were convinced of oneness of Allah.

3. Teaching the Book

A crucial task is teaching the book to people. Teaching is a process that can not happen in a single sitting. The book prescribes laws to be followed; indicating dos and

don'ts; to get knowledge one should go deep into the book. As and when verses were revealed, Prophet taught them to companions. This was done in a course of twenty three years.

4. Teaching Wisdom

An important task is teaching them wisdom. It is not only important to teach the law but it is also important to teach the wisdom behind the law. The laws might be interpreted to have narrow scope but wisdom does not have an end. So, element of 'Wisdom' is indispensable. Wise man would be continuously refining himself. No one in the world can possess all wisdom. As people ponder over the Qur'an they would learn wisdom behind the laws and teachings of Islam.

Conclusion

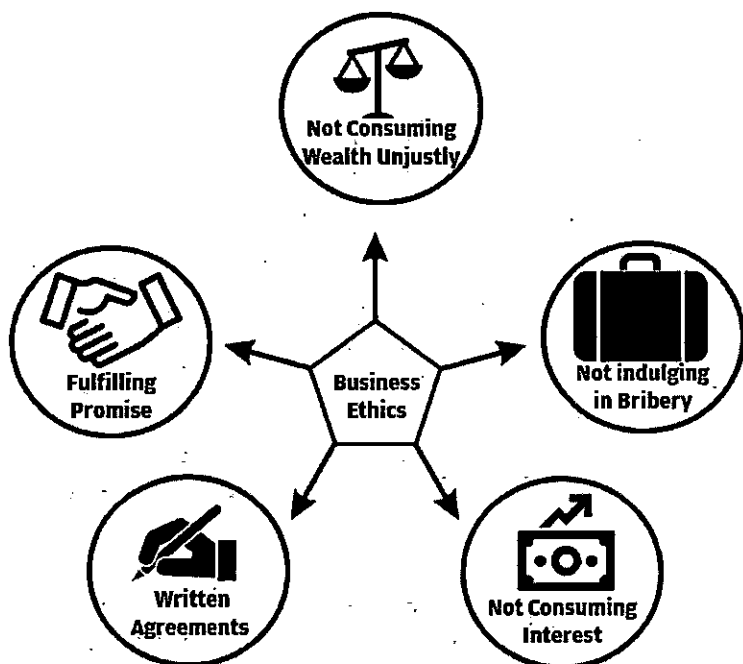
In the preceding verse, Allah has mentioned four of his names and they are related to the four tasks given to the Prophet. Allah says, "Whatever is in the heavens and whatever is on the earth is exalting Allah, the Sovereign, the Pure, the Exalted in Might, the Wise" (Qur'an 62:1).

The first name of Allah which is mentioned in the verse is 'The Sovereign' and the first task given to Prophet is 'Reciting to them His Verses'. Then the name of Allah which is mentioned in the verse is 'The Pure' and the task given to the Prophet is 'Purifying Them'. Another name mentioned in the verse is 'The Exalted in Might' and the related task given to Prophet is 'Teaching them the Book'. The final name mentioned in the verse is 'The Wise' and the relevant task given to Prophet is 'Teaching them wisdom'.

Prophet transformed people from within by changing their hearts. Before Prophet, the people had faulty beliefs and traditions. With transformation of people, the society was transformed. This change was brought by Prophet in

the span of just over two decades. Allah says in the Qur'an, "And (to) others of them who have not yet joined them. And He is the Exalted in Might, the Wise" (Qur'an 62:3). The next verse talks about people of future generations. These four tasks are also relevant to people who are yet to join the Muslims. Thus, if we want to get trained and if we aspire to transform ourselves then the best way is to initiate the four tasks which were executed by Prophet.

Business Ethics



Introduction

Being ethical is a crucial teaching of Islam. The growth of a country requires business activities. In order to have a just society, it is important to regulate business activities with certain norms. Qur'an gives a set of principles to be followed in business. Islam places the highest emphasis on ethical values in all aspects of life. Ethical norms and moral codes reflected in the verses of the Qur'an and teachings of Prophet Muhammed, are far reaching and comprehensive.

Islamic teachings strongly stress observance of ethical and moral code in human behaviour. Moral principles are repeatedly stressed throughout the Qur'an. Besides, there are numerous teachings of the Prophet which describe moral and ethical values and principles. When we study verses in the Qur'an related to business ethics, we can derive five important principles, which are mentioned below.

1. Not Consuming Wealth Unjustly

Allah says in the Qur'an, "And do not consume one another's wealth unjustly..." (Qur'an 2:188). The verse states that one should not consume the wealth of others in an unjust manner. While doing business there are chances that a person can take the property, assets or money of another in an unjust way. Ignorance or illiteracy of a client may be exploited to deprive him of his wealth. A believer is prohibited from such unjust actions.

2. Not indulging in Bribery

Allah says in the Qur'an, "... (refrain from) sending it (in bribery) to the rulers in order that (they might aid) you (to) consume a portion of the wealth of the people in sin, while you know (it is unlawful)" (Qur'an 2:188). The verse states that one should not indulge in bribery. Bribery is a medium for wrongfully appropriating the property of others. When the guardians of law engage in bribery, then there is no guarantee for protection rights of people. In a society where bribery becomes common, rulers and judges would also become dishonest. One can't even get one's due rights without paying bribes. Islam seeks to liberate society from this evil.

3. Not Consuming Interest

Allah says in the Qur'an, "Those who consume interest can not stand (on the Day of Resurrection) except as one

stands who is being beaten by Satan into insanity. That is because they say, "Trade is (just) like interest". But Allah has permitted trade and has forbidden interest ..." (Qur'an 2:275). "O you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful" (Qur'an 3:130). "... And whatever you give for interest to increase within the wealth of people will not increase with Allah ..." (Qur'an 30:39).

All these verses prohibit people from indulging in transactions and agreements which involve interest. Interest is prohibited because it is an organised way of causing harm to the economy, as the system transfers money from the poor to the rich. It is a system where a rich person becomes richer without taking risk. It is a system where the rich earns money without any physical or mental effort.

4. Written Agreements

Allah says in the Qur'an, "O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write (it) between you in justice. Let no scribe refuse to write as Allah has taught him. So, let him write and let the one who has the obligation dictate. And let him fear Allah, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice.

And bring to witness two witnesses from among your men. And if there are not two men (available), then a man and two women from those whom you accept as witnesses - so that if one of the women errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be (too) weary to write it, whether it is small or large, for its (specified) term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among

yourselves. For (then) there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed nor any witness. For if you do so, indeed, it is (grave) disobedience in you. And fear Allah. And Allah teaches you. And Allah is Knowing of all things. And if you are on a journey and cannot find a scribe, then a security deposit (should be) taken.

And if one of you entrusts another, then let him who is entrusted discharge his trust (faithfully) and let him fear Allah, his Lord. And do not conceal testimony, for whoever conceals it - his heart is indeed sinful, and Allah is Knowing of what you do" (Qur'an 2:282-283).

The above two verses after giving instructions to have a written agreement; mention important aspects which have to be taken into consideration while writing the agreement. One should write an agreement in a just manner and let the debtor dictate the terms of the agreement. One should arrange for witnesses and keep the transaction transparent. Thus, a written agreement would act as a proof and will resolve conflicts, if they arise.

5. Fulfilling Promise

Allah says in the Qur'an, "Indeed, those who exchange the covenant of Allah and their (own) oaths for a small price will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment" (Qur'an 3:77). Allah also says in the Qur'an, "O you who have believed, fulfill (all) contracts ..." (Qur'an 5:1). "And those who are to their trusts and promises attentive" (Qur'an 70:32).

Other than these verses, there are many other verses in the Qur'an which give emphasis on the importance of fulfilling one's promise. Allah talks about it in 4:58, 6:152, 7:85, 17:34-35, 23:8, 26:182 and 55:9. The verses command a business man to fulfil the promise and not to

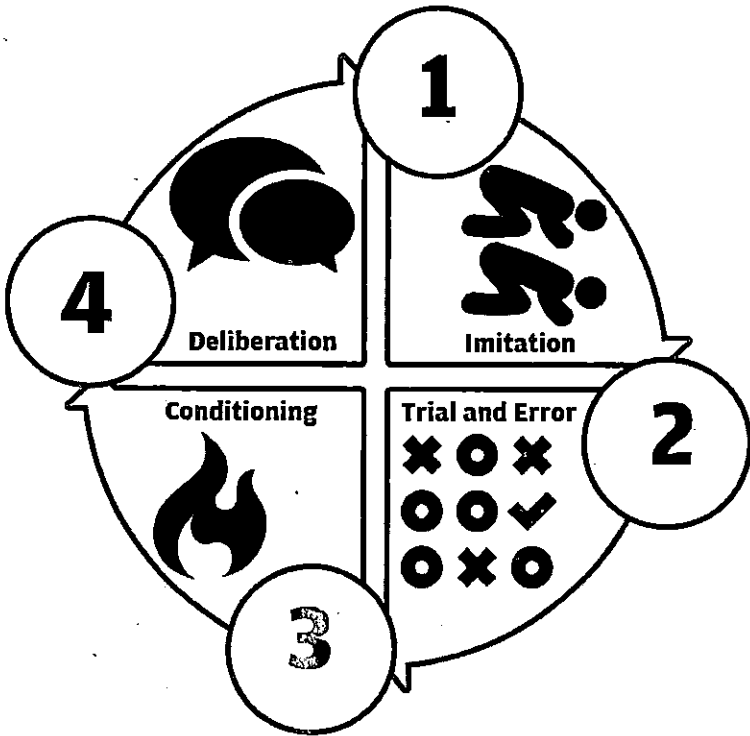
break it, to fulfil the commitment as per the promise, to give the right measure or service responsibly and honestly.

Conclusion

Being ethical in business might look difficult, non-beneficial and sometimes impossible, but it would be a superficial impression. In the long run, ethical behaviour would be incredibly beneficial and profitable for business. The general principle with regard to earning one's living is that Islam does not permit people to earn money in illegitimate manner. It differentiates between lawful and unlawful methods based on the criterion of overall well-being of society.

One may formulate a general principle. Any transaction in which one person's gain results in another's loss is unlawful. Any transaction which is fair and beneficial to parties concerned and which is transacted by mutual consent, is lawful. All elements of business ethics are based on the larger principle of justice. Strict adherence to them will not only make the business ethical but will also give a sense of satisfaction to the individual that the money which he is earning is through pure means.

Prophet's Guidance on Training



Introduction

Training is the acquisition of knowledge, skills and proficiency. Skills include vocational or practical skills related to specific useful tasks. Training is aimed at improving one's capability, capacity, and performance. Prophet imparted comprehensive training to humanity. Allah chose him to teach humanity the religion of Allah and His final and eternal Shāriah. There is nothing more valuable in the reckoning of Allah than the religion of Allah. So, in order to spread and teach the religion, Allah chose Prophets and Messengers, the last of whom was Prophet Muhammad (pbuh).

Prophet Muhammad (pbuh) was a teacher par-excellence. He exercised unparalleled influence on human mind and revolutionized the way of life. The Prophet taught people basic values to create new civilization. He taught them Islam; he taught his companions all that they needed to know for better life and success in hereafter. Even as head of the Islamic State, he devoted a considerable portion of his time for training and teaching his companions.

Methods

The following are the methods employed by Prophet:

1. Imitation

Malik narrated, "We came to the Prophet and stayed with him for twenty days and nights. We were all young and of about the same age. The Prophet was very kind and merciful. When he realized our longing for our families, he asked about our homes and the people there and we told him. Then he asked us to go back to our families and stay with them and teach them (the religion) and instruct them to do good things. The Prophet then added, "Pray as you have seen me praying and when it is the time for the prayer one of you should pronounce the Adhan and the oldest of you should lead the prayer" (Bukhari). From this one can learn that the Prophet employed the method of teaching and training companions by asking them to imitate him.

Prophet ensured that he practically implemented the teachings of the Qur'an, as the companions would imitate his attitude, behaviour and his conduct. Qatadah reported, I asked Ayesha, "O mother of the believers, tell me about the character of the Messenger of Allah, peace and blessings be upon him". Aisha said, "Have you not read the Qur'an?". I said, "Of course!" Aisha said, "Verily, the character of the Prophet of Allah was the Qur'an" (Muslim).

2. Trial and Error

A companion reported, once the Prophet was seated in the Mosque and we were with him. A villager came and offered a brief Salah and on finishing it he offered salaam to the Prophet. Prophet said, "Go and offer salah. You have not offered it". He went back and repeated it and came back and again greeted the Prophet but he said, "Go and offer salah for you have not observed it". This happened twice or thrice. Each time, he came, offered salaam and the Prophet told him to go and offer Salah, for he had not done it. So, this man said finally. "Teach me, for I am a human who may be right as well as mistaken". The Prophet said, "When you come for prayer, make ablution as Allah has commanded. Then call the adhan and the iqamah. Then if you remember something from the Qur'an, recite it otherwise praise Allah and extol him and recite "There is no God but Allah". Then go into ruku and bow down in a composed manner. Then stand up straight. Then go into sajdah in a careful way and then sit peacefully. Then stand up. If you do that then your salah is perfect but if there is a lapse then there will be a lapse in your salah" (At-Tirmidhi). The hadith demonstrates how Prophet used to point out shortcomings, to teach his companions the proper ways.

Another event is, narrated in Muslim. In Medina, the Prophet passed by some people who were fecundating some date palms, so he asked them what they were doing. When they told him, he said, "I don't think that will provide any benefit" or in another narration, "It would be better if you didn't do that". So, they refrained from doing it; and that year the crop was not as good. They mentioned it to him, and he replied, "I am only a human: if I command you to do something in your religion, then take it; but if I tell you to do something based on personal opinion, then (realize) that I am only human," and in another narration, "Yet if I inform you of something from Allah, then do it, for indeed I will never convey an untruth on behalf of Allah

Mighty and Majestic,” and in yet another narration, “You know better of your worldly affairs”. From this we learn that the Prophet suggested skill teachings by trial and error method, as well.

3. Visualizing

Prophet educated companions by describing Paradise and Hell. Abdullah ibn Umar narrated, “Allah’s Messenger said, ‘When someone dies, he is shown his destination morning and evening and if he belongs to the people of Paradise, (he will be shown his place) among the people of Paradise, and if he is from the people of Hell, (he will be shown his place) among the people of Hell’” (Bukhari).

In another hadith, Abu Hurairah reported that Allah’s Messenger said, “There was a dispute between Hell and Paradise during which Hell said, ‘The haughty and the proud will find abode in me.’ And Paradise said, ‘The meek and the humble will find their abode in me.’ Thereupon, Allah, the Exalted and Glorious, (addressing Hell) said, ‘You are the means of My punishment by which I punish those of My servants whom I wish.’ (and addressing Paradise), He said, ‘You are My mercy by means of which I will show mercy to those whom I wish. And each one of you will be full’ (Muslim).

With respect to the capacity of the Hell, Anas ibn Malik reported that Allah’s Messenger said, “Hell will continue to ask, ‘Is there anything more?’ until Allah, the Exalted, and High will place His foot thereon, then it will say, ‘Enough, enough, by Your honour,’ and some of its parts will draw close together” (Muslim).

With respect to the intensity of the Hell Fire, Abu Hurairah narrated, “When Allah’s Messenger said, ‘Your ordinary fire is one of the 70 portions of the Hellfire,’ someone asked, ‘O Messenger of Allah, would it (ordinary fire) not be sufficient (to burn the wrongdoers)?’ At that, Allah’s Messenger said, ‘The Hellfire has sixty nine more

portions than ordinary (worldly) fire, and all of them are as hot as this (worldly fire)'" (Bukhari). All this motivated believers to do good and abstain from evil.

4. Deliberation

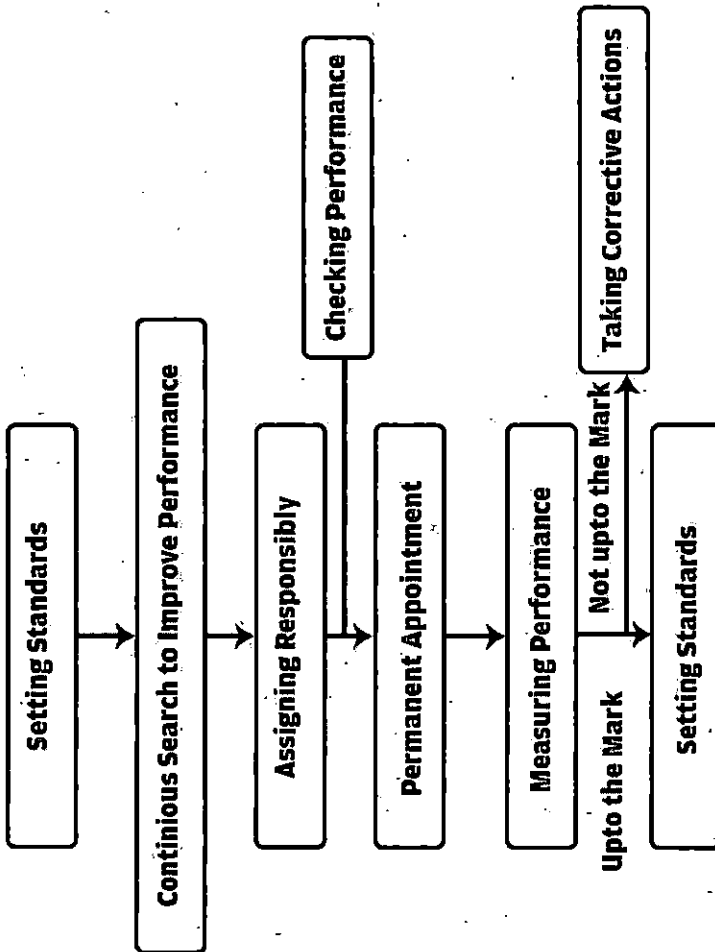
Prophet would spend considerable time in training the companions through talks and speech. Prophet would spend time with companions to impart knowledge. After Fajar Salah, he would sit in a circle with companions and teach them various aspects of religion. After a break, he would again come back to the Mosque and address the companions on various issues and would also answer their questions.

The Prophet educated his wives; a number of hadiths were narrated by them. He also dedicated a day per week for ladies; teaching them and informing them of their duties and rights. Friday sermon, was also an important opportunity to communicate the message.

Conclusion

The Qur'an affirms that Prophet is teacher of people and all mankind. Allah has spoken about the role of Prophet as teacher (4:79, 34:28 and 62:2). Prophet spent a large part of his life in training and teaching people. Prophet in Madina spent time in teaching and training all sections of society. If one employs a combination of all four methods of training, one would definitely emerge as a great trainer.

Umar's Model of Effective Control



Introduction

Evaluation and correction are necessary for improvement of performance. Activities of subordinates should be evaluated to ensure that objectives and plans are realized. It involves specification of standards, measures of

actual performance and comparison of actual performance with specified standards and finding out deviation if any and taking corrective action.

The purpose of creating mechanism of control is to ensure that every action occurs in conformity with standards. An efficient system of control helps to detect deviations in initial stage. Control is the process of checking whether or not proper progress is being made towards objectives and goals and acting if necessary, to correct any deviation.

Explanation

Various aspects of effective control may be learnt from the life of Umar. It provides a model. Naceur Jahnoun has spoken about a few aspects of control in the life of Umar in his book 'Islam and Management'. The following may be mentioned.

Before appointing a person, Umar would clearly define the criteria. He used to specify expected roles of commanders and governors. He made sure that they followed his general directions while allowing them operational freedom. Sometimes appointees felt that their task was too difficult. Extra resources were provided to them in order to achieve desired goals.

Umar once asked his companions, "It is enough for a ruler to appoint the best available man for a responsible position and order him to do justice. Would Umar have done his share?" They replied saying, "Yes". Umar retorted "No", not unless he saw whether the appointee actually did what he was ordered to do. This demonstrates that Umar realised the need of control. Umar indicated that he would not have done his share if he did not check the performance of the appointee.

Umar appointed Sharahbil ibn Hasnah as the governor of Syria and then replaced him with Muawia ibn Abi Sufiyan. The former asked Umar whether he was angry

with him about anything. Umar replied saying, "No, you are exactly as I like, but I want a stronger person, than the other". This event shows that Umar was satisfied with the performance of his former governor; however, the moment he found a stronger person, he decided to replace him. Umar took similar action with his governor in Bahrain, where Utba ibn Azwan was replaced with Al-Ala Al-Hadramy. Umar was committed to quality and continuous improvement.

Umar understood the role of judiciary in state apparatus. So, he would be very cautious while appointing the Judges. With other qualifications and abilities for Judges, it was also necessary that they have noble background. This condition was laid down because they would not be tempted to accept any bribe nor would they be afraid of delivering judgement against influential people. The Judges would get handsome salaries so that they don't seek illegal gratification.

Umar was concerned about control on various business activities. So, once he issued a circular that a person without sufficient knowledge of Islamic laws concerning commerce, would not be allowed in the market.

Monitoring of performance of appointees was carried out through certain mechanisms such as annual Hajj meet, his personal visits, intelligence gathering, and redressal of complaints received from public. It was also carried out informally through people. Islamic spirit encouraged forbidding evil and enjoining good. Umar was the first to establish a routine for investigation of complaints against officers of the State. This investigation was personally led by Umar. He made his officials accountable.

In cases, where appointees did not carry out their duties appropriately, Umar did not hesitate to change them. Umar was prompt in taking any decision that could improve performance.

From the above explanation, the following elements be derived:

- i. To set standards and ensure their proper clarification and explanation
- ii. Continuous search for new ways to improve performance
- iii. Assignment of responsibility
- iv. Checking the performance
- v. Measuring performance against set standards
- vi. Taking corrective action, if performance is not up to the mark
- vii. Seeking new ways for improvement, even if performance is up to the mark

Conclusion

Umar had good control over the entire state when he was Caliph. Under his leadership, the empire was expanding at an unprecedented rate. He began to build the political structure that would hold together the vast empire. He undertook many administrative reforms and closely oversaw public policy. He established efficient administration in the entire land.

