

From the Editor's Desk...

Ramadan is sacred month; a month full of opportunities, benefits and blessings. Kids may not be fasting due to age but parents should take this opportunity to engage their children in Ramadan activities so that they can learn about religious activities in their early age. We should educate the kids about its sanctity and prepare them for a pious life as a good obedient Muslim. Here are few things every parent should tell their kids about Ramadan:

Ramadan is the ninth month of the Islamic lunar calendar. Start of the month is determined by the sighting of the crescent moon. In all parts of the world Ulemas look after and monitor the activity of moon sighting. Once the crescent moon is seen, the news of the commencement of Ramadan is announced on the TV and Radio.

Fasting in Ramadan is Farz on every Muslim except in certain exceptional circumstances it is excused. . One must refrain himself from eating or drinking from sunrise to sunset as well as to stay away from all sorts of sins and bad deeds while fasting, and even after that.

Ramadan is the very month when Allah revealed the Quran on Prophet Mohammad (peace and blessings of Allah be upon him). This increases the significance of this month and makes it the month to recite Quran in abundance. Another reason to focus on all good deeds including recitation is that the Sawab for all kinds of virtues is increased by 70 times in Ramadan. We

should try and utilize this valuable time of Ramadan for performing good deeds.

Lailat-ul-Qadr, which is also known as the Night of Power also comes in the very month of Ramadan. It is said that this night is more valuable than a thousand months which is why Muslim pray extensively during this night. Doing so can lead to salvation on the Day of Judgement.

Eid ul-Fitr is the festival of completing the fast. Eid celebrates the conclusion of the twenty-nine or thirty days of fasting during the entire month of Ramadan.

Lailatul Jaiza is the night preceding Eid-ul-Fitr. This night is also called or known as the Night of Reward. The prayers of all the Muslims who performed Salahs, Tarawih, observed fasting, gave charity etc. in the month of Ramadan are being accepted in this night.

Children should be taught in their early childhood that giving charity is highly encouraged in Islam. This is like giving a loan to Allah Almighty who always gives the best return in this life and hereafter.

*You should tell your children that they don't have to fast now (If they haven't reached the age to start fasting) but they eventually should fast in upcoming years. This will get things rolling and get them in the mindset of performing this important task. **Arif Mateen Ansari***

Ramadan and Eid-ul-Fitr

Prof. A.M.A.R. Fatimi

There are national festivals among all the nations of the world which are celebrated with great rejoicings, pomp and splendor. These festivals generally commemorate some such occasions which are considered worth remembering in the life of the nations. People enjoy the occasions by drinking wine, holding concerts and staging dances and giving vent to their carnal desire without restrictions. Having drunk intemperately and attending half naked mixed parties, claimed to be the blessings of modern civilization, they, many a time, cross the limit of decency and behave like animals in the jungle. Contrary to all such traditions, Islam being the divine and eternal code for universal benefit of mankind, carved its own distinct path in this respect as well. Islam based the whole concept of human life on the foundation of total surrender to the Will of Allah.

قُلْ لَنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ
الْعَالَمِينَ ۝ لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ
الْمُسْلِمِينَ

Say thou, verily my prayer and my rites and my living and my dying are all for Allah, Lord of the World, No associate hath He. And to this I am bidden and I am the first of the Muslims.” (VI-162). The two current concepts of national rejoicings, are therefore, poles apart from each other. The non-Muslims celebrate the national festivals just for worldly and material enjoyment. The

Muslims do not, and cannot, conceive of any such rejoicings or merry-makings or worldly enjoyments which have no sanction in Islam.

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حَمَزُوا سَجْدًا
وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ

(Only those believe in Our revelations who, when they are reminded of them, fall down prostrate and hymn the praise of their Lord, and they are not scornful. (XXXII-15)

It is these bands of devoted, dedicated, loyal and all-obedient, all-sacrificing men and women who were, through the Divine graciousness, sanctioned or granted, two great annual national festivals of which one is Eidul Fitr. It was a reward, a sign of Allah's "Raza" that was bestowed on the Muslims on the completion of the Holy month of Ramadan. It was indeed the most befitting occasion in the life of the Muslims to celebrate this festival with such dignity, decorum and enjoyments which do not, however, drift them from the mooring.

What else could be a greater and holier occasion for all mankind to celebrate than the Eid-ul-Fitr which heralded the new era of Islam granting renewed and revolutionary human charter ensuring peace and happiness on this Earth and salvation in the Hereafter.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ

The month of Ramadan in which was revealed the Qur'an, a guidance for

mankind.”

(II-185)

It was during the last ten days of Ramadan that the Holy Qur'an was revealed, the last and eternal Divine Book which eradicated the evils of human beliefs and actions, removed the darkness from the horizon of human intellect and opened a bright and straight path of human conduct.

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ۝ يَهْدِي بِهِ اللَّهُ
مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ.....

Of a surety, these hath come upto you from Allah a light and a book luminous, whereby Allah guideth him who seeketh His good pleasure unto paths of peace. (V-15 & 16)

The Qur'an heralded an era of light against darkness. It declared the pre-Islamic period as the period of "jahiliya" in the sense that the ancient World of ignorance and whims has come to an end and a new world of light of knowledge, of learning, of science and technology of research in the mystery of the Universe has dawned. Ignorance was declared a thing of the past and acquisition of knowledge, learning and science was declared obligatory. The age of darkness was replaced by that of light; the age of barbarism and brutality was replaced by that of civilization and culture; the age of whims and worship of nature was replaced by the worship of one God and that mankind was, for the first time, declared to be the supreme creature of God destined to explore the mysteries of nature and use them for his own benefits. They were no more to be

worshipped. They were subservient to man and appointed to serve His Cause. Thus, man was freed from the yoke of degradation and inferiority complex and differences of race and color. were totally obliterated by declaring that they are all children of the same parentage.

What other occasion could therefore be more worthy of celebration than the Eid-ul-Fitr which marked the turning point in the history of mankind; which heralded the revelation of the Qur'an, the final and eternal charter for the peace and happiness of man; which bestowed on man epithet of the Ashraful Makhluqat (the best or the cream of creation) which bestowed on him the greatest honour of being the vicegerent of God in the Universe.

Can anyone who understands the position think of any other day to be celebrated as Day of Rejoicings for mankind than the Eid-ul-Fitr? It is indeed the holiest of the festivals prescribed for mankind.

Europe was at that time steeped into total darkness and barbarism was their civilization. When they rose from the depth of degradation through the light house of the Muslim centres and marched ahead in Science of Technology they divided the whole period into three, ancient, medieval and modern. This is just an indirect attempt to hoodwink the Muslims and deprive them of the credit of being the herald of the Modern Age. The fact is that the whole period of man's history is divided into two, Ancient and Modern, i.e., Pre-Islamic and Post-Islamic.

Eid-ul-Fitr is indeed the greatest day of international rejoicings and there is no

doubt that when the curtain of bigotry and narrow mindedness will gradually be raised, the intellectuals of the world will have to bow down their heads to this eternal Truth. The correct scientific research itself will reveal how Europe remained in darkness about the Qur'anic pronouncements of Truths. Maurice Bucaille admits that the Qur'anic Revelation directs all Muslims to believe in the scriptures that preceded it. It stresses the important position occupied in the Revelation by God's emissaries. The above facts concerning Islam are not generally known in the West." Writing further, he asserts "In what contempt the Muslims are held by certain Christian circles?" Eid-ul-Fitr the day of national celebrations, the day commemorating the blessings of Allah, the day which dawned the supremacy of the Muslims in this world has by now lost all its charms because of our own misdeeds. The splendour of the Caliphate is just an episode for us. Even the greatness of Abdul Malik and Walid, of Haroon, of Abdur Rehman III are just like Aesop's Fables that even Hajjaj Ibn Yusuf, painted as tyrant by his opponents had the spirit to run to the rescue of a few Muslims. Salahuddin Ayubi rose to liberate the holy land. Sultan Mahmud Ghaznavi rushed to Muslim to protect the Muslims from the Qarmatians. Forty Muslim States assembled twice at Islamabad to find a peaceful and honorable solution of the invasion of Afghanistan by its neighbors. Thus Afghanistan, a very old Islamic State, is in the process of annihilation and ideological metamorphosis. Eritrea is

groaning under the oppression of the same Super Power. For Palestine we are lamenting from door to door. About two lakhs of our own brethren are gradually succumbing to the vagaries of political exploitation. In occupied Kashmir the brute Indian Army is killing ruthlessly the Mujahedeen day in and day out.

Writing about the deplorable economic, social and political conditions in Russia it has been written that "the Soviet Patriot believes that the function of the State is to be as powerful as possible. Similar is the demand of Islam. Those who want to celebrate Eid-ul-Fitr must remember that they must contribute to make their State an "impregnable fort". We must develop, in public as well as in private sectors, the iron and steel factories, the tank factories, the missiles, warships and warplanes factories. Unless we produce our own war materials and develop the sources of regular supply in times of emergency, we shall not be able to protect our frontiers, be it ideological or political.

Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies. Remain united for all the times.

If we know that without depending on this or that we can defend our religion, we can protect our fort of ideology and we can also extend the hands of help to our brethren elsewhere, then alone we shall be justified in celebrating Eid-ul-Fitr, the most universal festival prescribed by God for those who uphold the Qur'an.

Monotheistic Religions

Hafiz Muhammad Saad Ullah Siddiqui
Former Student of Aleemiyah Institute of Islamic Studies

Almighty Allah had been sending Prophets and Messengers to mankind to invite them to the worship of Allah alone, to order them not to worship anything else besides Allah and bring them out of the darkness of polytheism and into the light of Monotheism. All the Prophets preached the belief in the Oneness of Allah therefore we come across with numerous verses in Quran and Bible that authenticates the core belief of Islam, Christianity and Judaism which is oneness of Allah. The following verses from the Noble Qur'an prove this fact:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ
وَاجْتَنِبُوا الطَّاغُوتَ ۗ

{And verily We have sent among every nation a Messenger (proclaiming) worship Allah alone and avoid Taaghoot (false deities)}, (16:36)

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ
أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا
بَعْضًا أَرْبَابًا مِن دُونِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا
بِأَنَّا مُسْلِمُونَ

Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]." (3:64)

Since Bible is the manipulated and altered form of Tawrat and Injil, still we find some concrete and solid evidences that illustrate that those who believe in Bible must also believe in one and only God. And based on these similar commandments, Allah invites Christians and Jews to come to an equitable belief. Monotheism is explicitly mentioned in the Bible with the following words:

According to the Bible it was taught by Moses:

Hear, O Israel: The Lord our God, the Lord is one. (Deuteronomy 6:4)

According to the Bible it was taught by Jesus that the most important commandment of God is believing in one Lord:

One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, "Of all the commandments, which is the most important?" The most important one," answered Jesus, is this: "Hear, O Israel: The Lord our God, the Lord is one." (Mark 12:28-29)

Read some more verses on Monotheism in Bible:

- You shall have no other gods before me. You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. (Deuteronomy 5:7-8)

- Fear the Lord your God, serve him only and take your oaths in his name. Do not follow other gods, the gods of the peoples around you. (Deuteronomy 6:13-14)
- ".There is one God, and there is no other but He" (Mark 12:32)
- Jesus said to him, "Away from me, Satan! For it is written: "Worship the Lord your God, and serve him only." (Matthew 4:10)
- "I am the Lord your God who brought you out of the Egypt. You shall acknowledge no God but me, no savior except me "(Hosea 13:4)
- "I am the Lord your God that brought you out of the land of Egypt, out of the home of bondage, thou shall have no other God besides Me, thou shall not make any graven image of the heaven above, beneath or in the water under the earth. Thou shall not bow down to them or serve them." (Exodus 20:2-5)
- "O come, let us bow down and worship, let us kneel before the Lord, our maker. For we are the

people of His pasture and the sheep of His voice and He is our God" (Psalms 95:6-7)

Not only has this but the Bible also urged its followers to worship like Muslims:

- "And he (Jesus) went a little further and fell on his face, and prayed." (Matthew 26:39)
- "And Joshua fell on his face to the earth and did worship." (Joshua 5:14)
- "And he (Elijah) cast down himself upon the earth and put his face between his knees" (Kings 18:42)
- "And they (Moses and Aaron) fall upon their faces." (Numbers 20:6)
- "And Abraham fell on his face." (Genesis 17:3)

From this conversation, you will observe that worshipping other than one Lord is not only against the teachings of Islam but simultaneously it is against the teachings and commandments of Bible. The one who believes in the Bible must also believe in the oneness of God.

Ahadith-i-Mubaraka on Fasting

Abu Hurairah reported the Messenger of Allah (ﷺ) said: "Fasting is an armour with which one protects oneself; so let not him (who fasts) utter immodest (or foul) speech, nor let him act in an ignorant manner; and if a man quarrels with him or abuses him, he should say twice, I am fasting. And by Him in Whose hand is my soul, the odour of the mouth of one fasting is sweeter in the estimation of Allah than the odour of musk—he gives up his food and drink and his (sexual) desire for My sake; fasting is for Me and I will grant its reward; and a virtue brings reward ten times like it."

Abu Hurairah said, the Messenger of Allah (ﷺ) said: "He who does not give up uttering falsehood and acting according to it, Allah has no need of his giving up his food and his drink.

Zakat

The Purification of Wealth

Dr. Hafiz Muhammad Fazlur Rahman Ansari Al-Qadri (R.A.)

The love of wealth is inborn in man. Man is, therefore naturally a miser. The show of generosity which is often exhibited by men of the world almost always has certain selfish motives. Through the show of generosity, they aim at the acquisition of popularity which, in turn, might serve to enrich them still further.

Nature is not laden with beauties alone, it also contains evils. One of the natural evils with the species of man is his exaggerated love of wealth. It is the mother of many social evils. It has been the cause of many a destructive war and untold human misery. Islam, being the perfect religion and the final code of law for all humanity, has trimmed the natural beauties in human character and severed off the evils therein. It has struck a severe blow at the exaggerated love of wealth. The Holy Qur'an says:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ الَّذِي جَمَعَ مَالًا
وَعَدَّدَهُ ﴿٢﴾ يَحْسَبُ أَنَّ مَالَهُ
أَخْلَدَهُ ﴿٣﴾ كَلَّا ۖ لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾

"Woe to every (kind of) scandalmonger and backbiter, who pileth up wealth and layeth it by, thinking that his wealth would make him immortal! By no means! He will be sure to be thrown into that which breaks into pieces". (104: 1-4)

The life of man on this planet has a

definite purpose and there are other pursuits of more importance to him than the acquisition and preservation of wealth. But man, is so gripped with the love of wealth that he forgets his mission in his craving for more and more wealth, and then, suddenly, the gong is tolled and man finds himself gripped in the cold clutches of death. Against his sad end, the Holy Qur'an warns mankind, saying:

أَلْهَاكُمْ التَّكَاثُرُ ﴿١﴾ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾

"The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things), until ye visit the grave". (102:1-2)

Besides creating many a social evil, the love of wealth bars the way to nobler achievements. People have sold their honour, nay, their national pride and prestige for a few glittering pieces of gold. The state of meanness to which a worshipper of wealth degenerates is painful for a healthy mind to imagine. Faith in God demands that the love of wealth should remain confined within its reasonable limits which is possible only when one spends for the welfare of the society. Deprived of this charitable disposition one remains imperfect in faith. Describing the character of the pious the Holy Qur'an says:

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝

"And they spend (in charity) out of what we have provided them with". (2:3)

In yet another place the Holy Qur'an says, depicting the character of the believers:

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

"And who are payer of the poor-dues". (23:4)

The word Zakat literally means 'purification'. It implies the idea that the surplus earnings of an individual are not the possession of that individual exclusively; the less fortunate members of the society also have their share in it and that unless their share is given out to them, the surplus earnings of an individual do not attain purity. So the payment of Zakat is not a matter of will and choice, it is an obligation. It is a matter of such great importance that one who abstains from the payment of Zakat is branded as a non-Muslim despite his profession of faith and performance of prayers.

Soon after the demise of the Holy Prophet (ﷺ) certain tribes of Arabia refused to pay Zakat. They argued that Zakat was payable only during the lifetime of the Holy Prophet (ﷺ) and that it was no longer an obligation after his demise. Hazrat Abu Bakr (R.A.) who had been elected as the Head of the Muslim State, decided to wage war against such tribes. It was a time when the Muslim State was beset with many grave internal threats. Most eminent Sahaba, including the steel nerved Hazrat Umar (R.A.) believed no severe action should be taken against such

tribes which refused to pay Zakat if they professed faith and performed their prayers. But Hazrat Abu Bakr (R.A.) was resolute. He said:

"By God, if they refuse to pay as much as a single piece of rope which they formerly used to pay in Zakat, I shall wage war against them".

And it so happened, until finally they were forced to yield. Thanks to the sagacity and prompt action of Hazrat Abu Bakr (R.A.) a pillar of Islam was saved from demolition. If he had only yielded to the pressure of circumstances, the best institution of social welfare, Zakat would have come to naught forever. Furthermore, the example might have led to the demolition of other principles of Islam with passage of time.

Description of Zakat

Zakat is an obligation—a religious tax-payable on **surplus** earnings (savings) if they happen to be two hundred dirhams provided the said amount happens to have been in the possession of an individual for one whole year. If the same amount remains with the said individual, for one more year, Zakat should be paid on it once again.

It is payable on gold and silver in whichever form they may exist, including ornaments and utensils. It is payable on cash or breeding cattle, grazed for most of the year in common pastures and on merchandise of all descriptions.

The means of production are exempted

from Zakat—such as the machinery of the factory, taxies, lorries, oxen meant for ploughing or irrigation, agricultural farms (but not the product of the farms), houses for rent, etc.—similarly, the necessities of life such as clothes, house-hold utensils, furniture, arms for defence, vehicles for personal use, houses for residence, etc.

The minimum possession on which Zakat is payable is different for different descriptions of wealth. Such as forty sheep, thirty cows and five camels are the minimum taxable in each description, so that if an individual possesses less than forty sheep, he is exempted from the payment of Zakat, and so on.

As for the products of the agricultural farms, Zakat is payable at each crop, regardless of the quantity produced according to Imam Abu Hanifah. The rate of payment is five percent of the product on artificially irrigated land and ten percent on land irrigated naturally by rain or flood water.

The minimum amount taxable in cash or merchandise is two hundred dirhams or its equivalent in rupees. Zakat is to be paid at the rate of 2 ½ %.

Significance of Rate of Zakat

In a general way, we may take the figure 2 ½ % as the rate of Zakat in the average on all items despite the slight differences which exist in rates of payment on different items. It seems more like a Divine plan than a mere coincidence that the average growth in human population has been calculated at 2 ½ %. Is it then a Divine Provision for the growing human population so

that every new-born babe comes to this temporary abode with his provision already allotted? Now compare this idea with the fact that Hazrat Umar. (R.A.), who was endowed with prophetic wisdom, had issued orders that every new-born child should be granted his allowance from the government treasury. Right was the Holy Prophet (ﷺ) when he said:

“If there could be a prophet after me it would have been Umar!”

Guarantee Against Economic Imbalance

All men do not possess equal talents nor do they have uniformity of dispositions. Some are cleverer than others in the field of economics. This inequality, or rather diversity, of talents and dispositions is essential for the conditions of our planet and helps life progress through its multifarious fields of activity. But this very fact also causes the inequality of economic status. Added to this, there are also natural calamities which keep the human fortunes in a state of constant fluctuation. Zakat is meant to serve as a guarantee against such imbalance in economic conditions. A large proportion of Zakat is reserved for the help of the poor, the destitute, for those who are deeply engrossed in debt, for people living in a foreign land and need financial help though in their own country' they may happen to be quite prosperous. The Holy Qur'an says:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْنَا
وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْعَارِمِينَ وَفِي سَبِيلِ

اللَّهُ وَابْنِ السَّبِيلِ ۖ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ
عَلِيمٌ حَكِيمٌ

“Alms (Zakat) are for the poor and the needy, and those employed to administer the funds; for those whose hearts, have been reconciled (to Truth); for those in bondage and in debt; in the cause of God; and for the wayfarer: (thus is it) ordained by God, and God is full of knowledge and wisdom”. (9:60)

During the life time of the Holy Prophet (ﷺ) the institution of Zakat was exclusively the affair of the government which was responsible for the collection and proper distribution of the fund. Later on, during the period of the Caliphs it continued to be so with a separate section of the public treasury reserved for it. By and by as the Muslim governments drifted away from their

original Islamic character, the institution of Zakat was left to the public to administer. People were free to pay Zakat or not to pay at all individuals and organizations who collected Zakat from religiously minded people began to use it without reasonable check or restraint. Quite naturally, this useful institution of Islam was thus subjected to great misuse, and because of it our society is once again beset with the evil of gross economic imbalance. May Allah grant us Faith and Wisdom!

The Islamic Republic of Pakistan has also taken up the responsibility of collection of Zakat and its distribution amongst the needy and the most economically unfortunate members of the believers. With the cooperation of the believers possessing wealth it is expected that poverty shall, soon diminish appreciably.

(Continued from page #. 21)

When the development of Muslim learning and science came to a stand-still in about 1100 A.D. they had already been stored, understood, and worked upon in Europe, through their Latin translation mainly undertaken at Salerno University.

There was general all round revival of learning at Salerno. Science was reinterpreted, physics and chemistry were better understood, better text books on mathematics and medicine were brought out, anatomy and physiology became the subjects of scientific study and ophthalmology and surgery passed from the hands of wandering cataract couchers and barbers to learned physicians and

surgeons.

The oldest universities of Europe, Bologna, Paris and Oxford came into being only in the 12th Century A.D.

Summary

When the flames of Greek learning and sciences were getting extinguished, the Arabs entered the field and kept the flame of learning was rekindled.

When the Muslim Empire was crumbling, Salerno in Italy, served the purpose of store house of “Learning” and Sciences and the flame was kept alive.

The European people took it over from Salerno and under their patronage, the science attained new heights in modern time.

The Message of Universality and Socialty

Dr. Basharat Ali

(An exponent of Islamic Sociology)

“And We have not sent thee but as a mercy unto nations”,

According to Sura Nahl the self does or think are manifestations through its nature as recognizing what is other than itself. According to the Sura Ale-Imran on the one hand and the very term ‘Amran’, suggests that each person has associates within this realm of knowledge. If we study the Sura Nahl, it will give us an idea that self is at work, creating for itself, under cosmic influence, the world it apprehends; we see it as power to bring into being a social world of experiences. Whatever that comes to us from the dynamic order takes on meaning in so far as we fixate some form of response. Man, if rightly guided can see nature in accordance to the teachings of the Qur’an (Amran, verse 190) ‘Surely we give the thing world unity in variety and duration (cf. Yasin). It is wrong to say, as maintained by some of the thinkers of the West, that the human self attributes to the object the characteristic of his own. According to the Qur’an, man and nature are value-patterned-both uphold unity. Equally, the Qur’an rejects the modern theory of Pan- Psychic causality. It is not self alone which projects unity in the “thing” world. They are created meaningfully to testify to the unity which forms the psychological involvement of man.

The distinction between the real in the phenomenal sense and the ontologically real is the deepest line of cleavage known to human intelligence. This is the point which led the Mushrikeen to go astray. To be aware of anything, stresses the Qur’an, is to sustain a social relation to it. The Prophet, on the basis of revelation, guided humanity—that the man, so long as he lives, continues to discover his own nature in the social environment (cf. Ale-Imran, Ahzab and Hujarat). Each new acquaintance is in a real sense a fresh objectification of the man’s personality. According to the Suras Rad and Nahl our social nature may seek higher levels also.

Whatever the self does is conditioned by the cosmic order. The self, therefore, leaves from its world something not only of its own nature, but also of the nature of the Cosmic Power. On the warrant of this experience, the religious consciousness may find what it takes to be the working of the All-Wise and All-Good expression of Divine Being (Rahman). By such projection the self realizes itself in its world (Rad. ruku 1). The influence of nature on man is just like a social circuit. All projection of the self (Nahl) into an objective world (Amran) sets up a counter movement back upon the self. What is called communion with nature is a social act.

It is the Qur'an which calls this union as genuine, otherwise the modern philosophy will find mind and phenomenal nature standing against one another in terms of polemics. The Sura Nahl in correlating man and nature on the one hand and the unity and universality of mankind on the other stresses that any social relation is reciprocal. The Sura Amran in general and more specifically the terms 'Ummah and Millat refer that there should be some form of meaningful activity toward the other, and some sort of equally meaningful response from that other before the social, cultural and spiritual life takes on significance and vital meaningfulness.

In apprehending the physical, social, psychological and cultural world, we give them value. And all the values of life, according to Suras Nahl, Rad and others are objective. Existence is a general notion, but the value is always particular and has a reference to the human psychic and spiritual order. It is they which appropriate the object. According to the Nahl it is to be realized that the thing and the self must exist in togetherness. Both thing and self, according to the Sura Nahl are value oriented and value patterned (cf. 3:190). If the idea of value is relegated to the background, the cogent relationship between the self and the objective world becomes less evident. It is, according to the Qur'an, not possible to isolate the idea of existence from that of value. 'Prima facie' evidence is that the 'thing world' is the 'self world', and the expression of its social nature. The Sura Al-Mulk directs us to look

about in our ordinary work of a day world, we may see how the human element in the 'thing' world gives them depth and level meanings. There, meanings again, are couched in symbols and hence it is the Qur'an which has given origination to the Sociology of Symbols (Ayat). These symbols can be put to use for the better understanding of the phenomenal world of nature and psyche, as they are correlated and overlapping. It is the Qur'an that has diverted man to take nature into his social world as values. The Sura Rad (vs. 11) stresses that through the study of sense perception, man will be capable to indicate the basis of social self-hood. The self interprets cosmic control into an objective world of values (cf. Yasin and Rahman) and it is thus essentially social in that its essential existential activity initiated through social contact, consists in creating and appreciating a world that is other than itself.

It is stressed again and again by the Qur'an that to have a world the self must be in social contact with the cosmic power. The Qur'an emphasises on knowledge and while naming and attributing Almighty Allah as "Aleem" and "Khabeer", it is intended to show that every increment of knowledge, every new experience enlarges the scope of man's selfhood. A man's look is outward. His interests are in the world around him and largely in the future. Even when he turns his thought inward and becomes reflective, he continues the process of externalization. He makes his aspirations, longings and ideals and

purposes his objects. They become to that extent his environing world. The self is extrovert. The object whether in the form of a person or a thing or an ideal, must always be existential.

The Sura Amran and the terms 'Millat' and 'Ummah' and their interpretation by Ahadith are sufficient to show that sociality is decidedly dynamic. It may vary in scope and dimensionality. In relation to human fellows, the self is always alert and active all the way through. Sociality is dynamic, because life is dynamic and moving. Despite these facts it is never segregated from unity. This is a great proof of Divine Unity. The existential link of sociality is emotion and feeling for fellow beings. All our emotional life issues from a social situation. The most effective way of losing the higher values of social life is to assume a passive attitude towards it. And, conversely, if we enjoy in full measure our social, cultural and spiritual privileges, we must have a part in their creation and maintenance.

The situation which is related to the space-time dimensions, has definite bearing to life; socio-cultural systems and the belief and action systems of Islam. Man had always been thinking about them, but he had no knowledge of their socio-cultural and practical bearings. Thus, all the thinking about them was abstract and entirely abstruse. He has philosophized a lot, but could not determine their value in the evolution, and meaningful, configurational growth of man, his personality, society and culture. Situations are multiple and multivariant. They change constantly, moment to

moment, in all their spatiotemporal periodicities; in their frame work of reference of past, present and future. Situations in all their variety and spatiotemporal changes originate through events and occurrences. The greatest contribution made by the Holy Prophet (ﷺ) is the concept of situation as the integral part of space-time causality. Mankind was blessed by logico-meaningfulness of time through the revelation of Sura Asr. If the Qur'an had not been revealed in its entirety except the revelation of Sura Asr, it would have been sufficient to establish the truth of Islam and its Messenger. The Sura in its categorical orientation gives us an idea of situation in its operational procedure. The Sura leads man to visualize the situations and to mould day to day life in congenity with their requirements, maintaining the meanings assigned by the Sura. In the broader framework, the Sura suggests to understand life situations along with variant, immoderate situations. The idea behind situations is the best accumulation of predetermined meanings stored in the value-system of the Divine Book. A person's life situation is the pattern orientation, the sum total of all the factors to which he must adjust at a given time.

Islam is the religion of affirmation, and the Prophet Muhammad (ﷺ) is the Messenger of joy and mercy. Islam teaches to enjoy in full measure our socio-cultural privileges. If man's self is active socially, the accompanying emotions may be intense and at the same time unobtrusive. They pour themselves into the activities, make the

task more absorbing and sustain the devotion to the cause, What is the cause ?— the establishment of Tawheed and the prevalence of Islam over other cultures. Thus the socio-cultural life of energetic struggle and achievement is made rich and glorious by the awakened emotions for the expansion and preservation of Islam. The men of non-Islamic cultures, not learned in the secret of joyousness in achievement often err by cultivating the emotions themselves in detachment from the great inspirations and ideals of socio-cultural and spiritual enterprises envisaged by the Qur'an and Sunnah. According to the Qur'an and elucidated by Hadith and Sunnah, a social life is an associational and co-operative life with the members of the 'Millat' for the attainment of the common objective, which, as stated above is nothing but the establishment of Tauheed. The reciprocity of socio-cultural life here becomes instrumental toward the realization of ends that are beyond the powers of the individual. The 'Ummah', in co-operating according to the laws and principles of Qur'an, organizes and directs the interests and energies of its members toward socio-cultural ends. The members must zealously compete with one another in contributing to the attainment of this goal. The example of this fact is to be found in the life of the four Caliphs and Ashab. In the absence of a dominant socio-cultural ideal and well organized co-operation, the derisive effect of individual striving for personal advancement leads to crisis, confusion and chaos. This is the actual situation today.

According to Suras Baqara and Amran cooperation in the accomplishment of a worthy purpose, determined by the Qur'an, is the highest expression of sociality, culturality and spirituality. It includes everyday linking of home and community, home and mosque, a larger connection of the entire Millat and in a very real sense, the relations of a human being to the source of life (Al-Hadeed ruku 2—Light and Life given by the Prophet).

Sura Rad in its verse 11 lays stress that personal minds can arise only through social interaction. The Ummah therefore is genetically prior to Personality; Social Unities, being integration of particular minds. The social unity in Islam has been achieved by the continuance of Salat, within the premises of the mosque, the highly inter-disciplinary institution. The above verse lays stress on the dynamic character of selfhood, tuned with consciousness, cognizance and connection. The individual minds should, according to the Sura, function collectively, the outcome of that functioning as indicating common interests of purposes.

The expressions Rahmat-ul-lil-Alameen, i.e., the Mercy of the World or Nations and Khatimun-Nabiyeen, the Seal of the Prophets or last of the series of the Prophets which were never used in relations to prophets coming from Adam to the last prophet. It is stated that Nuh (Noah) was the second Adam, who revived the divinely revealed religion of Islam after the Deluge, was never addressed as Mercy or last prophet. The Holy Prophet Abraham, from whom the newer form of

religion of Islam and its major premise the radical monotheism—the Tawheed Kamil—has been traced, neither he nor the Qur'an Calls him either mercy or last prophet. On the contrary, he prayed for the advent of the Holy Prophet, who was destined to give rise and propagate the highly complete form of Islam on the foundation of the highly systematic orientation of all the integrated systems of Knowledge with super-system, the values and meanings as their axiological existential base referred to by the Qur'an in the verses 2:129, 1:51 and 3:163. The components of these systems of knowledge are Kitab, Ayat, Hikmat and *ilmul ghaib* (unknown knowledge). The above ingredients which form the basis of the *Dinul Qiyam*, the divinely inspired systems of culture, beliefs and actions, all grounded in systems of knowledge, documented (Kitab) symbolic-cum-predictive (Ayat) philosophic-scientifically oriented (Hikmat) and ever expanding, dynamic and evolutionary from time to time, space to space throughout entire future from the fountainhead of all knowledge - the God.

Thus with the advent of the Holy Prophet (ﷺ) the new era, variously named as the scientific age, renaissance, industrialism and age of reason, etc., was ushered in. It is wrong to say that the new age began with the industrial revolution or the Renaissance. All these movements came in the 18th century, as fallaciously with the rise of the Holy Prophet Muhammad (ﷺ). Thus Islam emerged as a scientifico-philosophical

movement, guided by the institutionalized framework, dynamic and evolutionary process. The Muslims were guided by this scientifico-philosophical movement, entirely institutionalized, from the 4th century Hijra, transmitting this legacy to the west, leaving it to boast pedantically to claim itself as the founder of the age of scientism and continued research into the realities of life and nature. Leaving room for the west, and transmitting their own legacy of knowledge, cognition and truth, the Muslims went into the subterranean world of lethargy, atrophy and decay. The contribution of Islam for the awakening and rise of a new age of scientism, though denied by the modern western scholars and orientalists, but previously the scholars of the west like Le Bon, Briffault, Irwin and a host of others openly admitted the immense contribution of the Muslims. Some of them have to admit that the modern age of science would not have come into being if Islam would not have come into being and becoming science, scientific attitude, scientific spirit and scientific research methods, some of the scholars admit are the greatest endowments and contribution of Islam, transmitted to and received by the West.

Not only in the cultural history of mankind of the past and the present, no culture Divinely or man-made can claim the idealistic integralism and totality like Islam. It is the only system which covers the multi-dimensional and multi-variant requirements of human life in its two polarities—the Sensate and Supra-sensate or *Din* and *Dunya*. The

approach in these two polarities is systematic, methodically integral, scientific and axiological. In contrast to Islam the other cultures divinely inspired and man-made like the religious culture of the Ahl e kitab and the sensate culture of the mushrikeen (polytheists) are dichotomous, contradictory, conflicting, arbitrary and one sided and hence they are unsuited to guide humanity in all multi-dimensional facets and multivariant aspects of life for all time to come.

The nature of universality and through-going sociability of Islam as a total culture for all mankind throughout eternal future as made clear reiterated in the verses 9:33, 48:28, 61:9 is to be seen in its demands of prevalence of Islam over other cultures, whatever their types may be. Secondly, all cultures which existed in the past or exist now were and are space-time bound. According to Sura Asr Islam as a total way of life is supra-tempocentric and supra-spatial; it is the universal system for the entire mankind for all times of today and tomorrow (30:30). It is based on the Unity of Divine Being (Ikhlas), Unity of mankind (2 :213), Unity of the ideal typed nations (2:143), Unity and finality of prophet-hood (Hadeed), totality and Unity of Kitab (Furqan) and finally the Unity, totality and integralism of all knowledge systems of sensate and supra-sensate kinds (Hikmat). According to Sura Alaq the above components of the cultural, action and faith systems of Islam entirely rest on scientifico-philosophically based systems of knowledge as referred to the above

Kitab, the Ayat and the un-known knowledge systems, to be discovered and identified continuously by each generation of mankind. These systems form one entity and one totality. No religion, no socio-cultural system can come into being nor attain configurational growth with value orientation systems and value pattern systems. The value orientation system is the laws, principles, values, norms and meaning of the Qur'an, and the Name and Attributes of Allah, conglomerated into one categorical **Einheit**, i.e., the whole or unity—the Tawheed (16:51) etc. All variant patterns of life are unified into one all-embracing, categorical whole—the beautiful conduct of life of the Holy Prophet (ﷺ) (33:21).

There is correlation between selfhood and knowledge, among other things, in relation to this fact that both are dynamic; one more fact is to be noted that like nature, selfhood and knowledge and through-going sociality and morality form their bases. The moral is a social growth and is an abstract expression of communal wisdom. Thus the terms Ummat and Millat, among other things, are value-patterned and endowed with spiritual meaning referred to by the Qur'an as 'Khaire Kaseer'. The knowledge systems find enlargement and reinforcement from the study of the self. While referring to the fact that the Human mind revolts against polytheism, the Qur'an demands the critical study of Anfus in conjunction with nature and their correlating parts, the knowledge. If we translate action

into their ultimate elements, they appear as contact between the self and dynamic order—the Anfus and Afaq. Reactions issue from the dynamic order, not only from the physical things, and we know from numberless experiences, how exacting this dynamic

order has proved to be. Here we have the law of consequence, ruling with complete authority; and this forms the groundwork or what in human relations is justice—Adl. Nature in its entirety is the domain of the spiritual, moral and social order.

(Continued from page #. 23)

Preserved Tablet, nay, in the will and knowledge of God, how can any proof and demonstration lead him right? The highest God, as He pleases and by whatever means He pleases, shows His servant the way to Himself and opens to him the door of gnosis, so that he attains to a degree where the very essence of gnosis appears alien (ghayr) and its attributes become noxious to him, and he is veiled by his gnosis from the object known and realizes that his gnosis is a pretension (da'wa). Dhu 'l-Nun the Egyptian says: "Beware lest thou make pretensions to gnosis," and it has been said in verse :-

"The gnostics pretend to knowledge,
But I avow ignorance: that is my knowledge."
Therefore, do not claim gnosis, lest thou perish in thy pretension, but cleave to the reality thereof, that

thou mayest be saved. When anyone is honoured by the revelation of the Divine majesty. his existence becomes a plague to him and all his attributes a source of corruption. He who belongs to God and to whom God belongs is not connected with anything in the universe. The real gist of gnosis is to recognize that to God is the kingdom. When a man knows that all possessions are in the absolute control of God, what further business has he with mankind, that he should be veiled from God by them or by himself. All such veils are the result of ignorance. As soon as ignorance is annihilated, they vanish, and this life is made equal in rank to the life hereafter.

Obituary

Mr. Farid Uddin Ahmad passed away peacefully in Karachi on May 17, 2017. He was journalist with clarity of thoughts and eloquent expressions. He worked with "The Minaret" as editor of the magazine from 1998 to 2015. He was a very hardworking person who had the ability to influence people around him in a very deep and positive way. His words and noble thoughts will always be a guide for readers of our magazine and the same will earn him precious rewards in the life hereafter.

May Allah give "sabar صبر" to his family members. Let us all pray for the maghfirat of the departed soul.

University of Salerno

Stepping Stone to Renaissance

Dr. V. M. Tirmizi

We are grateful to Dr. V.M. Tirmizi for kindly favouring us with his research paper on the University of Salerno (in Italy) which had developed as a great centre of learning by the 11th century and contributed a great deal in transmitting knowledge from the Arabic to Western languages. It has rightly been termed as stepping-stone to renaissance by the author. This paper which is of special interest to the Students of medical science, we hope to publish in our Research Journal. We are, however, giving here some extracts from the paper that are of general interest and throw some light on the contribution of the Arabs to the march of civilization. — B).

Islam has placed great emphasis on the importance of learning and urges its followers to be active always in the pursuit of knowledge. Allah ordains the true Muslims to pray and the Holy Prophet (ﷺ) preached his followers to seek knowledge even if it mean going to China.

In the light of another Hadith Knowledge can be broadly divided into two categories (1) Science of Religions and (2) the Science of Anatomy.

If we turn back the pages of history we find that the Muslims, with the zest and zeal which Islam demands of its followers in the field of learning, left no stone unturned in their endeavour to seek knowledge. Scholars like Ibn-Baitar, Ibn Batuta and others travelled throughout the then known world. Education was so much in vogue in those days that schools, colleges, universities and academics flourished extensively throughout the Islamic world.

Here it would not be inappropriate to mention few of the Muslim Universities.

One of the foremost was the Nizamia University of Baghdad founded in 457 A.H., by Nizamul Mulk Tusi, a learned Vazer of the Seljuk Kings—Alp Arslan and Malik Shah. Later other universities sprang up at Nisahapur, Damascus, Cairo, Alexandria, Cordova, and Toledo. The proudest of all was Baghdad founded in 1234 A.D. Much has been written on these educational institutions but here

I wish to give an account of one such university which flourished in Salerno, in Italy, in the 11th Century, A.D.

This university was a renowned centre of learning and it served to preserve the knowledge of the Muslim scientific studies and their contributions at a time when Islamic Empire was crumbling. It was through this university that Europe acquired the treasure of the Graeco-Arabic contributions to learning in the field of Art, Literature and Science, and having acquired it, enriched it to its present day glory. The university of Salerno kept the torch of learning at flame when Europe was ravaged by the

barbarian invasions.

City of Salerno

Salerno is beautifully situated on the hill-side above a cup-shaped bay, on the Southern Coast of Italy, thirteen miles South-East of Naples. It was founded by the Greeks and in 194 B.C. it became a colony of the Roman Empire.

In the 19th Century A.D. it became a part of the kingdom of Italy and served as a landing place for the American Army in the Second World War. Today it is a seaport of Italy.

School of Salerno

The history of the school of Salerno from its origin to its extinction can be demarcated into four distinct periods. The first period starts from 600 A.D. to 802 A.D. the second from 802 A.D. to 1046 A.D. the third from 1046 A.D. to 1252 A.D. and fourth from 1252 A.D. to 1800 A.D.

Whatever its origin may have been what is worthy of note is the fact that in the vast contrast to the Cathedral schools of the time, whose purpose was to teach religious dogmas to the clergy, the school of Salerno was an educational and secular institution. George Sarton states that it was a non-religious and professional school first of its kind in the history of Christian Europe.

During the second phase of its growth 802 A.D. to 1046 A.D. it came under the influence of the Normans, the Greeks, the Jews and the Arabs and with the establishment of the Islamic Empire in Spain and Sicily, in the 12th

Century A. D. the school of Salerno became mainly Arabic.

In 802 A.D. Charlemagne and afterward Alfred gave an incentive to teachers, professors and students to devote their full-time and energy to raise the standard of education of the school.

Charlemagne ordered that all the books on Greek science and philosophy which were in Arabic be translated into Latin. Thus the teachers and students had to perform to study Greek science through Arabic works.

Thus the school served to preserve the legacy of the Greeks. Greek works on Art and Philosophy and sciences had been studied by the Arab and translated into Arabic. These works in turn were translated into Latin.

During the 3rd period of its history i.e. 1046 to 1252 A.D. we find that the school had been converted from a school of sciences to a medical school. In the 11th Century A.D. it was further expanded to contain a church, a hostel for the students and a hospital for the sick.

During the period from 1251 A.D. to 1800 A.D., the school of Salerno was further raised to the status of a university when in 1252 King Conrad introduced special departments (chairs) for the study of Arabic, Greek and Hebrew literature. Once again instructions in all the branches of science and literature were imparted, researches were conducted and the university of Salerno became a busy centre of learning.

Alfonso the wise (1251 to 1281) availed the services of the most learned man of his time viz Abu Baker Al-Raquiti, who gave instructions in practically all the sciences to a host of students—Jews, Muslims and Christians.

But the King Munford reverted this university back to its original status of a school. Finally on 29th November 1800 A.D. the Government ordered the closure of the school and with its closure an Arabic centre of learning in Europe was terminated forever.

Thus we have seen that the university of Salerno assumed varying status at different stages of its life starting originally as a school, it grew into a medical one, a college, then a university and lastly again a school. And as such different subjects were taught at different stages. While it was purely a medical college its curricula and methods of instructions and other details have been preserved for us, and if we critically assess the achievements in the field of medicine and other sciences in the 11th and 12th centuries, we can fully comprehend the contribution of the school and ascertain precisely its impact on the Renaissance.

Discussion

Students of history regard the 13th century as a landmark in the history of Europe. It saw the revival of learning and intellectual rebirth of mankind i.e. Renaissance. However, it was the 11th century that gave fresh impetus to learning and research and what is of great importance to us—Science. It is

true that the era of learning dawned in the 13th century but much prior to that time the torch of learning was flamed in Greece, Rome, Constantinople and later on in the Muslim cities of North Africa, Asia Minor, Spain and last but not least, the university of Salerno. Great advances were made here in the field of art, literature and Science. Salerno served as a fountain of Greek and Arabic sciences which were rendered into Latin and by the middle of 11th century passed gradually into Europe. In short, Spain, Sicily and Salerno have made lasting contribution to western learning and science.

Between 1000 A.D. to 1300 A.D. Muslim learning was better organized, more original and more vital in every way. Arabic language had become the acknowledged Classical language of learning and everything written in Arabic carried the prestige that in earlier ages was accorded to Greek.

During this period European centres of culture was pushed to the west and teachers from the school of Southern Italy were giving in France and England and the medical courses that had first been given at Salerno on the coast of Italy.

The University of Salerno, was thus a link between the modern science and the ancient one, a link through which Arabs contributions to the various sciences made its way to Europe and spread there with all its glory and lustre.

(Continued on page #. 11)

Sufiism

The Uncovering of the First Veil: Concerning the Gnosis of God (Ma'rifat Allah)

Ali Bin Uthman Al-Jullabi Al-Hujwairi (R.A.) (Continued from last issue)

God causes Man to know Him through Himself with a knowledge that is not linked to any faculty, a knowledge in which the existence of Man is merely metaphorical. Hence to the gnostic egoism is utter perfidy; his remembrance of God is without forgetfulness, and his gnosis is not empty words but actual feeling.

Others, again, declare that gnosis is the result of inspiration (ilham). This also is impossible, because gnosis supplies a criterion for distinguishing truth from falsehood. Whereas the inspired have no such criterion. If one says, "I know by inspiration that God is in space," and another says, "I know by inspiration that He is not in space," one of these contradictory statements must be true, but a proof is necessary to decide where the truth lies. Consequently, this view, which is held by the Brahmans and the inspirationists (ilhamiyan), falls to the ground. In the present age, I have met several persons who carried it to an extreme and who connected their own position with the doctrine of religious men, but they are altogether in error, and their assertion is repugnant to all reasonable Muslims and unbelievers. If it be said that whatever conflicts with the sacred law is not inspiration, I reply that this argument is fundamentally unsound, because, if inspiration is to be judged and verified

by the standard of the sacred law, then gnosis does not depend on inspiration, but on law and prophecy and Divine guidance.

Others assert that knowledge of God is intuitive (daruri). This also is impossible. Everything that is known in this way must be known in common by all reasonable men, and in as much as we see that some reasonable men deny the existence of God and hold the doctrines of assimilation (tashbih) and nullification (ta'til), it is proved that knowledge of God is not intuitive. Moreover, if it were so, the principle of religious obligation (taklif) would be destroyed, for that principle cannot possible be applied to objects of intuitive knowledge, such as one's self the heaven and the earth, day and night, pleasure and pain, etc., concerning the existence of which no reasonable man can have any doubt, and which he must know even against his will. But some aspirants to Sufiism, considering the absolute certainty (yaqin) which they feel, say: "We know God intuitively," giving the name of intuition to this certainty. Substantially they are right, but their expression is erroneous, because intuitive knowledge cannot be exclusively restricted to those who are perfect; on the contrary, it belongs to all reasonable men. Furthermore, it appears in the minds of

living creatures without any means or evidence, whereas the knowledge of God is a means (sababi). But Master Abu 'Ali Daqqaq and Shaykh Abu Sahl Su'lukil and his father, who was a leading religious authority at Nishapur, maintain that the beginning of gnosis is demonstrative and that its end is intuitive, just as technical knowledge is first acquired and finally becomes instinctive. "Do not you perceive," they say, "that in Paradise knowledge of God becomes intuitive? Why should it not become intuitive in this world too? And the Apostles, when they heard the word of God, either immediately or from the mouth of an angel or by revelation, knew Him intuitively. "I reply that the inhabitants of Paradise know God intuitively in Paradise, because in Paradise no religious obligation is imposed, and the Apostles have no fear of being separated from God at the last, but enjoy the same security as those who know Him intuitively. The excellence of gnosis and faith lies in their being hidden; when they are made visible, faith becomes compulsory (jabr), and there is no longer any free will in regard to its visible substance ('ayn), and the foundations of the religious law are shaken, and the principle of apostasy is annulled, so that Bal'am and Iblis and Barsisa cannot properly be described as infidels, for it is generally allowed that they had knowledge of God. The Gnostic, while he remains a gnostic, has no fear of being separated from God; separation is produced by the loss of gnosis, but intuitive knowledge

cannot conceivably be lost. This doctrine is full of danger to the vulgar. In order that you may avoid its evil consequences you must know that Man's knowledge and his gnosis of God depend entirely on the information and eternal guidance of the Truth. Man's certainty in gnosis maybe now greater and now less, but the principle of gnosis is neither increased nor diminished, since in either case it would be impaired. You must not let blind conformity enter into your knowledge of God, and you must know Him through His attributes of perfection. This can be attained only through the providence and favour of God, who has absolute control of our minds. If He so Will, He makes one of His actions a guide that shows us the ways to Himself, and if He will otherwise, He makes that same action an obstacle that prevents us from reaching Him. Thus, Jesus was to some a guide that led them to gnosis, but to others he was an obstacle that hindered them from gnosis; the former party said, "This is the servant of God," and the latter said, "This is the son of God." Similarly, some were led to God by idols and by the sun and moon, while others were led astray. Such guides are a means of gnosis, but not the immediate cause of it, and one means is no better than another in relation to Him who is the author of them all. The gnostic's affirmation of a means is a sign of dualism (Zunnar), and regard to anything except the object of knowledge is polytheism (shirk). When a man is doomed to perdition in the (Continued on page #. 18)

The Qur'anic Heavens

Prof. Al-Haj Syed Sibte Nabi Naqvi, F.R.Met. S. (London), F.R.A.S. (London)

For describing the continuum in which the earth and the heavenly bodies are situated and with which man is concerned in this life and in the Hereafter five Arabic words have been used in the Holy Qur'an. These are al-sama (السماء), al-samawa: (السموات) al-Saqafat-Mahfudh (السقف المحفوظ), al-Taraiq (الطارق), al-falak (الفلک). These have been translated into English in various translators by English words sky(ies) (the vault of heaven, the firmament; heaven: a region); Heaven(s) (the sky; regions above; abode of God; place of bliss); Firmament(s) (vault of heaven); canopy (covering hung or held over throne, bed, person, etc; a roof like projection; figuratively sky or overhanging shelter); sphere(s) (solid figure having all points of its surface equivalent from a point within it; a ball or a globe so shaped); vault (arched roof or ceiling; room, cellar, tomb or other places covered with vault, the sky; any subterranean cellar; grave lined with bricks, etc); ceiling (line of plaster work at top of a room); orbit (eye socket; curved course of planets, comets, or satellites). We shall keep the meanings given above in mind when choosing the appropriate English equivalent for different Arabic words.

AL-SAMA

The word al-sama in singular refers to anything which is above or which covers you. It has been used in three different senses-

- (1) The Region from which the rain and hail fall and in which the birds fly
- (2) The blue sky which appears to be surrounding the material universe like a canopy or roof with earth in the centre.
- (3) In the sense of the space-time continuum of the material world.

The first heaven has been decorated by lights like the sun, moon, stars and the galaxies. It is this heaven and the earth which provide sustenance for all in the universe, and this sustenance is not only in the form of water as is the case of the region of the atmosphere mentioned under (1) above but also as electromagnetic radiations spread over the whole range of wavelengths from the shortest to longest.

(1) The word al-sama has been used for the region from which the rain falls down on the earth, and gives life to a dead earth 22 times in verses II-22, II-164, X-24, XII-17, XIV-32, XV-22 XVI-10, XVI-65, VII-45, XXII-64, and 65, XXII-18, XXIV-43, XXVII-60, XIXIX-63, XXX-24 and 48, XXXI-10, XXXV-27, XXXIX-21, XLIII-11, L-9. For this very region in which the birds remain confined and fly, the words al-sama has been used in verse XVI-97.

This has been translated by Abdullah Yusuf Ali by the English word "sky" 16 times, by "skies" 5 times and by "heavens" in two Places in verse II-22. I do not know what literary beauty was in his mind when he did this. To me the use of plural "skies" for the singular al-

sama does not appear justified. I am sure, it can be translated as "sky" without any literary blemish. In verse II-22 the word "Heavens" has been used while translating as "heavens your canopy" and by "And sent down rain from the heavens". There appears no justification for using the word "heavens" in plural in either place. 'Sky' or heaven in singular would have been nearer the word al-sama. I would have preferred "sky' in conformity with the translation elsewhere of al-sama used for the region from which the rain falls. We do not know yet the answer to the simple question on which even the children so often wonder, i.e. "How high is the sky?" This was one of the problems which we were investigating in the International Geophysical year 1957-58. But we definitely know that rain falls from clouds which form in the region of the atmosphere called Troposphere. This is the region in which the temperature falls with height. The upper limit of this region is called "Tropopranzi" and its height varies from 10 to 12 miles over the equator, and eight to ten miles over the poles. It is in this region only that the clouds form and the rain falls, or the birds fly. This whole layer of the atmosphere has been expressed by the word al-Sama does not mean anything like single hollow spherical layer or membrane of some transparent ultra material, either of the Greeks, or the double-walled spherical shells in which the planets were supposed to revolve in epicycles and eccentrics by the Muslim astronomers and philosophers of the Middle Ages.

The whole process of the blowing winds, their getting saturated with water vapour, formation of clouds, their heaping up in layers, or rising like mountains, or breaking up into fragments and being carried by winds like slaves, and then rain water or hails coming out of them has been described in verse II-169, XV-22, XXIV-43 and XXX-48, in such beautifully correct and popular language which cannot be improved by even a modern cloud physicist. It is thus apparent from the verses quoted above that al-sama does not refer to any transparent solid firmament or vault like that of the Old and the New Testament, or of the Babylonian, Egyptian or Greek cosmology. It has been used for the atmosphere whose molecules scatter the light in such a way that it appears to look like a blue vault, but which changes colour and perspective with the presence of solid particles, water vapour or clouds at dawn, dusk and even at other times.

It is thus clear that it is this blue sky which looks like a vault or a roof at present has been described by al-sama in the verses quoted above and in verses - , XV X'l-79, XXI-32, XXX-25, XXXIV-9, L-64, LII-7, and 9, LV-37, LXIX-i5, LXXVII-8 and 9, LXXXII-1, and 2, 'XXXIV-1, LXXXVI-1, LXXXVIII-18. In most of these verses Abdullah Yusuf Ali has translated al-sama as sky, but in verses II-22, XVI-79, XXX-25 and LXXVII-9, he has translated it as heaven and in LII-7 and 9 as firmament. In all these verses "sky" would have been equally effective to express the sense in which al-sama has been used.

In the present astronomical stage the blue sky looks like a canopy surrounding the earth and the starry universes, and that is the idea expressed in verses up to LII-7 and LXXXVI-I and LXXXVIII-I8. But when the universe would start to fold up near the day of resurrection, and cataclysmic astronomical changes begin to take place; when the sun is expected to throw out plasmic matter in torrents far beyond the orbit of the earth, the structure of the earth's atmosphere in respect of its molecular composition and dust content will change completely. At present, only the stars appear to twinkle, then the whole sky will be in commotion (LII-9) and would appear to be rent asunder and become red like ointment (LV-33), or in a flimsy state (LXIX-IS), or like molten brass (LXX-8). Naturally, the stars will look dim LXXVII- 8 and 9) or appear to scatter (LXXXII-I44) and will hearken to the command of being folded up (LXXXIV-I). All these changes will be the result of changes in a single layer, a roof or a canopy, but of the whole region from the earth to the height of sky which we do not know, and which perhaps cannot be fixed—which has not yet been fixed.

The same word al-sama has been used in the Quran in a third sense also for the Space-Time continuum of the material world in the 'verses noted below. I have indicated the translation of this al-sama by Abdullah Yusuf Ali by (H) for Heaven, (HH) for heavens, (S) for sky, (SS) for skies G and (F) for firmament against each verse: II-29 (H), X-31 (S) XV-16 (S), XVXJ-(104) (HH)

XXV-61 (SS), XXXII-5 (HH), XXXVII-6 (H), XXXVIII-27 (H), LI-11, (S), XLI-12 (H), L-6 (S), LI-22 (H), LXVII-5 (H), LIXVII-16 (H) LXXVIII-19 (H), LXXIX-27 and 28 (H), XCI-5 (F). He has translated al-sama in these verses by Heaven eleven times, by sky four times, by heavens twice and by skies and firmament once each. I should think that the word 'Heavens" in singular would have been more appropriate in all these verses.

This heaven was the first to come into existence when the universe began to open out, and it was only by the coordinated evolution of this heaven and the earth that the other six heavens were completed. This is evident from verses XLI-11 and I2 which run as follows: "He comprehended in His design the heaven, and it had been as smoke: He said to it and to the earth: 'Come ye together willingly or unwillingly'; they said 'We do come willingly in obedience'. So He completed them as seven heavens in two days, and He assigned to each heaven its duty and command."

"With power and skill did We construct the heaven, for it is We Who create the vastness of space." (LI-47).

"What? Are ye more difficult to create or the heavens: God hath constructed it: on high hath he raised the canopy, and He hath given it order and perfection (LXXIX-27 and 28).

It is clear from the following verses that only the lowest or the first heaven, which is also the heaven of the material world has been decorated with beautiful

lights of the sun, the moon, the stars and the constellation. "He made constellations in the heaven and decorated it for those who see." (XV-16).

"Blessed is He Who made constellations in the heaven and placed therein a lamp (sun) and an illumination (moon)." (XXV-61).

"We have indeed decked the lower heaven (or the heaven of the material world) with lights and provided it with guards." (XL-12).

"And We have adorned the lowest heaven (or the heaven of the material world) with lamps, and We have such missiles to drive away the evil ones." (LXVII-5).

We know from verse XLI-12 that the different duties and commands have been fixed for each heaven. This is a wonderful structure (XCI-5) indeed. This wonderful structure is clarified in popular language in verse L-6 where the God swears "By the heaven with its numerous path." When the Qur'an was revealed man was conscious of three paths only—

- (1) right-left,
- (2) forwards - backwards
- (3) up and down.

By the intellectual effort of about thirteen hundred years at the beginning of the 20th century, by Relativity, man learnt that the fourth path or the fourth dimension of time is as much an integral part of our continuum, and our being, as the three dimensions mentioned above, and by the middle of the present century Einstein proved that in the continuum of the material universe, i.e. the lowest or the first heaven, ten degrees of freedom, or dimensions, are present. In other words, there are at least ten paths inside the first heaven, which has been decorated by lights of stars and galaxies, and in which the human beings and jinns are at liberty to choose the paths leading to prosperity, and happiness in the life after resurrection, or to remain confined in the first heaven after it begins to fold up. Thus this wonderful structure, with numerous paths (L-6) and vastness of space (LI-47), is certainly much more difficult to create than mere congregations of elementary particles (living cells of man) with different degrees of freedom to use the capacities available in the continuum. More about it when we discuss the use of word Saba taraiq for the seven heavens.

(continued in next issue.)

Ahadith-i-Mubarakah on Fasting

Ibn Abbas (R.A.) said: "The Messenger of Allah (ﷺ) was the most generous of all people, and he was most generous in Ramadan, when Gabriel met him, and he met him in every night of Ramadan and read with him the Qur'an; so the Messenger of Allah (peace be upon him) was more generous in the doing of good than the wind which is sent forth (on everybody).

World Federation of Islamic Missions

Founded by Dr. Maulana Muhammad Fazl ur Rahman Al-Ansari Al-Qaderi, M.A., Ph.D. (رحمة الله عليه)

No: WFIM-33/1/2017

APPEAL FOR DONATION

Dear Brother in Islam,

The World Federation of Islamic Missions is a non-political, socio-religious international missionary organization established in 1958 by Dr. Maulana Hafiz M. Fazlur Rahman Al-Ansari Al-Qaderi (رحمة الله عليه) and registered under Registration of Societies Act, 1860 vide Registration No. KAR. 792 of 1958-1959. The objective of the organization is to establish and maintain institutions for preparing Islamic missionaries, scholars and social workers, to conduct research on Islam and to propagate the true message of Islam.

Since its inception, it has promoted its activities in accordance with its aims and objectives and has established an Islamic Centre at Karachi as its Headquarters. Accordingly, the organization has developed institutions like Aleemiyah Institute of Islamic Studies, for training missionaries of Islam; Qaderiyah Library (with over 35000 books), Darul Hifz-wal-Tajweed, Darul Qur'an, Health Centres, Islamic Research and Publication Bureau which has so far published over 55 books on Islam in English and Urdu.

Aleemiyah Institute of Islamic Studies (AIIS) is the prime project of the organization. The Institute aims at preparing such Muslim missionaries who are well-versed in Islamic learning and modern thought and who can ably propagate the message of Islam to the mankind, a crying need of the hour today. Besides Pakistan, the Institute has so far produced graduates belonging to different parts of the world, i.e. South Africa, Thailand, Trinidad, Mozambique, Indonesia, Malaysia, Guyana, Seychelles, Fiji Island, Mauritius etc; who are working effectively as missionaries of Islam in their respective countries. AIIS is the recognized degree College and is affiliated to the Karachi University.

Dr. Fazl-ur-Rahman Ansari Darul Hifz-wal-Tajweed has trained over 300, students who have completed their Hifz from this Institute and we expect about 20 students to complete Hifz this year. We also provide hostel facilities to the deserving students of Aleemiyah Institute of Islamic Studies as well as Darul Hifz-wal-Tajweed. In the recently established Darul Quran, more than 1,000 girls and boys have completed their Nazra Qur'an and learnt basic Namaz method. Two male and two female teachers are taking classes separately for girls and boys. Dr. F.R Ansari Academy is our School project, which aims at imparting quality, education to children at the primary and secondary levels. We have 200 students at the Academy up to class X.

In the field of social welfare, we are operating 5 Homeopathic dispensaries in different locations of Karachi city, providing free basic medical care facility.

For the last fifty nine years, the World Federation of Islamic Missions has been striving to continue this noble task through help, co-operation and philanthropy of persons like you. Let us further the cause and join hands to strengthen this noble task by co-operating personally and by donating generously.

A sum of Rs. 220 Lacs is needed for the normal organizational expenditure for the year 2017-18 Out of which, a sum of Rs. 200 Lacs is proposed to be met from Zakat and remaining sum is to be met from Donations etc, besides, we propose to construct Auditorium, Health Centre, Mess, Ladies Industrial Home etc. and two additional floors on existing building structure to accommodate new classes of Dr. F.R. Ansari Academy and Darul Hifz-wal-Tajweed. The estimated cost would be over Rs. 5 Crores.

We, therefore, take this opportunity to appeal to you for your generous donations and your assistance in the above educational and welfare projects.

Wassalam
Yours-in-Islam
Syed Ather Obaid Bukhari
General Secretary. WFIM

عن الحسن كل ما يشغلك عن عبادة الله وذكره من السمروا لاضاحيك والخرافات والغناء ونحوها۔

حضرت حسن بصری رحمۃ اللہ سے روایت ہے کہ ہر وہ بات جو اللہ کی عبادت اور اسکے ذکر سے غافل کر دے لھو الحمد یرث ہے جیسے چکے، ہنسانے کی باتیں اور خرافات اور گانے باجے وغیرہ۔

(تفسیر روح المعانی)

یہی سب باتیں ان پر وگراموں کے اندر ہو رہی ہو تی ہیں اور تسلی یہ دی جاتی ہے کہ مغرب کے بعد تو روزہ افطار کر لیا اب روزہ ختم تو رمضان ختم۔ یہ بہت بڑی جرأت ہے اور دین پر بہتان ہے۔ اللہ تعالیٰ اور رسول اللہ ﷺ نے تو ایسا کچھ نہیں فرمایا کہ ماہ رمضان میں روزہ افطار کرنے کے بعد رمضان کی حرمت ختم ہو جاتی ہے۔ بلکہ رسول اللہ ﷺ نے ارشاد فرمایا۔

عن ابی ہریرہ رضی اللہ عنہ، قال قال رسول اللہ ﷺ اذا كان اول ليل من رمضان صفدت الشياطين ومردة الجن وغلقت ابواب النار فلم يفتح منها باب وفتحت ابواب الجنة فلم يغلق منها باب وينادي مناد يا باغي الخير اقبل ويا باغي الشر اقصر ولله عتقاء من النار وذلك كل ليلة۔

حضرت ابو ہریرہ رضی اللہ تعالیٰ عنہ روایت کرتے ہیں کہ رسول اللہ ﷺ نے ارشاد فرمایا جب رمضان کی پہلی رات ہوتی ہے تو شیاطین کو اور جنوں کے سرداروں کو زنجیروں میں جکڑ دیا جاتا ہے اور جہنم کے دروازے بند کر دیئے جاتے ہیں پھر اس میں

سے کوئی دروازہ نہیں کھولا جاتا اور جنت کے دروازے کھول دیئے جاتے ہیں جن میں سے کوئی دروازہ بند نہیں کیا جاتا اور ایک پکارنے والا پکارتا ہے اے خیر کے طالب! جلدی کرو اور اے شر کے طالب! رک جا۔ اللہ تعالیٰ اپنے کرم سے بہت لوگوں کو جہنم سے آزا فرماتا ہے اور یہ ہر رات ہوتا ہے۔

(جامع الترمذی)

یہ حدیث ماہ رمضان کی رات کی حقیقت و اہمیت بتا رہی ہے اور یہ بتا رہی ہے کہ ماہ رمضان کی ابتدائے رات سے ہوتی ہے۔ رمضان کے پورے مہینے دن اور رات میں کوئی ایسی ساعت نہیں کہ جس میں اس کی حرمت معطل ہوتی ہو اور اس کے تقدس میں کوئی وقفہ آتا ہو۔ اس لئے کہ طلوع ہلال رمضان غروب آفتاب شعبان ہے۔ اور انتہاء ماہ رمضان ابتدا ماہ محرم ہے رات کا اطلاق غروب آفتاب سے لیکر طلوع سحر تک کے وقت پر کیا جاتا ہے۔ ماہ رمضان کا یہی وقت ہے۔ جس کی اہمیت اس حدیث میں بیان کی گئی ہے۔ جس کو غیر اہم ثابت کرنے کے لئے اور کھیل کود اور حظ نفسانی میں ضائع کرنے کیلئے میڈیا اپنا پورا زور نشریات صرف کر رہا ہے۔ آخر میں عرض یہ ہے کہ ہماری یہ شرعی ذمہ داری ہے کہ ہم شیطان کی چالوں کو سمجھیں اور اسکے مکرو فریب سے باخبر رہیں اور خود کو شیطانی کاموں کا شریک بننے سے بچائیں۔ اور نہ ہی ایسی چیزوں کے لئے جہوم کا حصہ بنیں ماہ رمضان اللہ کی عبادت کا مہینہ ہے اس مہینے کو اللہ کی عبادت میں گزاریں۔

اللَّهُ بِعَبْرِ عَيْبِهِ وَيَسْجِدَ خَزْوًا أَوْ لَيْكَ لَهُمْ عَذَابٌ مُّهِينٌ۔
(لقمان: ۶)

اور کچھ لوگ کھیل کی باتیں خریدتے ہیں کہ اللہ کی راہ سے بہکا دیں بے سمجھے اور اسے ہنسی بنالیں ان کے لئے ذلت کا عذاب ہے۔

مفسرین عظام فرماتے ہیں کہ یہ آیت اس وقت نازل ہوئی جب نصر بن حارث بن کلدہ ایران، عراق اور شام سے رسم و اسفندار اور دیگر عجیبی بادشاہوں کی جنگوں کی کہانیاں خرید کر لایا اور جب رسول اللہ ﷺ لوگوں کو کلام ربانی پڑھ کر سناتے اور اس کی تعلیم دیتے تو وہ آپ ﷺ کے بدمعاش اپنی مجلس بھانا اور لوگوں کو یہ دلچسپ اور بے سروپا کے افسانے اور کہانیاں سناتا۔ بالکل کچھ اسی طرح کی صورت حال جزوی اعتبار سے ہمارے سامنے ہے کہ جب عبادت کا وقت ہوتا ہے تلاوت قرآن اور فہم القرآن کے لئے فرصت ملتی ہے تو اسی وقت میڈیا کو انٹرنیٹ سمیت کا سوچتا ہے۔ اور دلچسپ پروگرام نشر کر کے لوگوں کو قرآن اور عبادت سے دور کرنے کی کوشش کرتا ہے اور ایک انتہائی جاہلانہ فلسفہ پیش کیا جاتا ہے کہ مغرب کے بعد رمضان ختم ہو جاتا ہے اور پرائم ٹائم شروع ہو جاتا ہے تو اب ماہ عبادت ماہ رمضان میں مغرب کے بعد خوب گل چھرے اڑاؤ غل غپاڑہ کرو اور ہلز بازی کرو۔ مغرب کے بعد رمضان ٹرانسمیشن کے ان پروگراموں میں رمضان کریم کے نام سے یہی کچھ ہو رہا ہوتا ہے۔ قرآن کی اس آیت کی روشنی میں یہ سب لھوالحدیث ہے، حضرت علامہ محمود آلوی رحمۃ اللہ اس آیت کی تفسیر میں حضرت حسن بصری رحمۃ اللہ کا یہ قول نقل کرتے ہیں۔

ہے کہ ہمارا میڈیا اس حوالے سے ایلیس کے ترکش کا ٹھیک نشانے پر لگنے والا انتہائی اہم تیر ہے۔ رمضان ٹرانسمیشن کے نام پر ایلیس کے مشن کو پورا کرنے کے لئے خصوصی پروگرام نشر کئے جاتے ہیں جس میں غیر محسوس طریقے سے بڑی عیاری اور مکاری کے ساتھ لوگوں کو تلاوت قرآن اور مسجد سے ہٹا کر ٹی وی اسکرینوں کے سامنے بیٹھنے کی ترغیب و تشویق دی جاتی ہے۔ لوگوں میں ذوق و شوق پیدا کرنے کے لئے مختلف انعاموں کا لالچ دیا جاتا ہے۔ بعد نماز عصر تا انتظار بحر کے لئے سونے تک کا وقت جو ماہ صیام میں تلاوت و عبادت کے لئے انتہائی اہم ہے، ہمارا میڈیا پوری کوشش کرتا ہے کہ اس وقت کو مسلمان انٹرنیٹ سمیت کی نظر کر کے دونوں ہاتھوں سے ضائع کریں یہی وہ وقت ہے جس کے لئے رسول اللہ ﷺ نے ارشاد فرمایا۔

لِلصَّائِمِ فَرْحَانٌ يَفْرَحُهُمَا إِذَا قَطَرَ فَرَحٌ وَإِذَا لَقِيَ رِيحٌ بِصَوْمِهِ۔ (بخاری)

روزے داروں کے لئے دو خوشیاں ہیں جن دونوں سے وہ خوش ہوگا جب وہ انتظار کرے خوش ہوگا اور جب اپنے روزے کے ساتھ اپنے رب سے ملاقات کرے گا تو خوش ہوگا۔

اس ماہ مقدس میں روزہ رکھنے سے بندہ مومن کے اندر صبر و استقامت، پاکیزگی و صفا، قلب اور خلوص و ولایت جیسی عظیم صفات پیدا ہوتی ہیں ہمارا میڈیا رمضان ٹرانسمیشن کے نام پر ان پروگراموں کے ذریعے مسلمانوں کے اندر سے روزے کے ان قدروں کو اکھاڑ کر باہر پھینکنا چاہتا ہے۔ اللہ تعالیٰ نے قرآن پاک میں ارشاد فرمایا۔

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ

شعوری طور پر محسوس کرنا ہے۔ جس کا نتیجہ یہ ہوتا ہے کہ اس کی روحانی قوتیں مضبوط ہوتی ہیں اور شعوانی جذبات کے تا رو پود نکھرتے چلے جاتے ہیں۔ یہی وہ مقصد ہے جو اس ماہ کا حاصل و حصول ہے۔ اللہ تعالیٰ نے قرآن پاک میں ارشاد فرمایا:

يَا أَيُّهَا الَّذِينَ آمَنُوا كَسِبَ عَلَيْكُمُ الصَّبَابُ مِمَّا كَسَبَ عَلَيَّ
الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (البقرة: ۱۸۲)

اے ایمان والو! فرض کئے گئے ہیں تم پر روزے جیسے فرض کئے گئے تھے ان لوگوں پر جو تم سے پہلے تھے کہ کہیں تم پر بیمہ گزار بن جاؤ۔

یہ اس ماہ مقدس سے متعلق تصویر کا ایک رخ ہے اس کا دوسرا رخ انتہائی بھیانک اور روح فرسا ہے۔ گو کہ اس ماہ مقدس کی ابتداء ہوتے ہی مردۃ العیاض یعنی شیطانوں کے سرداروں کو قید کر دیا جاتا ہے۔ مگر اس کے انتہائی تربیت یافتہ کارندے پوری قوت کے ساتھ اپنے کام میں بخت جاتے ہیں۔ ان کی پوری کوشش یہی ہوتی ہے کہ وہ صاحب ایمان کو اس ماہ سے غافل کر دیں۔ اس ماہ کی برکتوں اور سعادتوں سے اسے کلی طور پر یا جزوی طور پر محروم کر دیں۔ اسے دنیاوی زیب و زینت کے حصول میں کچھ اس طرح مبتلا کریں کہ اس کیلئے روزہ رکھنا دشوار ہو جائے یا دلجمعی سے عبادت کرنا ممکن نہ رہے۔ یہ افراد بڑی تیاری اور خاص اہتمام کے ساتھ اس ماہ میں بندۂ مومن کے خلاف میدان کارزار میں کودتے ہیں اور پہرا نہیں اپنے سرداروں کے قید و بند کا شدید صدمہ بھی ہوتا ہے جس کا پورا بدلہ وہ بندۂ مومن سے لینے کے لئے اس ماہ کی آخری ساعت تک اپنے مشن پر ڈٹے رہتے ہیں۔ اللہ تعالیٰ نے انہیں کا یہ قول

قرآن پاک میں بیان فرمایا۔

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أُغْوِيَنَّهُمْ
أَجْمَعِينَ - إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ.

(الحجر: ۴۰-۳۹)

وہ بولا اے رب! اس وجہ سے کہ تو نے مجھے بھٹکا دیا میں (رہے کاموں کو) ضرور خوشنما بنا دوں گا ان کے لئے زمین میں اور ضرور گمراہ کر دوں گا ان سب کو سوائے تیرے ان بندوں کو جنہیں ان میں سے چن لیا گیا ہے۔

دوسرے مقام پر انہیں کا یہ دعوہ مبارزت اللہ تعالیٰ

نے ان کلمات میں بیان فرمایا:

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنِ أَخَّرْتَنِي إِلَى يَوْمِ
الْقِيَامَةِ لَأُحْنِيَنَّكَ كُرْسِيَّةً إِلَّا قَلِيلًا - (بنی اسرائیل: ۶۲)

اس نے کہا یہ (آدم) جس کو تو نے مجھ پر فضیلت دی (اس کی کیا وجہ ہے) اگر تو مجھے مہلت دے روز قیامت تک تو جڑ سے اکھیڑ پھینکوں گا اس کی اولاد کو سوائے چند افراد کے۔

ان دونوں آیتوں اور ان جیسی کئی آیتوں سے یہ بات واضح ہے کہ انہیں کی بنی آدم سے شدید عداوت اور انتہائی نفرت تخلیق آدم کے روز اول سے چلی آرہی ہے اس کے لئے یہ بات قطعی ناقابل مردداشت ہے کہ بنی آدم ماہ صیام کی بہار و برکات سے اپنے لئے آخرت کا توشہ تیار کرے۔ اور اپنے رب کو راضی کرنے کی حتی المقدور سعی کرے وہ تو یہ ہی چاہتا ہے کہ مسلمان اس مہینے کو لہو و لعب اور شور و شغب میں گزار دیں۔ اپنی اس چاہت کی تکمیل کے لئے وہ اپنے ترش کے تمام تیروں کو آزمانا ہے۔ آج کے دور میں ہم اپنے معاشرے میں غور کریں تو ایسا لگتا

ماہِ رمضانِ ماہِ عبادت اور ہمارا میڈیا

محمد فرید اختر القادری الشاذلی

قال رسول اللہ ﷺ من صام رمضان ايماناً واحتساباً
 بأغضضله ما تقدم من ذنبه ومن قام رمضان ايماناً
 واحتساباً بأغضضله ما تقدم من ذنبه ومن قام ليلة القدر
 ايماناً واحتساباً أغضضله ما تقدم من ذنبه۔ (متفق عليه)
 رسول اللہ ﷺ نے ارشاد فرمایا جس نے حالت ایمان میں اپنا
 محاسبہ کرتے ہوئے رمضان کے روزے رکھے اسکے ساتھ
 گناہوں کو معاف کر دیا جاتا ہے اور جس نے ایمان کی حالت
 میں اپنا محاسبہ کرتے ہوئے رمضان میں قیام کیا اسکے اگلے گناہ
 بخش دیئے جاتے ہیں اور جس نے قدر کی شب حالت ایمان
 میں اپنا احتساب کرتے ہوئے قیام کیا اس کے ساتھ گناہوں کو
 معاف کر دیا جاتا ہے۔ (بخاری اور مسلم)

اس ماہ میں صیامِ انھار اور قیامِ اللیل دونوں لازم و
 ملزوم ہیں۔ صیامِ انھار کی لذت و حلاوت قیامِ اللیل کے بغیر ممکن
 نہیں اور قیامِ اللیل کی بہار و برکات صیامِ انھار کے بغیر ممکن
 نہیں۔ بندہ مومن روزہ افطار کرنے کے بعد ایک شوق اور وارفتگی
 کے عالم میں ہوتا ہے۔ دل میں بس ایک ہی خواہش گدگداری
 ہوتی ہے کہ قیامِ اللیل کرے۔ بلکہ کئی توجہ کی نماز ادا کرنے کی
 سعادت سے بھی بہرور ہوتے ہیں اور پھر باجماعت نماز فجر کی
 ادائیگی کی جاتی ہے۔ الغرض اس ماہ میں بندہ قرب الہی کے اس
 مقام پر ہوتا ہے جو دین اسلام کا مقصود و مطلوب ہے اور اپنے
 خالق حقیقی سے قرب کی کیفیت کو بندہ اس ماہ کی ہر ساعت میں

ماہِ رمضان انتہائی مقدس اور محترم مہینہ ہے۔ اس کی
 ہر ہر ساعت اپنے اندر رحمتوں اور برکتوں کے خزانے سمیٹے ہوئی
 ہے۔ اس ماہ کا چاند طلوع ہوتے ہی مردۃ العیاطین (شیطانوں
 کے سرداروں) کو زنجیروں میں جکڑ دیا جاتا ہے۔ جہنم کے
 دروازے بند کر دیئے جاتے ہیں۔ جنت کے دروازے اور
 آسمان دنیا سے نزول رحمت کے دروازے کھول دیئے جاتے
 ہیں۔ دن اور رات کی کسی بھی ساعت میں کوئی نفل نیکی کرنے پر
 فرض کے برابر اجر ملتا ہے۔ اور فرض عبادت کا ثواب ستر گنا ملتا
 ہے۔ اس سعادت بھرے مہینے میں بندہ مومن کی ہر ہر گھڑی اللہ
 کی عبادت میں گزرتی ہے۔ وہ دن میں اپنے رب کی رضا کی
 خاطر روزہ رکھتا ہے اسی حالت میں وہ اپنے لئے اور ان تمام
 افراد کے لئے جن کا وہ کفیل ہے حصولِ رزقِ حلال کی جستجو کرتا
 ہے۔ ہر روزہ دار کی یہ خواہش ہوتی ہے کہ وہ پورا دن حالتِ روزہ
 میں تلاشِ معاش کی تنگ و دو کرنے کے بعد عصر کی نماز سے قبل
 اپنے گھر لوٹ آئے اور عصر کے بعد سے لے کر انتظارِ سحر کے
 لئے سونے تک کا وقت اپنے رب کی عبادت میں گزرے اس
 لئے کہ اسے معلوم ہے کہ اس ماہِ سعید کا دن جتنا بابرکت ہے اس
 کی رات کہیں زیادہ رحمت اور بابرکت ہے اس دوران کثرت
 سے قرآن پاک کی تلاوت کی جاتی ہے۔ فرائض کے علاوہ نفل
 نمازوں کی ادائیگی کا اہتمام کیا جاتا ہے۔ حضرت سیدنا ابو ہریرہ
 رضی اللہ تعالیٰ عنہ روایت کرتے ہیں: