

From the Editor's Desk...

The Tawheed, which Muhammad ﷺ propagated, was distinct revolutionary idea and it was this call for Tawheed, which provoked the anger of the Makkan political authority because they realized that Muhammad ﷺ posed a threat to their societal setup. The response of Ja'afar ibn Abi Talib (r) also illustrates this understanding which the Makkan authorities feared:

"He summoned us to worship the One True God and to reject the stones and idols we and our fathers had been worshipping in addition to Allah. He ordered us to be trustful in speech, to fulfill all the duties that were entrusted to us, to care for our relatives, to be kind to our neighbors, to refrain from unlawful food and consumption of blood. He forbade us to engage in lewdness and lying, the devouring of the money of the orphan and the defamation of married women. He commanded us to worship the One God and to assign no partners unto Him, to pray, to pay the purifying tax and to fast. We deemed him truthful and we believed him, and we accepted the Message he brought from Allah."

This understanding of the spiritual-political nature of the Message of Islam can also be found in many verses of the Qur'an.

Polytheism and superstition looked upon things and creatures as deities, and encouraged their worship. Before the advent of Islam, polytheism dominated the entire world. Man considered the moon, the sun other

planets, wind, river, snake, cow, fire, mountain, etc. as deities. These natural objects inspired man to bow before it rather than try to conquer it. Holding the moon to be sacred was a major obstacle to even thinking of conquering it. The supremacy of polytheism was brought to an end by the Islamic revolution, which replaced it with monotheism, making it the dominant creed of the times. This is the revolutionary thought which paved way for conquering of moon and exploring other natural phenomenon.

What is revolution? *Revolution is defined as a sudden, radical or complete change; especially the overthrow or renunciation of one ruler or government and substitution of another by the governed. To change fundamentally or completely. To turn over in the mind: reflect upon: ponder.*

*In the Muslim world this revolution was brought about through the influence of religion. The western world began its revolution by separating the secular sciences from religion culminating in the landing of man on the moon. Modern science is a part of the Islamic revolution. Because of the polytheistic view natural sciences had become forbidden territory and natural phenomena were given sanctity. The Islamic revolution of monotheism opened the doors of research and investigation by displacing nature from its sacred pedestal. Modern science is wholly the gift of the Islamic revolution directly in its initial stages, and indirectly in its later stages.***Arif Mateen Ansari**

The Qur'an and Space Science

The Creator

He (Allah) created the sun, the moon, and the stars, (all) governed by laws under His Command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the Worlds! (Quran 7: 54).

His Creation

Do not the unbelievers see that the heavens and the earth were joined together (as one unit of Creation), before. We clove them asunder? We made from water every living thing. Will they not then believe? (Qur'an 13: 2)

Without Pillars

Allah is He Who raised the heavens without any pillars that ye can see. (Qur'an 13: 2).

Swimming in Orbit

It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own orbit according to Law). (Qur'an 36: 40)

Signs for Wise Men

He (Allah) has made subject to you the Night and the Day, the Sun and the Moon, and the Stars are in subjection by His Command: Verily, in this are Signs for men who are wise. (Qur'an 16: 12).

So Worship The Creator

Among His Signs are the Night and Day, the Sun and the Moon Adore not the Sun and the Moon, but adore Allah, Who created them, if it is Him ye wish to serve. (Qur'an 41: 37).

Balance of Stars

(The Divine laws that operate in the physical world, as well as those given to mankind through revelation, are equally immutable). The sun and the moon follow courses exactly computed. The stars (in the heaven) and the trees (on the earth) are (equally) subjected to the Divine laws. And the celestial bodies He raised high and put them (in space perfectly) balanced. That you may not transgress the limits (O mankind!) prescribed by the Creator for the maintenance of balance (in the human society) (Qur'an 55: 5-8).

The End of Universe

When the sky is rent asunder and all this happen according to the laws of the Sustainer of this universe who has fashioned it in this manner. When the earth is flattended out and it casts forth what is within it and becomes empty. This will (also) happen according to the laws of the Sustainer of universe as the earth is made as such" (Qur'an 84: 1-5)

Sufiism...in the Light of Kashf-ul-Mahjub

Wahid Bakhsh Rabbani

Kashf-ul-Mahjub is the earliest and the most comprehensive study of Sufiism in Persian in which Hazrat Syed Ali bin Uthman al-Jallabi al-Hujweri (R.A), has not only given a history of Sufiism with Shariat (Orthodox Islam) but has also quoted profusely from the Holy Qura'n and Hadith to prove the Qur'anic origin of all the Sufi doctrines in a masterly manner.

The author speaks about various aspects of Sufiism from his personal experience of Divine Nearness.

Starting from an account of the Prophet's brimful experience of Divine Nearness, Presence, Union and Communion, the author proceeds with the description of the spiritual mystical experiences of the Companions (Ashab) of the Prophet (ﷺ). Companions of the Companions (Tabi'in), their Companions (Tabatabi'in), and the Imams (heads) of the four schools of Islamic law (Fiqh): Imam Abu Hanifah, Imam Malik, Imam Shafiyi and Imam Ahmad bin Hambal.

The author has also shown interexchange of the Islamic thought and Sufi experiences between these four imam of Ahl-i-Sunnah and the twelve Imams of the Prophet's (ﷺ) Family on whom the Shia community all over the world base their version of Islam, showing a vast area of agreement between the Sunni and Shia schools of Islam. Kashf-ul Mahjub is thus a wonderful pacifier and unifier of

various sects of Islam.

Hazrat Syed Ali Hujweri (R.A) traces or establishes Sufic interpretation of Islam from its very source, the Prophet (ﷺ) himself, and then from those who learnt directly from the Prophet (ﷺ) down to his own time, the Sufic interpretation of Islam historically traced out by him is without the slightest doubt the real interpretation of Islam.

The object of Kashf-ul Mahjub is not like the futile research of the Orientalists, who try to prove the preposterous theory of "when Sufiism entered in Islam?" On the contrary his research was to find out "when Sufism was made to leave Islam," because the author has successfully and historically proven that the lives of the Holy Prophet (ﷺ) and his honorable Companions are brimful of high Sufic experience of Divine Nearness, Divine Presence, Union and Communion which constitute the inner core of Islam. It is in fact the Sufis who followed the Prophet (ﷺ) in his arduous night vigils, frequent fasts, excessive worship, frugalities, and austerities, while the exoteric opponents of Sufism remain contented with the barest minimum, and regard night vigils, excessive fasts torture. They do not seem to have seen the verses of the Qur'an in which Allah praises and admires "those whose bodies do not touch their beds in the nights" and "who spend the night with their Lord standing and prostrating before Him. The exoteric scholars even

ignore the Qur'anic injunctions of Sura Muzammil in which Allah has urged the Muslims, "to keep awake during nights because these vigils tamed the beast in man and subdue his ego," to enable him not only to be an honest, selfless and useful member of society but also to reach Divine nearness, Presence, Union and Communion with the Creator, to know His will and thus live in peace with Him, peace with mankind and peace with himself.

The root cause of all the unsolvable problems of the modern world is that modern man has decided to be governed by man-made laws passed by a majority of votes in the legislative assemblies instead of God-made laws revealed to mankind through His successive prophets from time to time after the laws conveyed by the previous prophet were distorted by the passage of the centuries. And it is these man-made laws which have brought havoc in the world and brought mankind to the brink of destruction for the simple reason that he who invents a machine, knows the rules that are necessary to ensure its maintenance and efficient working. Since man has been created by God and not by any legislative assembly, the laws made by legislative assemblies are bound to result in disastrous consequences like those we are faced with in our time. George Bernard Shaw, one of the greatest thinkers of the century, rightly said that, "if leadership of the modern world were to be handed over to Muhammad," that is if Muhammad's Islam is applied to the world, "he would solve all its problems and bring about the much-

desired peace and happiness."

Thus the Khanqahi nizam, or creation of a network of monasteries by the Sufi Sheikhs in the world of Islam, mentioned in Kashf-ul Mahjub which has become the butt of criticism by the shortsighted "progressives" was meant to turn beasts into men and men into angels....to behave as peaceful and honest citizens, quite contrary to modern civilization which tends to turn the men into devils, and thrives at the expense of weaker peoples. No amount of legislation, police and courts of justice can eradicate crimes, injustice and cruelty because the very civilization based on the spirit of national superiority and national aggrandizement at the expense of weaker nations is a civilization based on the principle of injustice and cruelty that cuts across all the pious notions of universal brotherhood and equality of mankind.

The contents of Kashf-ul Mahjub show Hazrat Syed Ali Hujwari was well versed in all the Islamic sciences such as Tafsir (exegeses) of the Qur'an, Hadith (sayings of the Prophet ﷺ), Fiqh (Muslim Law) and dogmatic theology.

To turn to the present work itself, it was written at the request of a student of Sufiism, Abu Saeed Hujwari (R.A) who belonged to the author's Silsila and asked the Shaikh to compile a comprehensive study of Tasawwuf (Sufiism) to serve as a guide for the spiritual aspirants. Although the author was a past master in the science of Muslim Scholasticism and his judgments are based on logic, the

conclusion he arrives at are the result of his deep spiritual experience, and that is the reason why he does not see any conflict between Shariat and Tasawwuf.

According to all the Sufi Sheikhs Shariat is the code of outer action and Tasawwuf is the inner result in the realm of spiritual progress. In a nutshell, Sufiism or Tasawwuf, consists of Shariat, Tariqat, Haqiqat and Ma'rifat. Shariat is the road, Tariqat is the name of journeying on the road, Haqiqat (Godhead) is the destination and Ma'rifat is the secret which the pilgrim is vouchsafed on reaching the destination. It is from these heights of Haqiqat and Ma'rifat that the author always speaks, contrary to the observations of exoteric scholars. But the European Orientalists who are unable to understand what the Sufis say and get confused.

Arberry has rightly said that in order to understand the Sufis a student of Sufism has to be somewhat a Sufi himself. But what we see today are the wild remarks of exoteric scholar absolutely wide off the mark. It appears they do not really understand Islam which according to them is the name of rituals without inner spiritual enlightenment or illumination called Haqiqat and Ma'rifat found in the Qur'an and Hadith.

They read the passages in the Qur'an saying that Islam is the name of reaching Divine, Nearness and Union, but they fail to understand what nearness and union mean. They read the Hadith al-Qudsi saying that when

the spiritual aspirant reaches Divine Nearness by virtue of supererogatory worship, he sees by Allah's sight, hears by His hearing and does everything by His power, but they do not know what it means, and get confused.

A man's success in life depends upon the amount of knowledge he acquires of the universe and upon the proper use of that knowledge. The wider his knowledge, the greater are the chances of success. Knowledge of creation can never be complete without a sufficient knowledge of the Creator and the principles and policy upon which the universe is created and run. This is what science is searching for. The goal of Sufiism and science is, therefore, the same.

Islam is no exception to the rule. It professes to be a revealed religion and corroborates all the Divine Truths revealed by all the preceding religions. Its only other claim is that it is cosmopolitan and its methods of approaching the Ultimate Object are simpler and more up-to-date. However, in common with other religions, it is made up of two sides, the outer and the inner. The outer side is called the Shariat and the inner side, the Tariqat.

The Shariat is subdivided into two parts:

- i. Ibadat
- ii. Mu'amilat

Ibadat concerns fundamental belief and forms of worship and regulates man's relation with God.

Mu'amilat pertains to man's relations

with man and covers the social, economic and political fields of human activity.

Tariqat deals with the purification of the inner self and keeps in view the spiritual emancipation of mankind. Since body and soul are intertwined, as it were, Tariqat cannot remain independent of Shariat and the two work in cooperation.

While Islam here may indicate "Mohammedanism" to some, in fact, Islam is as old as mankind. It has been the only True Religion of God at all times. For instance, Abraham (A.S) was no other than a Muslim. Says the Holy Qur'an:

"Abraham was neither a Jew nor a Christian but out and out a Muslim (devoted exclusively to Allah)." (3:67)

The Tariqat plus Haqiqat is termed Tasawwuf or Sufiism. It is in fact, the science and art of developing the spiritual faculties of man and trying to understand, as far as possible, the Deity, the Divine Work and the Divine Mysteries. It is a science in as much as it deals with the systematic training of mind and soul, and the various methods of attaining the spiritual heights necessary for the realization of Divine Realities. It is an art in so far as it consists of the practical work necessary for the attainment of the object in view. It is theory and practice combined. Knowledge and practical work follow and re-follow each other in rotation. The one is as necessary as the other; without knowledge one cannot work and without work the

desired knowledge cannot be gained. But the knowledge necessary to commence the work is different from the knowledge which follows the successful termination of the work. The knowledge necessary for a beginner is supplied by the Shariat and administered by the Holy Prophet (ﷺ) and after the passing away of the Prophet (ﷺ) to the higher regions, by his deputies who are called Shaikhs, Murshids, Pirs or teacher. They are the Ulama-i-Rasikhin, that is the learned people firm in their knowledge and they have the distinction of being recognized as Heirs to the Holy Prophet (ﷺ).

This personal element is an important factor in the dissemination of Tasawwuf. Mere book knowledge leads one nowhere. A sick person stands in need of both the physician and the prescription. Very often, he stands more in need of the physician than the prescription. Unless there is a competent physician to administer the prescription properly, the prescription remains useless. God sent us both the physician and the prescription, the Holy Prophet (ﷺ) and the Holy Qur'an. The Holy Qur'an without the Holy Prophet (ﷺ) would not have brought about that marvelous change which has been the pride of Arabia. The functions of the Holy Physician have been described in their proper order in the following passage of the Qur'an:

"He it is Who hath been raised up amidst the unlettered, and Apostle from among themselves who (the Apostle) reads to them passages of the Qur'an; and purifies their souls; and teaches

them the Scripture and Wisdom." (62:2)

Accordingly, the duties of the Holy Prophet (ﷺ) consist of the following four things:

1. To recite the Qur'an to his people (i.e. to communicate to them the message of God).
2. To purify their souls, which is quite different from merely conveying to the people the word of God. Without such purification, they would not be able even to understand properly the message of God.
3. To teach them the Holy Book. The teaching here means explaining to the people the meaning and the real significance of the passages of the Qur'an and training them in the proper method of observance of Qur'anic Ordinances.
4. Finally to bring them face to face with the wisdom, which follows the knowledge and action, stated above.

The importance of a personal element in affairs relating to the amelioration of mankind can hardly be disputed. Fortunately this personal element has been handed down to us in the form of the Shaikh.

Muhammad, the Holy Prophet (ﷺ) combined in himself the leadership of all the various functions. He was a religious teacher, spiritual guide, social reformer, commander-in-chief and political head of the Muslims. He was at once a king and a Prophet. His four successors, Abu Bakr, Umar, Uthman and Ali (peace be upon them all),

inherited this leadership. The temporal power and the spiritual lead were centered in the same personality.

Unfortunate events after the martyrdom of Imam Husain, the son of Hazrat Ali (R.A.) and the grandson of the Holy Prophet (ﷺ), sounded the death-knell of the amalgamated leadership. The temporal power was usurped by Bani Umayyad, and the spiritualists were left to take care of themselves. Bloodshed on the battle field of Karbala, however, could not chill the enthusiasm of the spiritualists, and they flocked around the sons and grandsons of Hazrat Ali (R.A.) in thousands and in thousands, to drink deep from the fountain of knowledge and reality. The Umayyads grew suspicious of the growing popularity of the spiritual successors of Hazrat Imam Husain (R.A.). Under the Umayyad and Abbasid Caliphs, the spiritualists were subject to persecution. That is why, for a long time, spiritual lessons were given secretly. It is one of the reasons why spiritualists have sometimes been called Mystics.

Aimma Ahl-i Bayt (R.A) are the leaders from the Holy Prophet's Family, occupy the foremost rank as regards spirituality and other aspects of religion. All classes of Sufis, Dervishes and Faqirs owe their origin to them. Go to any Sufi in the world today and he will trace his pedigree to them and through them to the Holy Prophet (ﷺ) The Holy Prophet (ﷺ) is like an ocean; Hadrat Ali (R.A) an outlet; and Aimma Ahl-i Bayt (R.A) are as canals that have carried the waters to the thirsty.

It is wrongly supposed that Sufiism has nothing to do with Islam. It is not an idle and unproductive philosophy. In fact, it is the life and soul of Islam. It is a process of purification of the soul. It is not a set of fresh belief in any way different from the teachings of Islam. It is not a series of secretive teachings of any fantastic nature. It is work on proper lines and, as a result of such work and consequent purification of the soul, it is enlightenment and realization. With this improved outlook, wide knowledge and better understanding, the Sufi becomes capable of higher flights and better comprehension of Islamic teachings.

Sufiism has generally been associated with renunciation of the world. In fact it is renunciation, but merely on a limited scale for a limited period, with a particular object in view; and this is what everyone does when he sets before him an object of somewhat difficult attainment. In that case, he must devote his time and energy exclusively to the attainment of the object in view. A student must leave his family and home, must dissociate from friends; must isolate him from other attractions; must travel to a university town; and must put him in a boarding house. When he finishes his course, and obtains his degree, he comes back to his home, family and friends and freely mixes with the world. It is the same with the Sufi. The Sufi's renunciation is not a total renunciation. It is not the renunciation of a Hindu Yoggi, a Christian Monk, or Buddhist Lama; it is only a temporary renunciation, with the object of completing his most difficult spiritual

course. Accomplished Sufis do return to the world with a fresh light and it is they who are referred to in the following passages of the Qur'an:

“Shall he who hath been dead (having died the death of ignorance) and whom we have since restored unto life (of knowledge), and unto whom we have ordained a light whereby he moves about in the midst of people, be like him who is Immersed in the darkness (of ignorance) and is determined not to come out of that darkness?” (6:122)

To form a correct estimate of Sufiism, one must look to the real Tasawwuf, rather than to miscellaneous set of people pretending to be Sufis. Real Sufi of the best types has lately been few. The many pretenders infesting the various Durgahs, Khanqahs, and Zawiyas, are either mere pretenders, or have gotten stranded the way. Sometimes a genuine Sufi gets marooned in one of the intermediate stages in his course. A student of Sufiism in an intermediate stage is like a house during construction. Such a house can neither serve the purpose of an open space, nor supply accommodation. It would be wrong for a student of the comparative study of religions to judge Islam by looking haphazardly at Muslims in streets, public houses, or jails, or to judge Christianity by looking at the daily growing crime in European countries. Similarly, proper Sufiism is to be judged by the correct standard.

A closer knowledge of the subject will convince a discriminating observer that a Muslim Sufi is quite a different man

from a Western Spiritualist. The Western Spiritualist has no faith to start with, no set of beliefs to guide him, and no fixed goal to direct his steps. His work is experimental throughout. Bred and brought up in an atmosphere of doubt and distrust, he starts with skepticism and winding his way through a long and circuitous route of doubts, delusions, experiments, surprises, and disappointments, he very often finds himself stranded in the midst of unexplored fields. He imposes upon himself a double duty. He is his own leader and his own follower. He does not want to be guided by the experience of others. With him, it is not a question of realization, but of test. He has nothing to realize, because he has no faith to stand by. He has first to find out the truth and then test it. His initial estrangement from spiritual subjects makes him an easy prey to foreign influence. Some of the very ancient and antiquated Eastern religions, which have lost their original glamour and primitive glory, possess a novelty for him and attract him easily. The "Theory" of Reincarnation, the "Philosophy" of Karamma and other similar mutilations of ancient teaching, take possession of him and deviate him from his proper path. His materialistic tendencies clog his footsteps during his spiritual march and beset his progress at every turn. Development of will, concentration, and other spiritual powers, are readily employed by him to secure some brilliant wordly success. Any valuable information, obtained from a higher source, is willingly utilized for a materialistic end. Higher attainments

are ungrudgingly employed to secure lower ends. Instead of sacrificing the low for the high, he thoughtlessly rushes in the opposite direction and feels no compunction in sacrificing the high for the low, not knowing probably, the extent of damage he is thereby inflicting upon his own talents.

The Sufi is a different man altogether. He starts with faith. He has certain established beliefs to urge him forward, an established goal to draw him on, and a personal guide to help him in his undertaking. He is in no danger of getting stranded anywhere. Many have gone, the same way before him and many have worked likewise with unanimous results. His predecessors have marked the line of March for him and have left a series of shortcut for his facility. He has to create no new theory, to establish no new truth, to formulate no new creed, and to unseal no forbidden knowledge. He does not stand in need of light from any foreign source, does not stand in need of new experiments, and does not require and old truth to be put to a new test. Everything for him is cut and dried. He has simply to realize. He never likes to deviate from the path ordained for him, never sacrifices the high for the low, never seeks to astound the world by his miracles or miraculous powers, and never loses sight of his Ultimate Goal. The following words of the Holy Qur'an are ever before him, "Say verily, my prayer, and my sacrifice, and my life, and my death, are for Allah, the Lord of the world." (6:162)

(Courtesy: Mujallah Ma'arif-e-Auliya Vol 6, issue 2)

Ego

M. W. Gazder

Definition:

According to Chamber's 20th Century Dictionary Ego means "the, I, that which is conscious and thinks Egoism is a doctrine that we have proof of nothing but our own existence; the theory of self-interest as the principle of morality. Freud, to whom we owe most of our knowledge of the unconscious mind, in his earlier formulations regarded the mind as divided into conscious, the pre-conscious and the unconscious; and he regarded the censor, or repressing forces as part of the conscious mind. But as his clinical work continued he found that his original formulation was too simple. If all the repressing forces were part of the conscious mind, they would presumably be under conscious control, and once the patient had been enlightened about the evil effects of repression, he would be able to stop repressing, and to bring buried memories and tendencies back into consciousness, by an act of will. But this seldom happened. He had no control over many of the repressing forces, just as he had none over the tendencies that had been repressed. It also became evident that the censor, in its demands for morality, was more childish and less enlightened than the conscious-mind. When, by various techniques, a repressed impulse had been brought back into consciousness often turned out to shocking only by infantile standards: in the conscious mind of the adult it evoked no disapproval whatever.

These facts led Freud; to revise his original three-fold division of mind into conscious, the pre-conscious and the unconscious. He now gave quite a different, but still three-fold, division of the mind into what he called Id, the Ego, and the superego. The Id is the very depth of the mind, roughly corresponding with the unconscious and comprising instinctual impulses that are constantly welling up, as it were, and seeking discharge. The Id is infantile, a moral, non-rational and almost wholly unconscious. It is undifferentiated basis of the whole mind. A portion of the Id becomes marked off from the rest of it through contact with external reality. This portion, whose function is to establish relations and adjustments with external reality is the Ego. It is the conscious mind—the civilized, the rational layer which is the only part of which we normally have much knowledge. All the Ego, however, does not belong to consciousness; very important parts of it are unconscious, in the sense that they are inaccessible to consciousness. In relation to the rest of the Id, which we may now call the Id, pure and simple, the function of Ego is to suggest, in the light of external reality, what Id impulses can or cannot be qualified. In popular language, we may say that it stands for reason and prudence, while the Id stands for untamed passions. (Elements of Psychology p. 332).

A Stage of Universal Experience

Egoism is that philosophical creed which denies the generic irreducibility of this species of experience and derives it from the germinal form of ego—experiences: it is the class name of all those philosophies which are based on the premise of the unity of subject and object in the acts of knowing.

According to Ibn-al-Arabi, objective being is a lower category and constitutes self-knowledge of the universal and self-contained. Ego in the mode of otherness. The Ego adequately reflects itself in the mode of otherness and the adequate other comes into being as a single reflection (تجلی). The adequate other is the self-itself, in the garb of stranger. The Ego in its ideal self-alienation constitutes an instantaneous single perpetual emanation for Ibn al-Arabi. This level of emanatism constitutes the First Circle of Determinate Being. The circle comprised of the perfect self in its self-reflection giving rise to the perfect copy. This is the first stepping down the Universal Ego, who exists in his own right even before the coming into being of the copy.

In Hegalism, self-reflection is the only form of knowledge Ego is made in subject-knowing—object act. The first self-reflection is constitutive of a self-determination which is simply a bare “Isness”. It’s so much weak that except a bare givenness nothing is intuited in it. Therefore, self-reflection completes itself in successive acts. Bare Isness is accumulatively made richer in content and spread so that ultimately it is adequate enough to express what the self is. It is only at the absolute stage that the object is appropriate projection

of the subject. It is, therefore, necessary to call this process of successive improvements in self-reflection a process of developments. Contrasting enough with Ibn-al-Arabi, it is very first act which is complete and adequate. Consequently they do not call their philosophy evolution. Here lies, the essential point of departure between Personalism and Absolutism: the two variate of Idealism.

For us, however, it is much relevant to understand that the first Descent is not a separate Ego. It is the Universal Ego appearing other to itself, out of its own free will. Therefore, the Ego and its Reflections do not form a society. They are plural in appearance and “one” in reality.

The Holy Qur’an emphasizes the individuality and uniqueness of name. It has a definite view of his destiny as a variety of life, and clearly points out— (a) That man is the chosen of God (b) That man, with all his faults, is meant to be the representative of God on Earth (c) That man is the trustee of a free personality which he accepted at his merit. These truths form the basis of Iqbal’s Philosophy of the self and other allied problems. He attaches great importance to “the meaning of the unity of inner experience which the Holy Book declares to be one of the three sources of knowledge, the other two being history and nature. This experience in the religious life of Islam, says the philosopher, “reached

Continued on page #. 27

Islam—the Religion of Action

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

In relation to human exertion and Divine Provision there are two schools of thoughts among Muslims, upholding two different views. One group believes that all depends on human action free from the effect of Divine Agencies, as God does not interfere in human affairs. The other group clings to the very opposite idea and believes that human effort produces no effect at all and everything depends on the interference of Divine Agencies.

Nothing has a greater effect on human destinies than human thought. What an individual is, has a direct relationship with what he thinks. Similarly, what a nation is, has direct connection with the views and ideas prevalent among it. The conditions currently prevailing among us are a direct outcome of these opposite and extremist views, and unfortunately both are unsound. The truth exists somewhere in the middle.

Those who believe in human efforts alone exert themselves well but when they fail in achieving their goals after care and effort they have made, they fall in an unfathomable abyss of despondency. On the other hand, those who believe only in Divine Providence and have no faith in human exertion fail to achieve any goal at all and blame God for all their sufferings and misfortunes.

Let us examine both views minutely and carefully and see where lies the error with them.

As for human exertion, and its plausible

effect, the Holy Qur'an says:

“And there is not for man except for what he endeavours.”

This verse establishes the necessity of human endeavours, for man shall not reap what he does not sow. Our effort is an obligation which we should fulfill, and if we fall short in the fulfilment of this obligation we will be held responsible before God, and will at the same time reap the bitter consequences of our inaction.

But our effort alone is not everything, it alone does not produce the desired effect—much depends on Divine Providence to produce the effects we aim at. The farmer tills the land, sows the seed and irrigates the farm, here ends the sphere of his activity: he does not know how the seed develops itself into a plant and how the plant produces the fruit. Even if he knows it, he has no hand in the development of the seed into a plant, bearing fruit. Who does this for him? The Holy Qur'an says:

“A sign for them is the earth that is dead: We do give it life, and produce grain there-from, of which ye eat. And We produce therein orchards with date-palms and vines, and We cause springs to gush forth therein: that they may enjoy the fruits of this (artistry): it was not their hands that made this: will they not then give thanks?”

Yes, the fruit we eat is not the production of our labour alone our labour is a mere formality which should

be fulfilled in order to invoke the blessings of God. The real producer of the fruit is God or His Providence. Human efforts, however, are not to be disdained—they constitute an obligation; without fulfilling this obligation we can never expect to invoke the Mercy of God and the interference of Divine Agencies.

The same is the case with all human activities. Take for example a simple one i.e. eating. We may buy and prepare the best and the most nourishing food and eat it—that is our part of work—but to get nourishment from it is not within our power and scope. After eating the entire process of digestion and assimilation is handled by the Designer of our nature. If one's physical constitution goes out of order, the richest food will do us no good, on the contrary it will do us much harm.

Thus, if we should examine all our exertions and endeavours, we will find that our success mostly depends on the cooperation of Divine Agencies. The Holy Qur'an says:

“See ye the seed that ye sow in the ground? Is it ye that cause it to grow, or are We the cause? Were it Our Will, We could crumble it to dry powder and ye would be left in wonderment (saying) “We are indeed left with debts: indeed we are shut out (of the fruit of our labour)”. See ye the water which ye drink? Do ye bring it down (in rain) from the cloud or do We? Were it Our Will, We could make it salt (and unpalatable): Then why do ye not give thanks? See ye the fire which ye kindle is it ye who grow the trees which feed

the fire, or do we grow it? (56:64—72)

If the ultimate results depend on the will of God and on Divine Agencies, why should man exert himself in action? Why should he not rest and remain idle trusting in Divine Providence? This is the view of yet another group of extremists among Muslims.

This error springs from the study of one particular aspect of Islamic teachings, exclusive of other aspects. Islam is one single inter connected whole and its teachings should be studied as such. Even like a wise parent, Allah does not want His servants to remain idle. It was possible for Him to provide us with all of our necessities in their perfect form, but He created wheat and left for us the labour of grinding and baking it into bread; He created cotton and left for us the labour of spinning, weaving and stitching it into clothes; He made the earth to grow the seed, the cloud to irrigate the land and left for the farmer the labour of sowing, watching and harvesting.

True it is that ultimate results depend, on the Will of God and on His Providence, but man is not to remain idle; he should exert himself in the right direction. Though his own exertion will not bear any fruit, it will certainly invoke the Blessings of God and attract His Providence.

Islam is a religion of action and as such it condemns the life of inaction and idleness. The teachings of Islam have been summarised in the chapter of Al-Asr in which the Holy Qur'an says:

“By (the token of) time (through the

ages), verily man is in loss except such as have faith, and do righteous deeds, and (join together) in the mutual teaching of Truth and of patience and constancy." (103:1—3)

It may be seen that according to Holy Qur'an faith alone does not suffice, it should also be associated with righteous deeds—exertion in the right direction—in order to ensure success in this life and also in the life Hereafter.

All healthy lines of action and human exertion are enjoined by Islam, be they in the field of commerce, industry, agriculture, arts and crafts or politics. The unhealthy aspects of these activities have been demarcated to be avoided. Whoever among believers exerts himself in any of these healthy lines of action invokes the blessings of God and attracts His Providence.

"What!" protests one who is ignorant of Islamic teachings. "Is it a virtue to be a merchant, an industrialist or a labourer?"

Yes, it is certainly a virtue from the Islamic point of view, as long as one avoids such practices which have been demarcated by Islam as evil. The Holy Prophet (peace be upon him) has said:

"The truthful and honest merchant shall be (grouped), together with the Prophets, the Testifiers (of the Truth) and the Martyrs." (Tirmizi)

As regards the dignity of labour, the Holy Prophet (peace be upon him) has said:

"No one has ever eaten a better food than that which he has earned with the labour of his hands: the Prophet of God Hazrat Da'wood (may Allah bless him) used to eat the food he earned through the labour of his own hands". (Bukhari)

Work is not only a necessity, it is an obligation. The Holy Prophet (peace be upon him) has said:

"The quest for lawful earning is an obligation after (other) obligations". (Baihaqui)

This Hadith agrees with the following verse of the Holy Qur'an:

"When the prayer is over, set out and seek the Bounty of Allah."

Those who pass their time in idleness and say that they trust in God's Providence are condemned by the Holy Prophet (peace be upon him) because they are parasites who depend on the Charity of other, whether they beg for it openly or provoke it with their miserable state. He says :

"The upper hand is better than the lower hand." (Bukhari and Muslim)

He has further said:

"Whoever promises me that he will not beg of anyone's charity I shall promise him Jannah." (Abu Dawood)

These Ahadith and of course many more such Ahadith lay stress on human

Continued on page #. 27

The Qur'anic Heavens

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

(Continued from Last Issue)

AL-SAMAWAT

Al-samawat, the plural of al-sama in Arabic has been used in the Holy Qur'an in eighty-three verses. In seventy-four of these verses it has been used along with the earth for describing the cosmos plus the seven stages which will be available for living in perpetual happiness after resurrection. A one-dimensional concept of the arrangement of the seven pillars, sidrat al-Muntaha and al-arsh as it emerges from the Holy Qur'an is shown in the figure given hereunder:

al-arsh

al-sidra

6th heaven — 6th stage of Bliss

5th heaven — 5th stage of Bliss

4th heaven — 4th stage of Bliss

3rd heaven — 3rd stage of Bliss

2nd heaven — 2nd stage of Bliss

1st heaven — 1st stage of Bliss

Pulsating material universe with man on earth.

Actually this whole system is an n-dimensional structure in which the first heaven ends at 10 dimensions and each stage above it has more and more dimensions, or degrees of freedom, though in every case starting with the lowest, "one". They are thus overlapping structures and it is thus only that Arsh comprehends all from the earth to Sidrat al-muntaha and al-jannah covers the seven heavens and earth.

This arrangement becomes clear if we consider the nine verses in which al-samawat has been used without mention of the earth in combination, i.e. samawat wal ard. These are given below:

II-29: "It is He Who hath created for you all things that are earth; moreover His design comprehended the heavens, for He order and perfection to the seven heavens; and of all things perfect knowledge."

III-133: "Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that of (the whole of) the heavens and the earth, prepared for the righteous."

XXXI-1: "He created the heavens without any pillars that ye can see....."

LXV-12: "God is He Who created seven heavens and of the earths a similar number. Through the midst of these all descends His command: that ye may know that God has power over all things and that God comprehends all things in (His) knowledge."

LXVII-3: "He Who created the seven heavens one above another, no want of proportion wilt thou see in the creation of (God) the Most Gracious. So turn thy vision again: seest thou any flaw?"

LXXI-15: "See ye not how God has created the seven heavens one above another."

LXXVIII-12: And (have We not) built over you seven strong heavens ?

These heavens are strongest possible obstacles and no limits stronger than these could be conceived to result from the hollow spheres made of transparent ether of the Greek philosophers, the solid vault of the design of the Babylonian and Egyptian priests, or even the firmament of the Old and New Testaments created on the second day, i.e. Tuesday of the Genesis to divide the upper waters and the lower waters or the roofs and canopies of many of our commentators. This is so because they are the limits of the degrees of freedom of the continuum below a particular heaven.

The evil spirits and wards of Iblis will neither be able to cross the first heaven of the pulsating material universe, nor will be able to gain knowledge of the continuum beyond their own, however hard they may try. They will remain confined in this continuum of 10 degrees of freedom, because they had not trained themselves to use the higher degrees of freedom needed to reach higher stages of Bliss in the "Garden" or jannah. After about 35 thousand million years this continuum will begin to contract, and continue contracting for 90 million years according to our present computations. The matter inside will be resolved into a bulk of elementary particles and the temperature and pressure will be millions of degrees absolute. This will be the Hell. The first limit of the finite continuum, i.e. the first heaven, will be so strong that none of the inmates will be able to come out of it or gain knowledge of higher regions. This limit

will neither be roof nor a firmament, but an end of zero thickness of the contents inside, but in popular language it can be expressed by the words "a protected or strong roof".

However, on the Day of judgment after resurrection, the righteous with their material bodies and souls together, that is the degree of freedom starting from 1, 2, 3 going up beyond 10 will be able to reach the regions of bliss acquired by them, and at this stage the word "Seven Highway" used in verse XXIII-17 make the process clear.

AL-TARAIQ

Al-Taraiq in Arabic means "the Highways" and verse XXII-17 says, "And We have made above you Seven Highways". This chapter entitled "The Believers" starts with the verse "The believers must; eventually win through", and the verse 17 tells us that the God had taken full care at the time of creation for providing Highways and tracts to attain for those who try. He has provided seven such highways and tracts and described these in other verses by the popular word al-sama, or samawat. These are really the seven different degrees of freedom for movement which are acquired by practising righteousness in thought and action in the first life in the material world, and verse 17 of Surah XXIII gives the glad tidings that for those who win through, seven such Highways or paths, have been provided. It is not only here that paths or ways in the heavens are mentioned. Verse LI-7 swears "By the sky with its numerous paths." Or it is said in verse

LXXVIII-18 and 19, "Where on the sky will be cleft asunder? His promise needs must be accomplished." "Verily this is an admonition: therefore, who so will, let him take a straight path to his Lord."

The concept of the Qur'anic heavens being limits in an "infinite dimensional continuum" has been fully explained in my book "Islam and Contemporary Science (1973) and (The Prophet's Ascension in the Light of New Discoveries of Science in Urdu in Iqbal Review, Karachi, January 1973.

AL-FALAK

In two verses, XXI-33 and XXXVI-40, after mentioning the night and the day and the sun and the moon

كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

has been stated. This has been translated by Abdullah Yusuf Ali thus: (XXI-33): "It is He Who created the night and the day and the sun and the moon. All swim along each in its rounded course."

(XXVI-40): "It is not permitted to the sun to catch up the moon, nor can the night outstrip the day. Each (just) swims along (its own) orbit according to law."

If I were to translate these verses, I would translate as follows in both: "All are swimming along in their courses." I do not consider it necessary to introduce "rounded" in (XXI-33), "its own orbit" in (XXVI-40). The day and night are not caused by movements of anybody on an orbit, but by the rotation of the earth on its axis, but the swimming along of the night and day as do the sun and moon is a fact.

One point which emerges very strongly from the discussion of all the verses above is that the Qur'an has not mentioned anywhere that al-sama, al-samawat, al-taraiq or saqfal mahudha rotate on their axis. It is only the sun, moon, planets, stars, galaxies which swim along their courses so do the night and day on the earth.

It is very, very strange indeed how our great astute and most learned philosophers like Razi, Ghazali, Ibn Sina and Ibn Rushd and others of the middle ages accepted the revolving spheres of the Greeks to be satisfying the Qur'anic heavens, particularly when the lowest of the Qur'anic heaven alone was decorated with lights, while all the eight of the Greek spheres had their own lights.

The Institution of The Sunnah and Hadith

Maulana Shahidullah Faridi

It has become the common practice in modern times for western-educated people in Islamic countries to claim to be able to reinterpret Islam by reference to the Holy Qur'an only, disregarding entirely the Sunnah of the Holy Prophet (ﷺ) on one pretext or another. Unwittingly or wittingly by this means they strike at the very foundation of Islam on which it has been firmly based for the last fourteen centuries. The aim of these attempts is to reduce Islam to a set of general principles, many of which are of their own conception, or derived from their study of western literature, and so enable them to live a life patterned on Western Europe while fixing the label of Islam to it. This practice has become so common in its various forms that it is time that the position of the Sunnah of the Holy Prophet of Islam (ﷺ) made clear to those Muslims, who, for lack of essential knowledge of the structure of the religion of Islam may be enticed into this misguided way of thinking. The spread of these so-called "modern" ideas would have incalculably disastrous effects on the thought and practice, and collective life of the world of Islam.

It should be well understood that the exponents of this new-fangled theory (new-fangled with relation to the original authorities of Islam, though it has been tried out on various occasions in Islamic history) are themselves entirely devoid of the

essential knowledge required for expressing any opinion about Islam. The Holy Qur'an has been studied in translation without any solid grounding in the Arabic language, the books of Hadith and the earliest sources of Islamic Law have not been studied at all, even Islamic History is only known at third or fourth-hand. How anyone, with such a hopelessly inadequate preparation can have the effrontery to pontificate about such a deep subject as Islam is one of the tragedies of the modern age. In previous, more enlightened, times he would have been dismissed as a mischievous ignoramus but today even the flimsiest superficiality passes for learning, and mere mental aberrations for thought. History is blatantly contradicted; logic is flouted, as if these two essentials of intelligent human thinking are of no value. Indeed, they are of no value to those who wish to put forward pure fictions of their imagination as truth, for history and logic are their worst enemies.

We intend to show here that the Sunnah of the Holy Prophet (ﷺ) is an integral part of Islam in addition to the Holy Qur'an. No one denies or can deny, that the Holy Qur'an is the foundation of Islam, being the direct Word of God to man. All principles of thought and action, spirituality and morality, private and social life in Islam are ultimately derived from the Holy Book. But the Holy Book itself was sent through the Holy Prophet

(ﷺ) in fact, the Holy Prophet is the guarantee of the Holy Book. It is necessary, in order to be a messenger of God, to be free from any possibility of error and deviation, for any possibility of error would affect the reliability of the Holy Book. This is why the profession of faith of a Muslim consists of two fundamentals only, belief in the divinity of God and the truth of the Prophethood of Muhammad (ﷺ). The truth of the Holy Qur'an follows from these two basic postulates, and so it is not mentioned separately. But perhaps our present-day "reformers" do not accept the "Good Word" (Kalima Tayyiba) which has from the beginning been the mark distinguishing the believer from the unbeliever, for it is only referred to and not spelled out in the Holy Qur'an. To what depths of absurdity the misused logic of man can sink!

A Messenger of God, being necessarily free from error, receives continuous and permanent guidance from God. This guidance has been described most meaningfully by God Himself in the Holy Qur'an:

إِنَّكَ لَمِنَ الْمُرْسَلِينَ - عَلَى صِرَاطٍ مُسْتَقِيمٍ .

"Thou art indeed of the envoys, on a straight path" (36: 3 – 4).

The Holy Prophet cannot take any step but that it will be on the straight path; it is impossible for him to deviate from this path even an inch onto a crooked one. God had elucidated the meaning of this straight path on another occasion:

إِنَّ رَبِّيَ عَلَيَّ صِرَاطٍ مُسْتَقِيمٍ

"Indeed, my Lord is on a straight path" (11: 56).

It is the path to God, the path of truth and guidance, and the Holy Prophet has been assured by God that he is without question and without intermission on this path. Not only this, God also states of Himself that:

يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

"He guides whom He wills to a straight path" (2: 142).

And then again assures the Holy Prophet (ﷺ) that:

وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

"Thou indeed guidest to a straight path" (42: 3).

i.e., not only the Holy Prophet (ﷺ) himself is on the straight path, but his guidance too has been confirmed by God is leading to this path, and his guidance? is, as it were, God's guidance. The Holy Prophet (ﷺ), like all Muslims, used to pray:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

"Guide us to the straight path" (1: 6)

In the Surah Al-Fatiha, for the continuous guidance he received was not of himself, but of God, and as a servant of God he was continually in need of it, but God has in his case permanently granted this prayer in the Qur'an itself:

إِنَّكَ لَمِنَ الْمُرْسَلِينَ - عَلَى صِرَاطٍ مُسْتَقِيمٍ .

"Thou art indeed of the envoys, on a straight path" (36: 3 – 4).

It is established by these verses of God's Word that the Holy Prophet (ﷺ) is guided permanently and absolutely by God, and this guidance is not merely confined to the receiving and transmitting of the Holy Qur'an. God's assurance in this regard is without any provisions or limitations. But the "modernists" not only claim that the guidance given to the Holy Prophet (ﷺ) is confined to the Qur'an, but also that his function as a Prophet is confined to the delivering of that Holy Qur'an that the rest of his activities were only carried on in the capacity of the leader of the community, and consequently have no permanent significance. But God has given us a Book "in which there is no doubt", and the Prophet's function have been enumerated in detail:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

"Allah has indeed shown grace to the believers in sending them a messenger from among themselves who reciteth unto them His revelations, and purifieth them and teacheth them the Book and Wisdom" (3: 164).

Here God has told us of the four functions of the Holy Prophet (ﷺ), of which only the first refers to the Holy Qur'an, "reciting His revelations"; the other three are besides this, of "purifying" "teaching the Book", and "teaching Wisdom". These four functions have been described as the purpose for which God has sent the Messenger, and God's guidance to man will be fulfilled and completed by

all and not by one only. All these functions are therefore part of God's guidance through the person of the Holy Prophet (ﷺ). The purpose of sending the Messenger is, apart from "reciting His revelations", firstly to "purify" them, for the proper understanding of the Book and "wisdom", and the ability to put them into practice, is unattainable unless a purification of the heart, the centre of the will and intentions, has not been already achieved. This purification consists of the spiritual influence of the Holy Prophet's personality, and his continual exhortations to the believers by word and example in the light of the Qur'an to purify their thoughts and deeds. The next stage after this purification is the "teaching of the Book", that is, to explain and demonstrate the implications of the Book, and to apply it to the circumstances of human life in the most excellent way. Finally, the "teaching of wisdom" refers to the development into a science of certain subjects treated in general in the Holy Qur'an, such as spiritual science, moral science, the science of the Shariat, of Government etc., regarding all of which we can find valuable guidance both theoretical and practical from the Holy Prophet (ﷺ). These four main functions of the Holy Prophet (ﷺ) have been instituted and carried out by the command under the guidance of God Himself, and constitute an integral part of God's message to mankind. To state that only the first function is of permanent significance is simply to flout the Word of God.

The Holy Qur'an is not only "without any doubt" but it is also a كتاب مبين "clear Book", and the basic principles of the Islamic faith have been stated by God in the most unmistakable terms. The status and importance of the Sunnah have been decisively asserted in the following verse:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"You have indeed in the Messenger of God a good example for him who look forward to God and the Last Day and remembers God much" (33: 21).

By the use of this expression "a good example"(Uswa-i-Hasana) God has given the Sunnah and the Hadiths of the Holy Prophet (ﷺ) a permanent and vital position in the religion of Islam, and further has mentioned as the qualification of those who will appreciate and accept this position that they look forward to their meeting with God and to the Last Day, and as a result always remember God. Following the Holy Prophet's example has been made a part of faith, an accompaniment to faith in God, and the Last Day, and anyone who does not accept and follow this example cannot claim, by the evidence of the Word of God itself, to be complete in faith. Here the word "example" has been used absolutely, not limited to any particular aspect of the Holy Prophet's life, and so covers his words, his deeds, his permissions and prohibitions, this private and public behaviour, his worship and his administration, his moral qualities and his manners.

The Holy Prophet's Sunnah is hereby elevated to the position of a divine institution in Islam, and his sayings a divinely authorized interpretation of God's message. In the verse discussed previously, God states "God hath indeed shown grace to the believers in sending them a messenger from among themselves who reciteth unto them his revelations, and purifieth them, and teacheth them the Book and Wisdom". The special grace shown to the believers in the Final Message of God to mankind is that God has not only sent an authoritative Book in which the principles of faith and practise are laid down, but in order to make the "straight path" more clearly distinguished and easier to travel, has also sent a living example to show the perfect expression of these principles in human life; in other words, God has granted us that special grace of sending both the principles and their application. The Holy Qur'an is the verbal message, and the Holy Prophet (ﷺ) is the human message, the projection of the verbal message into the sphere of human behaviour. God has stated that those who look forward to meeting Him and to the Last Day, and who remember Him much, will certainly accept this human message, and the more their faith and their remembrance become firmly established, the more they will be able to profit by it and to identify themselves with it. Those Muslims from the Companions onwards who have always treated the following of the Sunnah as an article of faith were not merely acting on their personal opinion, they were obeying the clear injunctions of the Holy Book, and this

explains the utmost care they took to preserve the Holy Prophet's practice and sayings and transmit them to those who came after.

We have seen that God has defined the functions of the Holy Prophet (ﷺ), and set up his personality in all its aspects as a model on which Muslims should pattern their lives. It remains to discover exactly to what extent Muslims are obliged to follow this pattern; with what particular emphasis this duty has been laid upon them. The reply to this question is immediately forthcoming:

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

“Obey God and obey the Prophet” (5: 92).

where we are told that just as God's orders in the Holy Book are worthy of obedience, so are the interpretations and applications of God's orders by the Prophet (ﷺ) equally binding on the Muslim Community. In fact, God's orders and the orders of the Holy Prophet based on them are essentially one, for:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۗ

“Whoever obeys the Prophet, he has obeyed God”, (4: 80).

It is part of God's infinite wisdom and kindness towards mankind that the main principles of Islam have been stated clearly in the Holy Book, while the application of these principles has been left to the Holy Prophet (ﷺ), but the Holy Prophet's orders are authorized and confirmed by God, so

that obedience to the Holy Prophet's order is really obedience to God.

It is plain from the preceding examination of the Sunnah in Islam and of what Muslims' attitude should be towards it, that the whole life of the Holy Prophet (ﷺ) is inspired by God, that he is perfectly guided at every moment by divine revelation. It would be impossible otherwise for God to hold him up as an unflinching example to mankind, or to order implicit obedience to him. But the highly illogical stand of the “modernists” is that revelation is confined only to the Holy Qur'an and that the Holy Prophet's words and deeds apart from transmitting the Holy Qur'an to mankind are uninspired by God, and therefore not binding on succeeding generations. This stand, as has already been shown, is quite untenable in the light of God's commands to the Muslim Community regarding the personality of the Holy Prophet (ﷺ), but it is untenable also for the reason that the Holy Qur'an makes it quite clear that revelation (Wahi) is not confined to Books of God, but is a continuous process in the lives of the Prophets. There are numerous incidents related in the Holy Qur'an about Prophets receiving revelation as a process quite apart from the revelation of Books. For instance, God said to Adam:

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ

“O, Adam, dwell thou and thy wife in the Garden, (2: 35),

وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنِ تِلْكَ الشَّجَرَةِ

“and their Lord called them: “Did I not forbid you....”, (7:22).

In the case of Noah:

وَأَوْحِي إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ

“And it was inspired in Noah: No one of these folk will believe save him who hath believed already”, (11:36),

أُولَٰئِكَ لَمْ يَغْفِرْ لَهُمْ وَأَجْرٌ كَبِيرٌ

“Load therein two of every kind”, (11:11),

يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۝

“O, Noah, he is not one of thy household”, (11:46).

God states of Abraham:

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۝

“That is our argument, which we gave to Abraham against his folk” (6:83),

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هٰذَا

“O, Abraham, forsake this”, (11: 76).

Jacob said:

وَلَمَّا فَصَلَتِ الْعَيْرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ ۝

“I do indeed scent the presence of Joseph”, (12:94)

and when he retrieved his eyesight, he said:

قَالَ أَمْ أَفْلَحَ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

“Did I not say to you that I know from God that which you know not?” (12:96).

In the case of Joseph:

وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هٰذَا وَهُمْ لَا يَشْعُرُونَ

“We inspired in him: thou wilt tell them of this deed of theirs when they know not”, (12: 15).

God called to Moses in the valley of Tuwa:

يَا مُوسَىٰ إِنِّي أَنَا رَبُّكَ

“O, Moses, verily I am thy Lord”, (20: 12)

and then: “Hearken to what is inspired”. Again:

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي

“We inspired Moses saying “Take away my slaves by night”, (20: 77).

These are only some of the many instances which can be given, in all of which reference is made to revelations from God to the Prophets on occasions which have nothing to do with the revelations of Books.

We cannot stress too much the point that in order to be a “good example” to Muslims, it is necessary that the Holy Prophet (ﷺ) be at all times under the inspiration of God. Matters connected with the preaching of Islam and spiritual training of the believers, are specifically stated by God to be under His auspices, but even in the details of worldly life without inspiration it would be impossible to be an example, and that too for all Muslims at all times. No man by his own efforts or by dint only of his own natural qualities could personify Islam. It is no argument to bring forward the occasions when the Holy Prophet (ﷺ) stated that he was only speaking from personal opinion. These occasions were when the matter concerned did not involve any religious

or moral question, such as methods of cultivation, or the placing of the troops in battle. Another occasion was when deciding a case after hearing the evidence of both sides, for it is part of the Holy Prophet's example, as inspired by God, that cases should be decided on the outward evidence, and anyone who falsifies evidence in such a way that his deceit is not outwardly apparent, may have the case decided in his favour but will have to pay for his deceit before God. The Holy Prophet (ﷺ) has been expressly ordered in the Holy Qur'an to decide matters of worldly expediency after consulting with his followers:

وَشَاوِرْهُمْ فِي الْأَمْرِ ۖ

“Consult with them upon the conduct of affairs” (3: 159).

The exercise of human reason on the occasions which warrant it IS also part of the Holy Prophet's example, and is under the commands of God. Neither it is argument to say that the Holy Prophet (ﷺ) used to draw conclusions from the Holy Qur'an by the exercise of reason, for God has made it quite plain, as had already been shown, that the Holy Prophet's application of Qur'anic principles is authorized by Himself and is to be taken as from Himself; it therefore follows that the reasoning used by the Prophet (ﷺ) for drawing conclusions from the Holy Qur'an is itself inspired. That God inspires Prophets with reasoning as well as conclusions is expressed in the Holy Qur'an:

وَبَلَّغْ حُجَّتَنَا آتَيْنَاهَا إِتْرَاهِيمَ عَلَىٰ قَوْمِهِ ۖ

That is Our argument, which We gave to Abraham against his folk” (6: 83), where a whole process of reasoning is inspired to the Prophet Abraham.

To sum up, the Ahadeeth and the Sunnah of the Holy Prophet (ﷺ) are demonstrated by the Holy Qur'an to be divinely inspired and to form a permanent part of the message of God to man. The interpretation of the Holy Book by the Prophet (ﷺ) is therefore authoritative. The direct injunctions of the Qur'an are mostly compulsory, though some are recommendatory. The Sunnah too comprises categories. Many interpretations of the Prophet of Qur'anic ordinances have passed into law and have become mandatory. Some, particularly regarding worship, can be graded as strongly recommended, or simply recommended. But in every way the Sunnah is always a beacon of guidance to the Islamic Community, and a living picture of the Islamic Ideal, gifted to us by a Most Kind Allah. To neglect it is to follow one's own low desires in preference to the Divine Pleasure.

The Truth About Hadith

It is a sign of the influence of a great deal of loose talk in criticism of Hadith, which has become fashionable in some circles, that the heading given to report in a newspaper recently was simply “Hadith should not be treated as a source of law.” The heading, of course, was blatantly incorrect and misleading, and did not conform to the words reported below, but it is characteristic of a mentality which has been biased by sweeping and ill-informed remarks about the Hadith. The sayings and actions of the Prophet (ﷺ),

which include what is known as the Sunnah, or his practise, are both as a matter of faith and as a matter of fact a source of Muslim law, and are so by Divine Command and by the very nature of things. The Qur'an deals extensively with matters of faith and morality, the nature of God, the reality of prophethood, the day of judgment and the life of the next world, the principles of worship, or human relationships and the inward attitude man must cultivate towards his fellow-men; it also lays down certain fundamental civil and criminal laws, but of necessity, since the Qur'an is intended to be easily read, understood and encompassed, detailed application of the law is not its subject, and it is part of God's providence that this should be demonstrated by His Prophet (ﷺ). This element in God's message to man, that is to say, its practical application by the Prophet, was clearly asserted in the Qur'an, and understood as an indivisible and vital part of Islam both by the Prophet (ﷺ) himself and his Companions. Under God's inspiration, the Prophet developed legal ordinances in the light of the Qur'an which were intended by him and accepted by his Companions to be of permanent validity. The 'Khulafa-i-Rashidin' and those Companions who survived them were insistent that after the Qur'an, the Sunnah of the Prophet (ﷺ) had an obligatory nature in matters of law, and this they took their authority from the frequent order of God "Obey God and obey the Messenger", or simply "Obey God and the Messenger", in which the last phrase God and His Messenger are indissolubly linked, as also in another; "He who obeys the Messenger

obeys God". It has never been in question at any stage in Islamic history that the Sunnah as recorded in authoritative Hadith is, in development of the legal principles laid down in the Qur'an, an essential source for Islamic legislation.

The butt of criticism, mostly superficial and backed by no solid foundation of knowledge, of some over-enthusiastic purveyors of Ijtihad is the authoritative nature of the Hadith which we have in our possession. Very few of these critics, if any of them, have ever cared to make a deep and unbiased study of Hadith literature, much of which is only available in Arabic, especially the critical and analytical works. From one aspect in particular this perfunctory attitude to Hadith is a matter of great sorrow, for the collection and sifting, grading and comparing of Hadith is one of the greatest achievements in scholarship not only of the Muslims but of the whole world. Precisely in order to remove any doubt of authenticity, generation after generation of traditionists subjected Hadiths to the most rigorous scrutiny and come to very definite conclusions; what a pity that this wonderful monument of faith and brilliant scholarship should be dismissed in a few glib words by "modernists" who have not taken the trouble even to examine it. No mass of historical material has even been put to such tests, nor have such meticulous subsidiary sciences such as the biography of the Companions, their Followers, the Followers of their Followers and the other relaters of Hadith, ever been created by any other body of scholars. The whole of Hadith literature is pervaded by a spirit of such fine

exactitude that it would seem pedantic if it were not for the unstained honesty of

purpose of the Traditionists, to leave no avenue of research untraversed.

Continued from page #. 12

the culmination in the well known words of Hallaj (Mansoor)—“I am the creative truth”. Iqbal says “that the ego is over and above the mutually penetrating multiplicity we call experience. Inner experience is the ego at work. We appreciate the ego itself in the act of perceiving, judging and willing. The life of the ego is a kind of tension, caused by the ego invading the environment

and the environment invading the ego. The ego does not stand outside this arena of mutual invasion. It is present in it as a directive energy and is formed and disciplined by its own experience. The Holy Qur’an is clear on this directive function of the Ego: “And they ask thee of the soul. Say: the soul proceeded from my Lord’s Amr (Command) but of knowledge only a little to you is given”. (17:87)

Continued from page #. 15

efforts and exertion. Islam does not advocate idleness and inaction, it advocates hard work. The miserable plight of the entire world of Islam is the outcome of our idleness. Progress is not made over night—a nation does not become powerful and prosperous if the individuals cultivate the habit of sitting idle or passing their time in aimless pursuits. Power and prosperity comes to only those who work hard. Whatever you are, to whichever field of activity

you may belong, work hard exert yourself to your utmost, then as a true believer trust in Divine Providence, as it has been said : “Work and then trust.”

We have lost much time. Those have attained power and prosperity who have been far inferior to us for many centuries in the past. If we are not awake to reality and fail to exert ourselves to the utmost we might be wiped out of existence (may Allah avert the omen of our sins).

APPEAL

MODERN HUMANITY NEEDS

1. Islamic Scholars versed in modern thought and conversant with the problems of the Modern Age.
2. Islamic Literature possessing appeal for the modern mind.
3. A modern Islamic Missionary Organization through which the message of Islam may be communicated to all Mankind.

The World Federation of Islamic Missions has established projects to achieve these targets through:

- (i) The "Aleemiyah institute of Islamic Studies";
- (ii) The "Aleemiyah Memorial Series" & THE 'MINARET' Monthly;
- (iii) A Chain of Member Islamic Organization all over the Globe;

We have also initiated the following Social Welfare Projects:

- (i) Health Centre (a charitable out-door patients' Hospital);
- (ii) The Qaderiyah Library & Reading Room;
- (iii) Central Mosque for 'B' Block, North Nazimabad, Karachi (Jame Masjid El-Markaz-e-Islami).

It is the Bounden Duty of Everyone who loves the Cause of Islam to assist the World Federation of Islamic Missions in every way possible.

Offer Scholarships to those young men of your country who may be selected for Admission to the "Aleemiyah Institute of Islamic Studies.

Become a Subscriber to THE MINARET or give advertisements to it.

Order for our Literature and circulate it in your country.

Help to finance our Projects:

- To complete the construction of Islamic Centre Complex.
- To build more Hostel space
- To build Dining Hall and Auditorium.
- To publish Islamic Literature attuned to resolution of burning issues.
- To provide medicines for patients that come to the Health Centre,

Send Zakat donation and give Qurbani hide & Skin to:

WORLD FEDERATION OF ISLAMIC MISSIONS.

المركز الاسلامى

Abdul Aleem Siddiqi & Islamic Centre Roads, 'B' Block.

North Nazimabad. Karachi-74700 (Pakistan)

Phone: 36644156, E-mail: wfim2016@gmail.com

پہلی نظر، ابتداء و انتہاء میں درود شریف پڑھ کر کوئی بھی دعا مانگی جائے، اس کے علاوہ انسان کے دل میں اگر کبھی کسی گناہ کا خیال آئے اور وہ اس خیال سے رب کے ڈر (تقویٰ) کی وجہ سے رک جائے تو یہ بھی دعا کی قبولیت اور رب کی رحمت کے متوجہ ہونے کا وقت ہے۔ اور سب سے بڑھ کر ویسے بھی اگر خلوص دل اور دعا کی قبولیت کے یقین کے ساتھ کبھی بھی کہیں بھی کوئی بھی دعا مانگی جائے تو یقیناً یہ دعا قبولیت کے مرتبہ پر فائز ہوگی۔

کیوں نہ مقبول ہو دعائے خلوص

کہ اثر خود ہے خاکپائے خلوص

خلاصہ کلام:

دعا بہترین عبادت ہے۔ یہ اللہ تعالیٰ سے ایسا راز و نیاز کا عمل ہے جس سے تقدیر بھی بدلی جا سکتی ہے۔ اس لئے انتہائی خشوع و خضوع اور خلوص سے دعا مانگنی چاہئے۔ دعاؤں کی قبولیت کے حوالے سے جو اوقات و احوال احادیث مبارکہ میں مذکور ہیں ان کا اہتمام کیا جائے۔ اور جن اعمال سے اللہ رب ذوالجلال کا غضب، قہر اور جلال جوش میں آتا ہے ان سے مکمل اجتناب کیا جائے کیونکہ وہ اعمال قبولیت دعائیں مانع ہیں۔

دعاؤں کی قبولیت میں کچھ تاخیر ہو یا دنیا میں ان کے اثرات ظاہر نہ ہو رہے ہوں تو عجلت کا مظاہرہ نہ کریں اور نہ مایوس ہو کر دعا کرنا چھوڑیں بلکہ اور زیادہ دعائیں مانگیں کیونکہ دعاؤں کی قبولیت کے مختلف مراتب ہیں۔ کیا خبر کہ دعا کے نتائج و ثمرات کب اور کہاں ملیں گے؟ بہر حال اگر آداب کو ملحوظ خاطر رکھتے ہوئے باہتمام دعا مانگی جائے تو وہ ضرور قبول ہوتی ہے۔ خواہ اس کے نتائج بندے کی خواہش کے مطابق ہوں یا رب کی رضا کے یعنی دنیا یا آخرت جہاں بھی ملیں دونوں صورتوں میں نفع ہی نفع اور کامیابی ہی کامیابی ہے۔

قال ابو القاسم رحمۃ اللہ علیہ فی جمعة ساعة لا یوافقها وھو قائم یصلی یسال خیرا الا اعطاه" جمعہ کے دن ایک ایسی گھڑی آتی ہے جسے اگر کوئی مسلمان اس حال میں پالے کہ وہ کھڑا نماز پڑھ رہا ہو تو جو بھلائی وہ مانگے گا اللہ عنایت فرمائے گا۔" (صحیح البخاری) اس کے علاوہ عرفہ کا دن بھی دعاؤں کی قبولیت کے لئے اہم ہے۔ أَفْضَلُ الدُّعَاءِ دُعَاءُ یَوْمِ عَرَفَةَ - "سب سے بہترین دعا عرفہ کے دن کی ہے۔" (موطأ امام مالک) اور روزہ افطار کرنے کا وقت، ثلاثۃ لاترد دعوتہم الصائم حین یفطر، والامام العادل، ودعوة المظلوم۔ "تین بندوں کی دعا رد نہیں کی جاتی، روزہ افطار کرنے والا، امام عادل اور مظلوم" (ابن ماجہ)، شب قدر، فرض نمازوں کے بعد (ادبار المکذوبات، بیہقی)، اذان و اقامت کے درمیان: إِنَّ الدُّعَاءَ لَا یُرَدُّ بَیْنَ الْأَذَانِ وَالْإِقَامَةِ فَادْعُوا بے شک اذان اور اقامت کے درمیان دعائیں رد نہیں کی جاتیں پس تم دعا کیا کرو (مسند احمد)، ماں باپ کی دعا بچے کے حق میں، مسافر کی دعا، مظلوم کی دعا (ثلاث دعوات ینتخبأ لهنّ لا شک فیہنّ دعوۃ المظلوم ودعوۃ المسافر ودعوۃ الوالد لوالدہ۔ تین دعائیں ضرور قبول ہوتی ہیں مظلوم کی دعا اور مسافر کی دعا اور باپ کی دعا اپنے بچے کے لئے (ابن ماجہ)۔ مسلمان بھائی کی غیر موجودگی میں کی گئی دعا خیر سائل اور اس کے بھائی دونوں کے حق میں قبول ہوتی ہے۔ مَنْ دَعَا لِأَخِيهِ بظہر الغیبِ قَالَ الْمَلِكُ الْمُؤَكَّلُ بِهِ آمِينَ وَلَكَ بِمِقْدَلٍ "جو شخص اپنے مسلمان بھائی کی غیر موجودگی میں اس کے لئے دعا خیر کرتا ہے تو اس پر مقرر فرشتہ آمین کہتا ہے اور کہتا ہے کہ تیرے لئے بھی اس کا مثل" (مسلم) ختم قرآن کے وقت أَنَّ الدُّعَاءَ ینتخبأ عند ختم القرآن۔ "بے شک ختم قرآن کے وقت دعائیں قبول ہوتی ہیں" (شعب الایمان للبیہقی)، دو خطبوں کے درمیان، آب زمزم پیتے وقت، برستی ہوئی بارش میں (عند نزول الغیث، بیہقی)، مجاہد کی دعا جب تک وہ راہ جہاد میں ہے، کعبہ پر پڑنے والی

ہو اور دل کی گہرائیوں سے صدائے نکلے، یہ صدائے دل پروں کی محتاج نہیں ہوتی بلکہ فوراً بارگاہِ الہی میں پہنچ کر درجہ قبولیت پر فائز ہو جاتی ہے۔ بقول ڈاکٹر علامہ محمد اقبال

دل سے جو بات نکلتی ہے اثر رکھتی ہے
پر نہیں طاقت پرواز مگر رکھتی ہے

دعا کی قبولیت کے مراتب:

دعا کبھی بے کار نہیں جاتی البتہ قبول ہونے کی صورتیں مختلف ہیں۔ یعنی جو آدمی بھی اللہ سے دعا مانگتا ہے اللہ اس کی دعا قبول کرتا ہے اور اس کی تین صورتیں ہیں۔ اول بعینہ وہی دعا قبول ہو، دوم اس سے بہتر کوئی صورت پیدا ہو جائے یا اس سے کوئی گناہ دور کر دیا جائے، یا وہ دعا آخرت کے لئے ذخیرہ بنا دی جائے۔

مَا مِنْ رَجُلٍ يَدْعُو اللَّهَ بِدُعَاءٍ إِلَّا اسْتَجِيبَ لَهُ فَإِمَّا أَنْ يُعَجَّلَ لَهُ فِي الدُّنْيَا وَإِمَّا أَنْ يُدَخَّرَ لَهُ فِي الْآخِرَةِ وَإِمَّا أَنْ يَكْفَرَ عَنْهُ مِنْ ذُنُوبِهِ بِقَدْرِ مَا دَعَا مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمَ أَوْ يَسْتَعِجِلَ - جو آدمی بھی اللہ سے دعا مانگتا ہے اللہ اس کی دعا قبول کرتا ہے۔ پس یا تو دنیا کے اندر اس کا اثر ظاہر کر دیتا ہے۔ یا آخرت کے لئے اس کا اجر محفوظ کر دیتا ہے یا دعا کے بمقدار اس کے گناہ دور کر دیتا ہے۔ بشرطیکہ وہ گناہ یا قطع رحمی کی دعا نہ کرے یا عجلت کا مظاہرہ نہ کرے۔ (ترمذی)

اور قبولیت دعا میں سب سے بہترین صورت یہی ہے کہ اس کی دعاء آخرت کے لئے ذخیرہ بنا دی جائے کیونکہ آخرت میں ان دعاؤں کا جتنا بدلہ دیا جائے گا اسے دیکھ کر ہر شخص یہی خواہش کرے گا کہ کاش دنیا میں اس کی کوئی دعا قبول نہ ہوئی ہوتی اور ان کا بدلہ بھی آج دیا جاتا۔ جیسا کہ حدیث مبارکہ ہے:

قال رسول الله صلى الله عليه وسلم فلا يدع الله دعوة دعا بما عبده

المؤمن إلا بين له إما أن يكون عاجل له في الدنيا ، وإما أن يكون ادخر له في الآخرة ، قال : فيقول المؤمن في ذلك للمقام ياليت لم يكن عاجل له في شيء من دعائه- حضور ﷺ نے فرمایا: مومن بندہ اللہ تعالیٰ سے جتنی دعائیں کرتا ہے، اللہ تعالیٰ ایک ایک کی وضاحت کرے گا کہ یا تو اس دعا کا بدلہ دنیا ہی میں جلدی عطا کر دیا گیا یا اسے آخرت کے لئے ذخیرہ بنا دیا گیا اور ان دعاؤں کے بدلے آخرت میں جو کچھ مومن دیا جائے گا، اسے دیکھ کر وہ تمنا کرے گا کہ کاش دنیا میں اس کی کوئی بھی دعا قبول نہ ہوئی ہوتی۔ (متدرک)

قبولیت دعا کے بہترین اوقات و احوال:

خمس ليال لا يرد فيهن الدعاء : ليلة الجمعة ، وأول ليلة من رجب ، وليلة النصف من شعبان ، وليلة العيد وليلة النحر - "پانچ راتیں ایسی جن راتوں میں دعا رد نہیں کی جاتی۔ جمعہ کی رات، رجب کی پہلی رات، پندرہ شعبان کی رات، عید الفطر کی رات اور عید قربان کی رات"۔ (شعب الایمان للہجفی)

پانچ راتوں کا ذکر تو اوپر حدیث میں موجود ہے ہی اس کے علاوہ ہر روز رات کے آخری پہر دعاؤں کی قبولیت کا وقت ہے۔ اَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ يَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ- اللہ سبحانہ و تعالیٰ ہر رات آسمان دنیا پر نازل ہوتا ہے جب تہائی رات باقی رہ جاتی ہے اور کہتا ہے: کون ہے جو مجھ سے دعا کرے میں اس کی دعاؤں کو قبول کروں، کون ہے جو مجھ سے سوال کرے میں اس کو عطا کروں، کون ہے جو مجھ سے مغفرت طلب کرے میں اس کی مغفرت کروں۔ (بخاری)

جمعہ میں ایک ایسی گھڑی بھی آتی ہے جس میں ہر دعا قبول کی جاتی ہے۔

موت میں ہے تو مجھے وفات دیدے۔"

ہو تیں۔ جیسا کہ حدیث مبارکہ ہے:
 ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْفَئًا أَغْتَبَرُ يَنْدُبُ إِلَى السَّمَاءِ يَا رَبِّ
 يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى
 يُسْتَجَابَ لِذَلِكَ. پھر آپ ﷺ نے ایک آدمی کا ذکر کیا جس نے طویل
 سفر کیا، اس کے بال بکھرے ہوئے اور چہرہ گرد آلود تھا وہ اپنے ہاتھ آسمان
 کی طرف بلند کرتا ہے اور پکارتا ہے اے رب اے رب درآسمانیکہ اس کا
 کھانا حرام، پینا حرام، لباس حرام اس کو غذا حرام سے ملی پس کیسے اس کی دعا
 قبول ہوگی۔ اسی حدیث کو میرے والد ماجد ابو علی محمد رمضان صاحب نے
 ان اشعار میں بیان فرمایا ہے:

فرمائے ہیں بات یہ اللہ کے رسول (ﷺ)

ہوگی نہ ایسے شخص کی کوئی دعا قبول

جس کا ہو خورد نوش لباس اور غذا حرام

بچتے رہیں حرام سے لازم ہے خاص و عام

اس کے علاوہ حرام امور یعنی گناہ کے کاموں کے لئے کی گئی دعا یا پھر
 قطع رحمی کے لئے کی گئی دعائیں بھی رب کی بارگاہ میں قبول نہیں
 ہوتیں۔ جیسا کہ حدیث مبارکہ میں ہے: مَا مِنْ أَحَدٍ يَدْعُو بِدَعَاءٍ
 إِلَّا آتَاهُ اللَّهُ مَا سَأَلَ أَوْ كَفَّتْ عَنْهُ مِنَ السُّوءِ مِثْلَهُ مَا لَمْ يَدْعُ بِإِيْمٍ
 أَوْ قَطِيعَةٍ رَجِمَ. جو آدمی بھی اللہ سے دعا مانگتا ہے اللہ اس کی
 دعا قبول کرتا ہے۔ یا جو اس نے مانگا اس کو عطا کرتا ہے یا دعا کے
 بمقدار اس کے گناہ دور کر دیتا ہے۔ بشرطیکہ وہ گناہ یا قطع رحمی
 کی دعا نہ کرے۔ (ترمذی)

انسان بعض اوقات اپنے لئے ایسی دعا مانگتا ہے جو یا تو گناہ سے متعلق
 ہوتی ہے یا اگر قبول ہو جائے تو اس کی ہلاکت کا سبب بن سکتی ہے یا
 بعض اوقات انسان جذبات کی رو میں بہہ کر اپنے اہل و عیال یا دیگر
 پر ناحق لعنت کرتا ہے یا قطع تعلق کی دعا کرتا ہے۔ یہ تمام دعائیں رب
 کی بارگاہ میں مقبول نہیں ہوتی۔ بالفاظ دیگر اگر معصیت کی دعا نہ

ان تمام صورتوں اور پریشانیوں سے نکلنے کے لئے بہترین ہتھیار جو ہمارا
 دفاع کرے گا وہ دعا کے علاوہ اور کیا ہو سکتا ہے۔ یہ ایسا ہتھیار ہے
 جو کبھی پرانا، زنگ آلود اور بے کار نہیں ہوتا، جسے خود نبی اکرم ﷺ
 نے مومن کا ہتھیار قرار دیا ہے۔ الدعاء سلاح المؤمن، وعماد
 الدين، ونور السماوات والأرض۔ "دعا مومن کا ہتھیار ہے اور
 دین کا ستون ہے اور آسمان و زمین کا نور ہے"۔ (المستدرک علی
 الصحيحین للحاکم)

اس کا ہرگز یہ مطلب نہیں کہ صرف دعا پر تکیہ اور بھروسہ کر کے ہم
 عمل یا اس درد کا علاج ہی نہ کریں۔ ہم ان تکلیفوں سے نجات کے لئے
 اپنی منصوبہ بندی اور کوشش بھی ضرور کریں۔ یہ کوشش بھی کسی نہ
 کسی شکل و صورت میں دعا کا ہی اثر و نتیجہ ہوگی۔ ہاں اگر کوئی شخص عملی
 جدوجہد اور ہاتھ پاؤں ہلائے بغیر فقط دعاؤں کا سہارا لیتا ہے اور جو اس کی
 قوت و بساط میں ہے وہ بھی نہیں کرتا تو یہ اس کی نادانی ہوگی۔ وہ شخص
 دراصل اسلام کے حقیقی مزاج اور دعا کی روح سے عاری ہے اور ایسے
 شخص کی دعائیں بھی اثر و قبولیت سے محروم رہیں گی۔ بقول والد ماجد
 ذوق عمل نہیں ہے تو تیری دعائیں کیا

پیدا نہیں دعائیں اثر کا سوال تک

اقبال عظیم خوبصورت پیرائے میں دعا اور عزائم کے باہمی تعلق کے بیان
 اور دعا کے ساتھ ساتھ دوا اور علاج کو بھی اختیار کرنے کا درس دیتے ہیں:

دعا بھی صرف عزائم کا ساتھ دیتی ہے

دوائے درد بھی ڈھونڈ فقط دعا نہ کرو

موانع قبولیت دعا: کچھ اعمال دعاؤں کی قبولیت میں مانع ہوتے یعنی جن
 کی وجہ سے اللہ رب العزت دعائیں قبول نہیں فرماتا بلکہ ان دعاؤں کی
 حیثیت صرف ایک چٹخ اور پکار کی مانند رہ جاتی ہے۔ ان میں سب سے
 اول لقمہ حرام ہے کیونکہ حرام کھانے والے کی دعائیں قبول نہیں

مومن کا ہتھیار (حصہ اول)

ابو عبد القدوس محمد یحییٰ لیکچرر، بعلبلیہ اسلامک ڈگری کالج

ہونے کی خواہش کرتا ہے۔ یہ وہ لمحات ہیں جب انسان خود کشتی اور حرام موت جیسے راستے بھی استعمال کرنے سے دریغ نہیں کرتا اور یہ کہنے پر مجبور ہو جاتا ہے کہ ان زندگی کی دشواریوں سے مر جانا ہی بہتر ہے۔ بقول اکبر الہ آبادی

گزر کی جب نہ ہو صورت گزر جانا ہی بہتر ہے

ہوئی جب زندگی دشوار مر جانا ہی بہتر ہے

اس قسم کی سوچ نہ اسلام کی تعلیم ہے، نہ اسلام اس کی قطعاً اجازت دیتا ہے اور نہ ہی یہ مومن کے شایان شان ہے کہ وہ اس نچ پر سوچے اور غور و فکر کرے کیونکہ دنیاوی مصائب پر تو انسان مرنے کی آرزو کر سکتا ہے لیکن اگر آخرت میں بھی اسے چین نہ ملا تو کہاں جائے گا۔ بقول ابراہیم ذوق

اب تو گھبرا کے یہ کہتے ہیں کہ مر جائیں گے

مر کے بھی چین نہ پایا تو کدھر جائیں گے

اس سلسلے میں حضور اکرم ﷺ کا فرمان ہے کہ تم میں سے کوئی بھی کسی رنج، مصیبت، غم، تکلیف، نقصان پہنچنے کی وجہ سے موت کی تمنا نہ کرے۔ اگر اس نے موت کی تمنا کا ارادہ کر ہی لیا ہے تو یوں کہے اے اللہ اگر میرے لئے زندگی بہتر ہے تو مجھے زندہ رکھ اور اگر موت میں میری بھلائی ہے تو مجھے وفات دے دے۔ لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ مِنْ ضَرِّ أَصَابَةٍ فَإِنْ كَانَ لَا بُدَّ فَاعِلًا فَلْيَقُلْ اللَّهُمَّ أَحْسِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَقَّيْ إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي (بخاری)۔ "تم میں سے کوئی بھی اس ضرر کے سبب جو اس کو پہنچا ہو موت کی تمنا نہ کرے۔ اگر وہ لازماً ایسا ارادہ رکھتا ہے تو یوں کہے اے اللہ اگر زندگی میرے لئے بہتر ہے تو مجھے زندہ رکھ اور اگر میری بھلائی

انسان کو انفرادی و قومی سطح پر کتنے ہی اندوہناک، ہولناک اور خوفناک حالات کا سامنا کیوں نہ ہو۔ خواہ وہ جسمانی بیماری، معاشرتی تنہائی، خوف و غصہ، ذہنی ابتری و بے سکونی کا شکار ہو یا اسے آمدنی کے ذرائع مسدود ہو جانے اور بے گھر ہو جانے کا خوف لاحق ہو۔ یا اس قسم کے دیگر مسائل کا شکار ہو جن کا حل اس کی قوت و بساط سے مکمل باہر ہو اور اس کے سامنے تمام راستے بھی مسدود ہوں، کوئی دروازہ بھی ایسا نہ ہو جہاں شنوائی اور درد کے درماں کا امکان ہو۔ اس وقت انسان تمام ظاہری اسباب و وسائل سے مایوس ہو کر انتہائی مایوسی کے عالم میں بھٹک رہا ہوتا ہے۔ اس کی ذہنی کیفیت انتہائی پسماندہ اور ابتر ہو جاتی ہے۔ ہر گزرتا دن اس کی ابتری میں اضافہ کرتا جاتا ہے۔ اسے کہیں امید کی کوئی صورت نظر نہیں آتی۔ بقول اسد اللہ خاں غالب

کوئی امید بر نہیں آتی کوئی صورت نظر نہیں آتی

وہ مایوسی، یاسیت، اضمحلال اور افسردگی کا شکار ہوتا جاتا ہے۔ اس کے اندر کوئی ارتعاش، جنبش، شورش اور تحریک باقی نہیں رہتی۔ اس پر مستزاد یہ کہ ناامید ہونے کے بعد اس کے دل میں مزید کوئی نئی امید اور آس بھی پیدا نہیں ہوتی۔ بقول اکبر الہ آبادی

دل مایوس میں کچھ شور شیں برپا نہیں ہوتیں

امیدیں اس قدر ٹوٹیں کہ اب پیدا نہیں ہوتیں

اس وقت دنیا اپنی تمام تر رنگینی، دکشی، رعنائی، دلربائی، فراوانی، فراخی اور وسعت کے باوجود اس شخص پر تنگ ہو جاتی ہے اور وہ قرآن کریم کی اس آیت کا مصداق بن جاتا ہے۔ وَضَافَتْ عَلَيْكَ الْأَرْضُ بِمَا رَحَبَتْ (التوبة: 25) "اور زمین تم پر اپنی تمام تر وسعتوں کے باوجود تنگ ہو گئی"۔ اور وہ شخص زمین کی سطح پر ہونے کے بجائے اس کے بطن میں