

## ***From the Editor's Desk...***

Sacrifice for Allah has a very long history in Islam. Habil and Qabil offered first sacrifice for Allah in known history. Habil's sacrifice was accepted by Allah because of his piety while Qabil's sacrifice was not accepted because he offered the worst grain as sacrifice and was not sincere in offering the sacrifice.

In Chapter Hajj (Verse 37) while describing the essence of 'Qurbani', Quran says:

"It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him. Thus, We have made them subject to you that you may magnify Allah for His Guidance to you. And give glad tidings (O Muhammad pbuh) to the Muhsinun (doers of good)."

This guides us to the fact that for any sacrifice, what matters is the sincerity and the sense of purpose in offering sacrifice. What is required is the feeling inside that even if one is asked to offer oneself or one's wealth in Allah's way for sacrifice, one would be ready for it. Qurbani or sacrifice is a symbolic oath of this resolve.

Muslims offer sacrifice of animals on Eid-ul-Adha inspired from the sacrifice of Ibrahim (pbuh).

Allah had granted Ibrahim (pbuh) a son at a very old age. When this beloved son, Ismail (pbuh) was a young boy, Ibrahim (pbuh) saw in a dream that he was slaughtering his son. Since the dreams of the Prophets are true, Ibrahim (pbuh) deduced that this was a command of Allah. Hence, he resolved

to fulfill this command. Ibrahim (pbuh) discussed with his son Ismail (pbuh) about the dream. Ismail (pbuh) assured that he would be steadfast in enabling his father to fulfill Allah's command.

When Ibrahim (pbuh) began to pass the knife over his son's throat, the knife could not work. Eventually, he heard a voice saying: "You have fulfilled the dream (vision)!" Verily! Thus, We reward the Muhsinun" (Noted in Quran in Surah Sa'afat: Verse 105). Then, Jibraeel (A.S.), the angel, appeared with a sheep from Jannah and Ibrahim (pbuh) was ordered to sacrifice it in place of His (pbuh) beloved son.

In commemoration of this noble and the greatest spirit of sacrifice, Allah ordered Ummat of the Prophet Muhammad (pbuh) to sacrifice an animal on Eid-ul Adha. Prophet Muhammad (pbuh) described it as "The Sunnah of your father Ibrahim (pbuh)" (Ibn Majah & Mishkaat).

Qurbani or sacrifice is synonymous with surrender. It symbolizes that the person performing Qurbani is willing to sacrifice everything dear to him for Allah. It symbolizes and strengthens the promise with Allah that the person performing Qurbani would be willing to obey all the commandments of Allah and will sacrifice his interests and belongings that come in the way of fulfilling Allah's orders.

Qurbani is a great 'Ibadah' with greater philosophy, history and purpose.

# Id-ul-Adha

Dr. Muhammad Fazlur Rahman Ansari (R.A.)

The 'Id-ul-Adha', which is a major religious festival of Muslims and a spiritual institution meant to be observed with a perfect spiritual attitude, falls during the month of Zul Haj and is celebrated by Muslims in all parts of the world. It comes every year and passes away. But, owing to lack of proper Islamic education and training and the dearth of facilities for the same, only a few of us perhaps clearly recognize and practically realize its proper significance as a spiritual celebration. Many of us regard it merely a day of merry-making and social visits and reunions, which, among the "ultramodern" as well as the "ultra ignorant" people, sometimes assume forms outright condemnable from the Islamic point of view "Amorous display in the cinema hall" "ball-room dancing" and "cocktail parties" cannot form, by any stretch of imagination, even the remotest relation with either the letter or the spirit of Islam. Yet these evils exist in our midst and are, very unfortunately, raked up year after year in honour of "Id". Fortunately, they have so far remained confined to a microscopic minority. Their existence, nevertheless, casts a definite slur on the fair name of Islam and demands a masculine effort on the part of Islamic fraternity to uproot them. Perhaps legislation alone can fully succeed in eliminating these evils. If, therefore, the governments of Muslim countries take up the issue and out of regard for justice to Islam,

promulgate laws banning on the days of Islamic festivals, all such public practices as are immoral from the Islamic point of view, they will lay the entire Islamic fraternity under a deep debt of gratitude.

## **Animal Sacrifice External Symbol of Internal Dedication**

Id-ul-Adha means the "Festival Sacrifice" and is so named because of the sacrifice of animals by the Muslims on that day. But is this animal sacrifice, an end-in-itself or a means to an end?

Sacrifice, in the non-Islamic religions, is peculiar and propitiatory. What is its conception in Islam? These and similar questions are natural to the understanding of the true significance of 'Id-ul-Adha'.

To begin with, animal sacrifice in Islam is not an end-in-itself but only a means. It is the objectification of a subjective ideal. It is the external symbol of an internal dedication. As an institution commemorative of Abraham's sacrifice, its function is not propitiative but creative — creative of avenue through which Divine Light enters to strengthen us in the ideal of sacrifice. The Holy Prophet Abraham Alaihi-salaam (May God bless him) virtually sacrificed his beloved son Ismael to seek the Pleasure of God, and his act forms a landmark in the history of religion. We commemorate that great act on the day of 'Id-ul-Adha' and we affiliate

ourselves spiritually with it by performing animal sacrifice.

Now, what does this spiritual affiliation signify? It signifies dedication to the ideal, sacrifice in life and the renewal of that dedication year after year.

The Holy Qur'an is very explicit on this point when it says:

“The sacrificial animals We have made for you are among the Symbols from God: in them is much good for you: So pronounce the Name of God over them as they line up (for sacrifice): when they are drawn on their sides (after slaughter), eat ye thereof, and feed such as (beg not but) receive gifts with gratitude, and such as beg with due humility: thus have We made animals subject to you, that ye may be grateful.

“It is not their meat nor their blood that reaches God: it is your piety that reaches Him.” (XXII: 36, 37).

### **Sacrifice: The Vital Element in Piety**

Thus the end of animal sacrifice in Islam is the attainment of Piety, and the Islamic ideal of sacrifice form a part of piety.

In fact, piety, in neither of its three manifestations, viz., devotional, individual and social, is attainable without the element of sacrifice.

In its devotional manifestation, piety means the effacement of the will of the devotee and its complete surrender to the Will of God, which, on the face of it, is a process of total sacrifice, a sacrifice creative of

perennial happiness and eternal felicity. The Holy Qur'an speaks of this life attitude in these words:

“Say (O Muhammad): Truly my prayer and my sacrifice, my life and my death, are (all) for God, the Cherisher of the Worlds: no partner hath He: This I am taught, and I am the first of those who bow to His Will (lit. Muslims)”. (VI: 162, 163).

As regards the manifestation of piety in the development of the individual, the only process which can ensure it is the disciplined growth of personality which, in its turn, is not possible without the sacrifice of one's lower passions and desires, viz., the animal - self, at the altar of higher values as the Holy Qur'an says:- .

“Then, for such as had transgressed the bounds of discipline ordained by God and had preferred (and given themselves up) to (the vanities and lusts of) the life of this world, the Abode will be Hell- Fire; and for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained the self from (the way of) lower Desires, their Abode will be Bliss.” (IXXIX 37: 41).

In its social manifestation, piety expresses itself in the sacrifice of the goods of the world for the good of others. Thus, while drawing a distinction between formal piety and real piety the Holy Qur'an says:

“It is not righteousness that ye turn your faces towards East and West (in mere formal observance of religious rites) but it is righteousness to believe

in God and the Last Day, and the Angels, and the Book, (of God), and (all) the Messengers (of God); to spend of your substance, out of love of Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts you have made, and to be firm and patient in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth; such are the Pious". (II: 177).

Elsewhere we are told:

"By no means shall ye attain righteousness unless ye give (freely) of what ye love."(III:92).

And again:

"Muslims are they who impose sacrifice on themselves even though it causes them hardship"

Thus, sacrifice forms the key-note of piety in Islamic life and it is but to meet that animal-sacrifice should occupy a place in Islamic symbolism and should be repeated year after year.

The transformation of symbolism into a living impulse of actual life is, however, a matter of vital import it is easy to kill the sacrificial animal and to feel happy over the performance of a religious rite. But it is difficult, tremendously difficult, to kill the animal within, — to kill the beastiality that breeds low

passions and desires and spoils and corrupts the personality.

### **Cupidity: The cause of Human Misery**

The spirit of sacrifice regulates the desires and disciplines the self, while cupidity is the root—cause of most evils. *Molorum est cupiditas* — said a Roman sage; and it is perfectly true. Much of the strife and most of the scandals are traceable to cupidity, - to inordinate desire, avarice and covetousness. This is true of human behaviour on the individual as well as national and international level. Humanity has to find a way out of her miseries if it is to regain health any measure. And the way lies in the cultivation of the spirit of sacrifice and the eschewance of cupidity, as the Holy Qur'an says: "And those who guard themselves against cupidity attain (true) success".

Muslims celebrate the coming Id-ul-Adha all over the world and perform animal-sacrifice on a large scale. If only they do so with the realization of the implications of sacrifice and thus achieve the spiritual advancement involved, whatever the actual measure of achievement, they will have rendered a great service not only to their own selves but to the cause of humanity in general.

# Ahadith-i-Mubarakata on Pilgrimage

Amr-b-Shuaib reported from his father who from his grandfather who said: The Holy Prophet (ﷺ) said: The best invocation is the invocation on the day of Arafat and the best of what I and the Prophets (ﷺ) before me said is: There is no god but Allah; He is One; there is no partner for Him: for Him is the kingdom and for Him is all praise, and He is powerful over all things. — (*Tirmizi, Malik*)

He said: Is it not the Day of Sacrifice? We replied: Yes. He said: Verily your lives, and your properties, and your honours are sacred to you like the sacredness of this day of yours in this city of yours in this month of yours. You will soon meet your Lord and He will ask you of your actions. Behold! do not return to misguidance after me, some of you striking the necks of others. Behold! Have I delivered my message? They replied: Yes. He said: O Allah! bear witness and let those present, convey it to those absent. How many to whom a message is conveyed are more careful than those who hear. (*Agreed*)

Amr-b-al Aaas reported: I heard the Apostle of Allah ask at the Farewell pilgrimage: Which day is this? They replied: The day of the greatest pilgrimage. He said: Verily your lives and your properties and your honors are sacred to one another like the sacredness of this day of yours in this city of yours. Behold! no oppressor oppresses against his son, nor his son against his father. Behold! verily the

devil has been disappointed (to find) that he shall be worshipped no more in this city of yours; but there will be obedience to his in what you dislike of your actions. Then he will be pleased therewith. (*Ibn Majah, Tirmizi*)

Ayyash-b-Ahi Rabiuh al Makhzumi reported that the Apostle of Allah said: The people shall not cease to be in progress so long as they regard this sacred thing (Ka'ba) with its due respect. When they will disregard it, they will be destroyed. (*Ibn Majah*)

Abu Sayeed reported from the Prophet (ﷺ) who said: Verily Abraham sanctified Mecca and he made it sacred but I have sanctified Medina, making unlawful what is between its surroundings not to shed blood therein, not to carry arms therein for fighting and do not tear a tree except for forage. (*Muslim*)

Ibn Omar reported a Marfu' tradition whoso makes pilgrimage and then visits my grave after my death is like one who visited me in my lifetime. (*Baihaqi*)

A man from the Family of Al-Khattah reported from the Prophet who said: Whoso visits me of free will, will be in my neighborhood on the Resurrection Day: and whoso takes his abode at Medina and is patient over its calamities. I shall be a witness and an intercessor for him; and whoso dies in one of the sacred cities, Allah will resurrect him on the Resurrection Day as one of those who will have no fear. (*Baihaqi*)

# Haj – A Spiritual Meeting

Sulaiman Petersen

Many years ago the road to Mecca was strewn with hazards of many kinds. The pilgrims used to wend their way across the burning deserts braving the dangers of the elements as well as the unexpected attacks from hostile tribes who would lie in wait for the slow-moving caravans from the coast. Sandstorms would suddenly spring up with the result that the caravans would often lose their direction and days would be spent trying to find the right track until eventually they would reach the sacred city of Mecca and there to supplicate to the Lord Most High with the plaintiff “Labaik Allahumma Labaik La sharikalak .....

The days of the camel and the steamship are no more and no more would slow-moving caravans be found wending their way across the burning sands.

The modern age has witnessed many epoch-making events. Mind boggling inventions have sometimes startled the world and there were people who regretted the passing of the “good old days”.

Today there are still pilgrims going to the holy cities of Mecca and Medina. But instead of piled caravans and richly decorated palanquins the modern age has ushered in fast jet planes to carry the pilgrims from all parts of the world to the Hejaz and sleek, fast-moving cars and buses would carry them on the last leg of their journey to Mecca.

The deterrence between then and now is very great but one thing has always

remained the same and will, by the Grace of Allah, remain the same and that is the Spirit of the Haj. Over the years, since the first Haj was performed by the Holy Prophet Muhammad (ﷺ) and his Companions, millions upon millions of people have trodden the same route to the Hejaz and there to re-enact the scene of Prophet Ebrahim (عليه السلام) and his wife, lady Hajirah and the infant child, Ismail Zabiullah. It was a model family of which each member was a model of submission Allah says in the Good Book:

“Behold! his Lord said to him: ‘Bow (thy will to Me)’, he said: ‘I bow (my will) to the Lord and Cherisher of the Universe.”

Hazrat Ebrahim Khalilullah remained firm throughout his life with this pledge; he was thrown into the fire to be burnt alive as a punishment for his loyalty to the One True Allah; he was commanded to take his wife Lady Hajirah and son Ismail and to leave them in the hot Arabian desert without even a drop of water for their sustenance and he was instructed to make a sacrifice of his only son for the love of Allah; all this he was told to do and which he did with unflinching devotion and belief in the Supreme Master and his reward is mentioned by The Most High in the Sublime Scripture:

“And remember that Ebrahim was tried by his Lord with certain commands which he fulfilled. He (Allah) said: ‘I will make thee an Imam (model) to the

nations.”

Lady Hajirah who had lived with her noble husband throughout most of his trials also willingly submitted to these trials when she was called upon to do so, with the remark; “If this be so, then He will not let us perish.”

The Holy Qur'an says, about Ismail Zabiullah in these words:

"Then, when (the son) reached (the age of serious) work with him, he said: 'O my son I see in a vision that I must offer thee in sacrifice: now see what is thy view! (The son) said: 'O my father! do as thou art commanded; thou wilt find me, if God wills, one practicing patience and constancy."

And similarly we see the wholehearted submission made by the Prophet Ismail Zabiullah who, without a moment's hesitation, declared that he is ready to be sacrificed for the Love of Allah.

This then is the spirit of the Sacred journey and the plains around Mecca resound with the heart-rending affirmation of the devotees that they have answered to the Call of the Most High and Gracious Allah.

Every action and prayer of the Haj is designed towards the inculcation of the highest value in the scale of values i.e. the Spiritual Value. And it is this affirmation of the pilgrim that takes him nearer to His Lord. The Haj is a lesson in which all the values of the human being are synthesized and he is thus

“taken out of himself” when he utters the “Labaik !”.

But it has become our wont to give display to externalities with little or no attention to our inner yearning for development. The lesson taught us by the Prophet Ebrahim Khalilullah and his family stands out firmly as a glittering jewel, the attainment of which is to wrest ourselves forcibly from the earthly bonds of life together with all its concomitants and ramifications and to declare with a pulsating heart that nothing in this life is important except the Love of Allah and His Noble Prophet Muhammad (ﷺ) and that whatever we do is only for the sake of the One God. But for those who are obsessed with the superficial glitter of this world Allah says in the Great Book: “And who turns away from the religion of Ebrahim but such as debase their souls with folly? Him We choose and rendered pure in this world; and he will be in the Hereafter in the ranks of the Righteous.”

It is not enough to show, by donning the *Ihram* (covering sheet), that we are answering to the invitation of Allah with humility. (hence the *Ihram*); it is not enough to stand at Mina and cast stones at the *Jamraat* (devil) and it is not enough to slaughter an animal. It is not so much the action of doing or performing these rituals as it is that  
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# His Eminence Muhammad Abdul Aleem Siddiqui Al-Qaderi's Role in Modern Muslim History

His Eminence Dr. Muhammad Fazl-ur-Rahman Ansari Al-Qaderi (R.A.)

It is always with feelings of the most poignant sorrow that we recall the sad demise of the world-renowned missionary of Islam, His Eminence Shah Muhammad Abdul Aleem Siddiqui Al-Qaderi, who returned to Allah's Mercy at Medina on August 22, 1954, plunging millions of hearts all over the world in mourning. He was one of the most distinguished figures in the recent history of Islam in fact, unique in his own way, and his missionary labors covering forty years in numerous countries of Asia, Africa, Europe and America deserve to be recorded for inspiring the present and future generations of Muslims in the way of Islamic endeavour. A detailed description of his great work would require volumes, but a fundamental evaluation might profitable be given here.

"The rise of Islam", says Lothrop Stoddard in the New World of Islam, "is perhaps the most amazing event in human history. Springing from a land and a people alike previously negligible, Islam spread within a century over half the earth, shattering great empires, over throwing long-established religions, remolding the souls of races, and building up a whole new world--the world of Islam... Arising in a desert land sparsely inhabited by a nomad race, previously undistinguished in human annals, Islam sallied forth on its great adventure with the slenderest human backing and against the heaviest material odds. Yet Islam triumphed with seemingly miraculous ease, and a couple of generations saw the crescent borne victorious from the Pyrenees to the Himalayas and from the deserts of Central Asia to the deserts of Central Africa".

That is the story of the first political expansion of Islam. Its further expansion as a missionary faith, which has continued unabated down to the present day, has made it a powerful world religion. Its followers, numbering nearly six hundred million souls, are scattered all over the globe.

## **THE DECLINE OF MUSLIM POWER**

But the calamities, from which Islam as a huge political unit has suffered, have also been tremendous, so tremendous indeed that had it not been for the infinite inherent strength of the truth of Islam, it would have been reduced to ashes by now.

Thus the retreat of the armies of Muslimah, Abdur Rahman and Suleyman the Magnificent from Constantinople, Portiers and Vienna respectively, the expulsion of the Moors from Spain, the devastations



wrought by the wild hordes of Chengaz Khan and Halaku Khan and later on by the armies of Taimur, are some of the dark land-marks of Muslim history.

These events, coupled with some other factors, were the cause of that universal anarchy, laxity in religious matters and neglect of natural sciences (— sciences which had their sanction in Muslim religion—) that took possession of the Muslim peoples four centuries ago, with the ultimate result that when, after the Industrial Revolution, Europe embarked on the conquest of Asia and Africa, the world of Islam found itself incapable of checking its advance.

“From 1800 and onwards, Islam lost in Europe, Caucaisia, Transcaucasia, Bessarabia, Rumania, Bulgaria, Serbia, Montenegro and Greece. In Africa, the whole of the upper half of the continent with the eastern parts known today as British East Africa, covering a territory larger than India, was parceled out amongst England, France and Spain. Between 1844 and 1891 Russia took, in the most inhuman manner, Khiva,

Bokhara, Samarkand and all that part of Central Asia which is populated by Muslims. India, Burma, Malaya and the two outposts of the British Empire in the East-Aden and Singapore – went to England; Portugal wrought devastation and little Holland managed to build an empire in Asia out of all proportions to her own insignificance on the map of Europe.

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Continents were conquered, empires brought to dust, civilizations uprooted and the whole social, economic and religious life of multitudes ruined. Islam lay gasping on the surface of the earth, while Christian nations gloated over the un-doing of a people who alone were considered capable of standing to machinations.”

In the wake of political subjection came intellectual slavery, that defeatist attitude of mind which ultimately de-Islamized even the moral and social ideals of Islam, — a process which continues unabated in our own times.

### **SAIYYID JAMALUDDIN AFGHANI**

The nineteenth century which saw this great catastrophe descending also witnessed the birth of several leaders throughout the world of Islam. Among them the names of Saiyyid Jamaluddin of Afghanistan, Prince Said. Halim Pasha and Hafiz Midhat Pasha of Turkey, Sheikh-as-Sennoussi of Tripoli and Sir Syed Ahmed Khan of India, have become the talk of Muslim homes. Of all those leaders, however, Saiyyid Jamaluddin Afghani enjoys a unique position.

While the attention of others remained focused on the local problems or, even when they touched fundamental problems of international character, their influence could not transcend geographical bounds, Saiyyid Jamaluddin's career was in nature and function out and out international. He was a deep scholar though he

wrote no bulky volumes to commemorate his scholarship, a great statesman though he founded no state to mark his statesmanship, a doughty fighter for the cause of Islam though he fought no battles of sword and bayonet like the Sheikh as-Sennoussi or the Mendhi of Sudan. His real greatness lay, however, beyond these traits. It lay pre-eminently in the fact that he was an international Teacher, Preacher, Worker and Leader. His work was to arrest the advance of the forces of decay and to sow seeds all over the world of Islam which, in the fullness of time were to flower up into a rich harvest. To that end all his sublime qualities of head and heart-his deep learning, his keen insight into the matters of the world, his mighty oratorical powers, his austere piety and devotion to God — were directed.

### **THE "OLD WORLD" AND THE "NEW WORLD" OF ISLAM**

But the field of activity of that great nineteenth century leader was confined to Afghanistan, India, Iran, Turkey, Iraq and Egypt which constitute what may be termed the "old world" of Islam. With the exception of Turkey, they have formed the heart of the Islamic world from the very early days of Muslim history and have, therefore, formed the vanguard of Islam both as a civilization and a political power. And Turkey too, because of her intimate association with the office of the Caliphate and because of her leadership of the Islamic world, could

develop the same psychology and similar Islamic traditions. Thus the immediate danger in those countries was not the extinction of Islam as a religion but only its breakdown as a political power under the blows of European aggrandizement.

What might be styled as the "new world" of Islam is constituted of those countries and populations where either Islam was introduced very late, i.e., during the period of the decay of Islamic culture and the rise of European supremacy in Asia and Africa, or, even where it reached earlier, as in the case of China, it remained a political minority and, persecuted and crushed from time to time, the Muslim communities were not allowed to build truly-Islamic civilization.

The Muslim populations of China, Siam, Malaya, Indonesia, Philippines, the islands of the Indian Ocean, and Central, East, West and South Africa, constitute this new world of Islam. To these may be added the Muslim communities of Europe, America, Australia and Japan, which, if properly organized, can prove to be of immense value to the Islamic cause. In point of population these communities jointly constitute almost half of the Muslim world.

Because of the fact that, due to certain historical circumstances, this "new world" could not establish a real contact with the nerve-centres of Islam, Muslims there could not build up that conservative psychology and those powerful Islamic traditions

which alone can form a bulwark of defence against all antagonistic forces. Consequently, when Christian Europe over-ran the world of Islam in Europe, Asia and Africa, the real danger with which Islam was confronted there was not only its political breakdown, which was the case only in Indonesia and Malaya and some parts of Africa, but more than that, its cultural and religious decadence.

Because, there the Islamic influences, though spread over a wide area, were still in their infancy, while the fanaticism of Christian nations was not prepared to show quarter. For instance, the Spaniards and later on the Americans used their full brute force and, for decades, tried with all their might to wipe out Islam from the isolated Muslim region of Mindanao—Sulu in the name of Philippine unity and civilization. In fact, the crusade continues down to our own day.

Christian missionaries of all denominations and races, with huge material forces at their back, rushed like wild beasts to devour the Muslim populations of China, Indonesia, Malaya and Africa. Local Muslim Leaders fought heroically with whatever resources they could command. More than they, the inherent power of Islam fought the battles. But still the forces of the enemy were too great which continued to increase with the advance of time, while political subjection along with its concomitant

evils continued to put brakes on the development of Muslim strength. In time to come, to the two enemies, internal disruption and Christianity, was added a third, i.e., modern materialism, which influenced the whole of Islam in diverse forms, the two most important being racial and territorial Nationalism and Communism. The very existence of Islam seemed to be in danger of a gradual collapse.

### **HIS EMINENCE'S CONTRIBUTION**

Nineteenth-century Afghanistan gave Saiyyid Jamaluddin Al-Afghani to the "old world" of Islam. Twentieth-century Pak-Bharat sub-continent gave His Eminence Muhammad Abdul Aleem Siddiqui to the "new world". And this scion of the family of Caliph Abu Bakr was born only four years before the hero of the Holy Prophet's House died.

The circumstances with which Saiyyid Jamaluddin was faced were, however, slightly different from those which confronted His Eminence Moulana Abdul Aleem Siddiqui. When the former came, the world of Islam had still her pride in culture and religion intact, — a sure sign of life; but the latter's advent found it saturated with non-Islamic ideals — borrowed plumes from the West which are as unnatural and dangerous as they are enchanting.

Again, Saiyyid Jamaluddin had to deal with a world ripe in Islamic thought and in possession of political sovereignty, however, degenerate

and diminished it might be considered, while the world in which His Eminence had to work had none of those advantages. Consequently, though they started from the same point and moved in the same direction, the immediate points of stress contained slight difference. Both lines, however, converge at a common point.

With a fire of zeal born of the profoundest conviction, an outlook creative and international and a vision transparent as crystal, His Eminence Muhammad Abdul Aleem Siddiqui travelled as an itinerant preacher and missionary from country to country and from continent to continent, bringing new light, inculcating nobler ideals and creating fresh vision. As a profound scholar, thinker and spiritualist, as one of the most popular leaders of the masses and as one in proud possession of a charming and magnetic personality, mighty oratorical powers, a keen sense of judgment, a deep grasp of human psychology, and, above all, a sublime piety, a profound sincerity and a force of conviction, he endeared himself to millions from the shores of the Pacific to the shores of the Atlantic and beyond and became for them the harbinger of a nobler life.

With no organized financial backing, with apparently unsurmountable difficulties constantly facing him, with broken health and continuous illness, and with many to criticize and few to cooperate, he had to tread his lonely

path. But using as his instruments an all-encompassing love and a charming smile which never left him even under the most adverse circumstances, and working with a spirit which was tireless in work and persistent in effort, which introduced peace and contentment in life amidst the conflicting forces of emotion and circumstances and which imparted a spiritual glow to every action in an over-materialistic world, he won his way through. With his battle-cry: "*Back to the Qur'an and the Sunnah*", his watchword "*the Unity of Islam*" and his conviction that: "the more religious Muslims become, the better will they succeed in solving all their problems", he fought against the forces of disruption and disintegration, creating harmony between the old and the new on the basis of orthodoxy, on the one hand, and between partisan, tribal, racial and sectarian interests, on the other.

In the wake of his endeavours came a new awakening, a fresh consciousness and a stronger will to work, and these factors resulted in the establishment of missionary societies, youth movements, organizations of the Ulama, educational institutions, mosques, asylums for the destitute, magazines and newspapers. And this new awakening captured the minds of all classes of Muslim society. Before the greatness of his work as also of his personality bowed princes and governors, judges and barristers, students and professors, business magnates and government officers,

the Ulama and doctors, as also those classes which go to constitute the masses. His disciples form today a body of nearly one hundred thousand souls while his admirers and friends number by the millions.

For forty years and more his musical and magical voice pierced the hearts of millions from East to West and North to South, chiding them on their past misdeeds, warning them against the dangers ahead and piloting their journeys into the stormy seas of the future; and if still shortcomings might be detected in his labour of love, those shortcomings should be attributed to the age in which he lived, the world in which he worked and the darkness which surrounded him on all sides; while the elements of greatness in his life and "work were decidedly the products of his great qualities of head and heart-his profound learning, his undaunted courage and his unflinching determination to serve unswervingly the cause he had taken up in his hands.

Among his contemporaries there is none to whom he may be likened—a uniqueness which he shares with Saiyyid Jamaluddin Al-Afghani. All flowers do not smell alike. His

technique and scope of work was different though in essence his task was the same as that of his great contemporaries Pro-eminently a Sufi missionary and a student of modern thought, and with a field of work as wide as the world, he laboured to rediscover the religious life for those Muslim communities that came under his influence and to plan on that sure foundation the moral and social edifices of Islam. And this great pioneering work benefitted not only the Muslims and awakened them to the greatness of their sublime faith, but thousands of non-Muslims of diverse nationalities and belonging to different faiths, among them persons eminent in learning and worldly rank, also saw the Light and joined the great Islamic Brotherhood.

May Allah shower His choicest blessings on the soul of this great Muslim and world-missionary who was not only great in life but also great in death, having breathed his last and having been buried at Medina, and that at a time when Muslims from all over the world, among whom he had preached Islam during his life, had assembled there eventually to form a world-congregation for his funeral prayers — in keeping with his world-role.



# Missionary Activities in Islam

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(Continued from Last Issue)

## 4. WHO SHOULD UNDERTAKE MISSIONARY WORK:

Every true Muslim, who is imbued with the spirit of Islam will wherever he may be preach and teach the religion of which his heart is full. Due to these individual missionary efforts Islam has been spread in a number of parts of the world, which Muslim armies have never entered as conquerors. Indonesia, Malaya and Central Africa may be mentioned in this connection. How forceful, how convincing and thus how successful these individual missionary efforts of laymen, of traders, sailors and others must have been is borne out by the fact that millions of non-Muslims eventually entered the fold of Islam through their private missionary initiative. It is worth while mentioning here that still this missionary spirit in particular African Muslim traders is unbroken, and, as reports show, Islam is still on its onward march in Africa due to these brothers of ours.

All these private and individual Missionary activities have been extremely fruitful. If compared to the results of full-fledged missions, it becomes apparent that private missionary enterprises leave regular missions far behind. And still, it is wrong to conclude from this that it will be no loss whatsoever if regular, organized missionary work is abandoned completely, resting

contented with occasional individual efforts, however frequent and widespread these may be.

In the long run well-planned and well-organized missions are bound to be as successful as lay missionary work. Most probably the success of regular missions will be greater than these if they are properly maintained. So far they are lagging behind because the field which they have chosen is considerably more difficult one—most of the regular missions have been established in countries in which Christianity has a firm hold for centuries together—and secondly because they are not as well planned, organized and supported as they ought to be.

The most ideal solution would be if Muslim Governments were to shoulder the responsibility of establishing and maintaining missions abroad. Unfortunately they have apparently no inclination to do so. Instead of every Muslim diplomatic mission being a cultural mission at the same time, one can witness quite frequently that Muslim diplomatic representatives feel somewhat ashamed of their own religion and culture. Here and there it has become essential that outgoing Muslim diplomats have fully acquired Western style and Western manners, whereas their foremost qualification should be to be good Muslims abiding by the laws of Islam firmly rooted in their

own culture so that they may serve as true representatives of their respective nations, their culture and religion, instead of lending support to Muslim Missions, embassies of Muslim countries more than once created problems for missionaries by arranging receptions on which occasion, for instance, alcohol was served very liberally. Just think of the number of American, British, German, and other cultural centres and reading rooms in the various cities of the Muslim world. Remember, how Christian missionary activities were supported by the British when they were still the rulers of undivided India. Consider how nation-conscious those foreigners are who visit Muslim countries how they maintain their traditions, customs and manners and how their governments actively encourage them to do so. Our Muslim Governments have yet to learn this lesson. They have yet to overcome an inferiority complex which centuries of foreign rule have made them develop. Until and unless this complex is overcome, the Muslim public should entertain no hopes as to the solution of the missionary problems on governmental level. However sad it may be, the conditions prevailing at present in the Muslim world render it unavoidable that, if at all regular Muslim Missions are to be established, they have to be established and maintained by private individuals. This is a tremendous drawback the more so as very often these individuals cannot even depend

on help and support from their government in minor matters, as for instance in the case of obtaining foreign exchange for remittance to their missions abroad.

Still, by the Grace of God there are a number of men all over the Muslim world to whom the cause of Islam is so near and dear that courageously they struggle against these and other heavy odds, there are men, who, on their own accord or in close cooperation with others, form a body to facilitate missionary work abroad and at home. God may reward them for their noble intentions and for the sacrifices they undergo. May He bless them with success. Ameen!

All these efforts are highly appreciable as long as they are genuine and sincere and aim at nothing else but to propagate the pure and pristine teachings of Islam. And yet, there are a few observations to be made.

The establishment and maintenance of a regular mission is a very great responsibility. Such a venture should only be started after sufficient funds have been collected or are sure to be received in due course so that the mission established may be of some duration.

It should be borne in mind that a haphazard establishment of a mission, insufficient support or the appointment of an unsuitable person in charge of the same, will do more harm to Islam than good. A missionary, who has to incur debts because the financial supplies from his central association have somehow become insufficient to cover the mission's expenses, will

never be in the position to impress his non-Muslim environment. The same is the case when the mission is housed in inadequate quarters, barely furnished and of untidy appearance. Unless a missionary society is willing and capable of allowing their missions and missionaries to maintain a certain standard, no mission should be founded, at least not in the West. A Muslim Mission is the show-room of

the Muslim World. Very often non-Muslims take it to be the show-room of Islam even. Let this show-room be well-equipped and of an attractive exterior worthy of the cause of which it is a representation. The lack of formalities among Muslims does not mean that among others, too, no importance is attached to forms and outward appearance.

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burning desire in one's heart to become purified and godly and imbuing in oneself the-attributes of our Gracious Lord that makes the Sacred Haj so meaningful to the pilgrim.

The Muslim World in the present age is going through a period of transition and in the process certain values are being questioned and if answers are not forth-coming then we take the easy way out by renouncing the beliefs of our fathers and adopt whatever has become fashionable to adopt.

We are entering into a new Hijri Year and it would be well for us to take stock of ourselves and of our position in the world today and what better lesson is there for us to look to than the Haj?

When Almighty Allah commanded His

Prophet Ebrahim Khalilullah to take his family into the desert, leave them there and to offer his only child as a sacrifice to Allah, he did so *without question and without demur*, — he obeyed!

Obedience to Allah and to His Noble Prophet Muhammad (ﷺ) is therefore the very first step towards the attainment of Allah's Pleasure and let us not make excuses or belie our natural inclinations by wanting to do those things which are not conducive to our spiritual and moral growth.

The Ummah today stands divided on many issues but these differences; can be resolved simply if we mean what we say; and, Insha Allah, ours will be a glorious life here on this earth and a more glorious life in the Here-after — Ameen!





# Sufi Way

Hazrat Syed Ali Hujweri

It is not the way of the Sufis to abandon their customs. If they seldom wear garments of wool at the present day, there are two reasons for this fact: (1) that wools have deteriorated (*pashmha' shurida shuda ast*) and the animals (which produce wool) have been carried off from one place to another by raiders; and (2) that a sect of heretics has adopted the woollen garment as a badge (Shi"ar). And it is praiseworthy to depart from the badge of heretics, even although one departs at the same time from a traditional practice (*sunna*).

To take pains (*takalluf*) in sewing *muraqqa* 'as is considered allowable by the Sufis because they have gained a high reputation among the people; and since many imitate them and wear *muraqqa*'as, and are guilty of improper acts, and since the Sufis dislike the society of others than themselves – for these reasons they have invented a garb which none but themselves can sew, and have made it a mark of mutual acquaintance and a badge. So much so that when a certain dervish came to one of the Shaykhs wearing a garment on which the patch had been sewn with too wide stitches (*khatt bapahna dwarda bud*) the Shaykh banished him from his presence. The argument is that purity (*safa*) is founded on delicacy of nature and fineness of temperament, and undoubtedly crookedness in one's nature is not good. It is natural to disapprove of incorrect actions, just as it is natural to derive no pleasure from incorrect

poetry.

Others, again, do not trouble themselves about clothes at all. They wear either a religious habit (*'aba*) or an ordinary coat (*qaba*'), whichever God may have given them; and if He keeps them naked, they remain in that state. I, who am 'Ali b. 'Uthman al-Jullabi, approve of this doctrine, and I have practiced it in my journeys. It is related that Ahmad B. Khadruya wore a coat when he visited Abu Yazid, and that Shah b. Shuja' wore a coat when he visited Abu Hafs. This was not their usual dress, for sometimes they wore a *muraqqa*'a and sometimes a woollen garment or a white shirt, as it might happen. The human soul is habituated to things, and fond of custom, and when anything has become habitual to the soul it soon grows natural, and when it has grown natural it becomes a veil. Hence the Apostle said: *Khayr a-siyam sawm akhi Dawud 'alayhi' 'l-salam*, "The best of fasts is that of my brother David." They said: "O Apostle of God, what kind of fast is that?" He replied: "David used to keep his fast one day and break it on the next day," in order that his soul should not become accustomed either to keeping the fast or to breaking it, for fear that he might be veiled thereby. And, as regards this matter, Abu Hamid Dustan of Merv was the most sound. His disciples used to put a garment on him, but those who wanted it used to seek him out when he was at leisure and alone, and divest him of it; and he

would never say to the person who put it on him: "Why do you put it on?" nor to the person who took it off: "Why do you take it off?" Moreover, at the present day there is at Ghazna—may God protect it! – an old man with the sobriquet *Mu'ayyad*, who has no choice Or discrimination with respect to his clothes; and he is sound in that degree. Now, as to their garments being mostly blue (*kabud*), one of the reasons is that they have made wandering (*siyahat*) and travelling the foundation of their Path; and on journeys a white garment does not retain its original appearance, and is not easily washed, and besides, everyone covets it. Another cause is this, that a blue dress is the badge of the bereaved and afflicted, and the apparel of mourners; and this world is the abode of trouble, the pavilion of affliction, the den of sorrow, the house of parting, the cradle of tribulation: the (Sufi) disciples, seeing that their heart's desire is not to be gained in this world, have clad themselves in blue and have sat down to mourn union (with God). Others behold in the practice (of devotion) only imperfection, in the heart only evil, in life only loss of time: therefore they wear blue; for loss (*fawt*) is worse than death (*mawt*). One wears blue for the death of a dear friend, another for the loss of a cherished hope.

A dervish was asked why he wore blue. He replied: "The Apostle left three things: poverty, knowledge, and the sword. The sword was taken by potentates, who misused it; knowledge

was chosen by savants, who were satisfied with merely teaching it; poverty was chosen by dervishes, who made it a means of enriching themselves. I wear blue as a sign of mourning for the calamity of these three classes of men." Once Murta'ish was walking in one of the quarters of Baghdad, being thirsty, he knocked at a door and asked for a drink of water. The daughter of the house-holder brought him some water in a jug. Murta'ish was smitten with her beauty and would not leave the spot until the master of the house came to him. "O sir," cried Murta'ish, "she gave me a drink of water and robbed me of my heart." The householder replied: "She is my daughter, and I give her to you in marriage." So Murta'ish went into the house, and the wedding was immediately solemnized.<sup>4</sup> The bride's father, who was a wealthy man, sent Murta'ish to the bath, where they took off his patched "frock" (*muraqqa'a*) and clothed him in a nightdress. At night he rose to say his prayers and engaged in solitary devotion. Suddenly he called out, "Bring my patched frock." They asked, "What ails you?" He answered, "I heard a voice within, whispering: On account of one disobedient look We have removed thy *muraqqa'a*, the garb of piety, from thy body: if thou lookest again We shall remove the raiment of intimacy from thy heart." Only two kinds of men are fitted to wear the *muraqqa'a*: (1) those who are cut off from the world, and (2) those who feel a longing for the Lord (*mushtaqan-i mawla*). **(Continued on page #. 28).**

# Concept of 'Taqdeer' In Islam

S.M. Moin Qureshi

The Quran mentions about taqdeer (predestination) so often and its importance is such that it is always named with imaan (faith). It is a natural corollary to Tawheed (Unity of God). The gist of the belief is that all that happens is in accordance with certain predetermined measures generally known as the laws of nature.

Stressing the belief in taqdeer, the Holy Prophet (ﷺ) said, "there shall come to pass sinking down of earth and metamorphosis among my followers, and that will be among those who will disbelieve in pre-decree." The belief is not special to Islam. The Torah hints at it in the stories about Adam and about Habel and Qabeel also about Hazrat Yusuf (A.S.). The Bible calls it God's will. What Islam did was to complete the picture in all its details. It also repeated it so often that it got firmly imprinted on the hearts and minds of the Believers. It gave it the of a practical necessity.

It is a usual observation that when a seed is sown in land and is properly looked after, in course of time it develops into a tree which yields us fruits. The entire process of its growth is subject to natural law, it is predestined for fire to destroy things; for water to extinguish fire; for sun to rise from the east and set in the west, and so on. Likewise, in the spiritual world, noble deeds backed by good intentions result in purification of soul.

Thus taqdeer of every action, thing or event has been pre-determined by God in His infinite wisdom. Since the entire universe has been created "with a purpose for an appointed time" (Al-Ahqaf: 3), therefore, God had determined these laws or measures well in advance as the Quran tells us "... This has been determined by the Mighty and All-knowing (Ha Mim As-Sajdah: 12). At another place, in the Holy Quran, God declares, "We have indeed created all things by measure" (Al-Qamar: 49).

Muslim scholars are divided into two philosophical approaches with regard to taqdeer. One school of thought stresses on the "Doctrine of Freedom of Action" (Nazarya-e-Qadar) and the other lays emphasis on the "Doctrine of Compulsion" (Nazarya-e-Jabr).

According to the former, man is absolutely free in his actions. For what he does in this world, man will be held responsible and accountable to his Creator in the Hereafter. Good deeds will get him befitting requital while evil deeds will subject him to chastisement. Thus, the process of saza and jaza (reward and punishment) would be completed on the Day of Judgement.

If man's actions were predestined, they argue, then why should God exhort him in the Quran to acquire virtue. The advocates of this theory derive their strength from a number of Quranic verses. At one place in the Quran this

very fact has been explained with reference to the concept of mizan (scale) which will “weigh” the worldly deeds of all human beings and then they would be treated according to the weight of their deeds. “Only those whose scales are heavier in the balance will find happiness. But those whose scales are lighter, will perish and abide in Hell for ever” (Al-Mominun: 102 & 103).

The responsibility of human actions has been made abundantly clear in the following Quranic passage: “That no one who carries a burden bears another’s load: That a man receives but only that for which he strives; That his endeavours will be judged. And only then will he receive his recompense full” (An Hajr 38 — 41).

The Divine spark (soul) is lodged in man which is free to tread in the right path or the wrong one. The retribution will be according to the striving. The Quran maintains; “And filled it (the soul with both its debauchery and its sense of duty; Anyone who purifies it will prosper while whoever neglects to do so will be disappointed”. (Ash-Shams: 8-10).

By contrast, the practitioners of the “Doctrine of Compulsion” contend that man has no will of his own; he can do nothing of his own choice; good and evil all proceed from God. According to them because man’s fate was determined much before his creation, therefore he is not responsible for what he does in this world. They cite the Holy Quran which underlines: “If God should afflict you with any trouble there

is no one to remove it except Him, while if He wants some good for you, there is no one who can spurn His bounty ....” (Yunus: 107).

The same principle applies to Divine guidance towards the path of righteousness. The Quran asserts: “..... Whoever God allows to go astray has none to show him the way. And none can lead him astray who has been guided by God .... (Al-Zumar: 36 & 37).

The Quran goes on to affirm: “He has the keys of the unknown. No one but His knowledge; He knows what is on the land and in the sea. Not a leaf falls that is not known to Him, nor a grain in the darkest (recess) of the earth, nor anything green or seared that is not recorded in the Book perspicuous” (Al-Anam: 59).

This Quranic injunction is confirmed by a Tradition of the Holy Prophet (ﷺ) who said, “verily the first thing which Allah created was pen. He addressed it: Write, It replied: What shall I write? He said: Write the decree. So it wrote what was created and what will be created upto eternity”.

It is in man’s nature to become proud on his achievements and despondent on his failures. The Doctrine of Compulsion supports him during failure and keeps him balanced in success by instilling in his mind the belief that he has no hand in the decision making. It was as a result of this belief that the companions of the Holy Prophet (ﷺ) bent low in thanks before God at every success and were never disheartened at a temporary setback. Reacting

negatively to this belief some persons think that since everything is preordained, therefore they could well sit back and not exert themselves. If that were to be so, then there was no need for the Prophets, the Books, the shariah or any other teaching and exhortation.

The two theories stated above are diametrically opposite to each other. These being two extremes, a vast majority of Muslim jurists and theologians have tried to strike a mean between the two. It cannot be denied that God has complete control over everything in the universe and there can be no action or moment without His knowledge and will. This is the immutable core of Islamic belief and, indeed, of every religion. If that were not so, then religion would lose the reason of its existence in the scheme of human activity. Yet, it is also true that man has been given some authority over his own actions, otherwise, it would be pointless to blame him for the wrong doings.

It is said that a man came to Hazrat Ali (R.A.) and questioned him about the reality of taqdeer. Hazrat Ali asked him to raise one foot from the ground which he did. Then he asked him to raise the other foot also but he expressed his inability to do that.

Thus Hazrat Ali explained to him by a practical example that man is neither absolutely compelled nor completely free in his actions. Predestination of man's actions means and implies that they are in the knowledge of his Lord as the Quran observes "..... God is

informed about any thing you do" (Al—Mujadalah: 11).

Man's freedom of will, thoughts and actions is subject to limitations. He cannot have everything that he wishes and struggles for. Different individuals are born with different degrees of strength and intellect which is beyond their control and compass. As such, they get varying results of their efforts. This leads us to believe that within the ambit of the God-gifted capabilities, man is free to act. This fact is further testified by the following Quranic injunction: "Whatever misfortune befalls you, is a consequence of your deeds ....." (Ash-Shura: 30).

God has predetermined not only laws for this material world but also laws for the spiritual world. The Holy Prophet (ﷺ) said, "Verily the Almighty and Glorious Allah finished five things for every man of His creation: his fixed term (death), his actions, his resting place (place of death) and his provisions (achievements and wealth)." The Natural Law requires fire to gut the things in this world. Similarly, Divine Laws exist (in Quran and Sunnah) which prescribe a code of conduct to fend off the fire of Hell.

The Quran enjoins upon us: "You who believe, shield yourselves and your families from a fire whose fuel will be men and stones ....." (At-Tahrim: 6).

If then one fails to obey the Divine Laws, one must suffer though, as God Himself proclaims, "He forgives much" (Ash-Shura: 30). Hence, it should be quite clear that God has reserved to

Himself "the beginning and the end" but it is upto man to put in his best efforts for which God assures His guidance. God shows the way to those who strive in His way and He does not lead astray except those who do not obey Him (Al-Ankabut: 7 and Al-Baqarah: 2). Thus it is man who disobeys, and only then is he led astray. The Quran makes it explicit: "God never leads men astray after guiding them, until He makes them quite clear what they should avoid, for God indeed knows each and every thing". (Al-Taubah: 115).

In view of the grave nature of the question of taqdeer which is so easily capable of being misunderstood, unnecessary discussions and arguments about it have to be avoided. Abu Hurairah (R.A.) reported, "The

Messenger of Allah (ﷺ) came out to us while we were quarrelling about pre-decree. He asked: have you been ordered for this or have I been sent to you for this. Those who were before you were ruined when they contended about this affair. I took oath for you that you would not quarrel with one another about it.

It is, therefore, enough to understand the Quranic ordainment: "Blessed is He who revealed the Criterion (of right and wrong) to His votary that it may be a warning for the world. He to whom belongs the kingdom of the heavens and the earth, who has neither begotten a son nor has He a partner in His kingdom (who) created everything and determined its exact measure" (Al-Furqan: 182).

## قربانی کی نیت اور دعا

### قربانی کی نیت اور دعا

قربانی کرتے وقت زبان سے نیت ضروری نہیں اگر دل میں دھیان کر لیا کہ میں قربانی کرتا ہوں اور زبان سے کچھ نہ کہا نہ دعا پڑھی بلکہ صرف بسم اللہ اکبر کہہ کر ذبح کر دیا تو بھی قربانی درست ہوگئی۔ اگر دعا یاد ہو تو پڑھ لینا بہتر ہے

### جانور لٹاتے وقت یہ دعا پڑھے

انی وجہت وجہی للذی فطر السموات والارض حنیفا وما انا من المشرکین ان صلوتی ونسکی و محیای و مماتی لله رب العلمین لا شریک له وبذلک اموت وانا اول المسلمین۔ (مشکوٰۃ المصابیح )

جب بسم اللہ اکبر کہہ کر ذبح کر چکے تو یہ دعا پڑھے

□ اللهم تقبله منی كما تقبلت من حبیبک محمد ﷺ و خلیک ابراہیم

# The Spider

Ibrahim B. Syed, Ph.D., D.Sc.

Those who read the Noble Qur'an must be wondering why Surah, 29 is titled "Al-Ankabut", or the Spider which is a lowly insect. The word Ankabut is mentioned in Ayah (verse) number 41 of Sur-ah Z9 as follows:

"The parable of those who take protectors other than Allah is that of the Spider who builds (to itself) a house; but truly the flimsiest of houses is the Spider's house if they but knew."

People consider spiders are nuisances or horrifying creatures that should be exterminated whenever possible. In fact, spiders are benefactors of humans. Every year spiders do away with millions upon millions of insects such as locusts and grasshoppers that would destroy grain crops, and with such consumers of green leaves as beetles and caterpillars, as well as with troublesome mosquitoes and flies. One authority stated in the following words: "If it were not for the number of spiders everywhere, all living creatures except defoliating (leaf-eating) caterpillars might face starvation".

Spiders keep control of the insects without using the man-made insecticides which are posing many environmental problems including the decreasing of sperms in the human male thus resulting in infertility. Therefore, we must appreciate our spider friends which are performing this service with no ill effects whatever to mankind. They exist in abundance and they are found almost

anywhere. Some types flourish indoors, and others live outdoors but close to the buildings. In the fields they make their homes on tall plants and low shrubs, in forests they take refuge under dried leaves and fallen logs. Any piece of bark or stone may serve as a spider shelter. We may find them near water and even on it, in dry country, in underground caves and on mountaintops. Because of ignorance, through the ages, in countless stories, spiders have been connected with sinister, unhealthy activities and places. They are treated as sinister and aggressive and usually capable of a deadly bite.

The truth is a spider is a mild creature, most anxious to avoid contact with man. It bites only when hurt or frightened, and usually will walk over a person's skin without making any effort to bite. In fact the majority of spiders we come across are small and because their biting apparatus is not strong enough, they are not capable of breaking through the skin of a human being. One must be aware that a large wolf spider will cause no greater pain nor inconvenience from poison that a wasp usually inflicts. On the other hand a black widow, the only spider native to the United States which can inflict poisoning of a truly serious nature upon humans, is small-no more than half-an-inch in length. Because of this the black widow is always given wide publicity. Black widow poisoning is often serious, but rarely is it fatal. Very young children

and adults who are not in good physical condition suffer from it most acutely. If treated properly and promptly the ill effects usually lessen in a few hours and after a couple of days rest, the victims will completely recover.

### **Spider Silk**

The strength of spider silk, so delicate in appearance, is surprisingly great. A strand can be stretched as much as one half its normal length before breaking, and has a tensile strength surpassed only by fused quartz fibers. Fine strands are stronger than others, the strength to some extent depending on the speed with which they are drawn out of the spider's body. The greater the speed, the greater the strength. There are other variations, too. Most of the silken threads are not single fibers but are made up of two or more strands. A fiber may be as fine as a millionth of an inch in thickness but more often it is ten or twenty times as thick, and the grouping of these fibers naturally produces threads of a variety of thicknesses. Also some fibers are sticky while others are not.

Making a web is one of the many uses to which the spider puts silk to use. Spiders uses the silk for trap lines, draglines, ballooning lines, for trap-door covers to under-ground retreats, for egg sacs and nursery webs, for chambers in which to hibernate or to mate, for the many types of webs in which food is ensnared, and for entangling and swathing their prey. Silk for all these purposes is not achieved with one type of gland; there are at least seven

different types that equip the whole spider group. Some individual spiders have as many as six kinds and possibly have more than six hundred separate glands; others have less than this.

### **Analysis of Silk**

The silk itself is a substance known as "scleroprotein". When produced in the glands it is a liquid; only when drawn outside the body does it harden into thread. Once it was thought that exposure to the air caused the hardening, but it now appears that the drawing-out process alone is responsible. To carry forward the work done by the glands, a spider is equipped with spinnerets, usually six in number. These are as flexible as fingers; they can be extended, compressed, and in general be used like human hands. In the "spinning field", where the spinnerets are grouped, single threads are combined into various thicknesses, and some of the dry strands may be coated with a sticky substance. Thus a finished strand may be thin or thick, dry or sticky. It may also have the form of a beaded necklace. For the latter type the spider spins rather slowly and, pulling out the sticky thread, lets it go with a jerk. The fluid thus is arranged in globules spaced along the finished line. The thread known as the dragline may be thought of as a spider's "life line" for it acts as a lifesaver under all sorts of conditions. No matter where or how far a spider travels, the dragline goes along, reeling out from spinnerets at the rear of the body. It forms part of the construction of webs, it holds its little



manufacturer securely in difficult places, it aids in escaping from enemies. For a spider resting in a web the dragline makes possible a quick drop and hide-out in vegetation. It enables active hunting spiders to leap from buildings, cliffs, or any high point complete safety.

### **Benefits of Spider Silk to Man**

One may be wondering why the spider silk in contrast to the silk of the silkworm, is tot of great commercial importance. One reason lies in the varying thickness of spider thread. Also it is more difficult to work with, and, because it does not stand up well in the weaving process, it lacks the luster of insect silk. Besides all this the problems of biasing and feeding large numbers of spiders are great compared with supporting skin-worms.

Primitive people like in New Guinea have used spider silk in a number of ways. They make fishing nets and lures and such articles as bags, headdresses that will keep off the rain, and caps. These are not fashioned from single strands but from matted, twisted threads. The primitive natives of North Queensland, Australia, look to spiders for their fishing equipment. One way they use them is to entangle one end of a thin switch in a web, then, using a weaving motion, they twist the coarse silk lines into a single strand which may be more than a foot long. The strand of silk is then trailed through the same area. As a fish rises to this bait its teeth become entangled in the invisible strands of silk and it is easily pulled out of the water. Most fish caught

in this matter are no more than two inches long, but it is claimed that such silken fishing poles can hold more than half a pound of weight.

Besides being helpful to primitive people, spider silk has proved useful to the makers of such complicated instruments as astronomical telescopes, guns and engineers' levels. The fibers, being very fine yet strong and able to withstand extremes of weather, are excellent for sighting marks. During the Second World War there was considerable demand for spider fiber for surveying and laboratory instruments. The silk would be reeled from the spinnerets of living spiders, then stored on especially constructed frames until needed. Black widow spiders were used to a great extent for this silk production, although the common house orb weavers, the gardens orb weavers and others all help to provide the silk employed for specialized purposes. One drawback to the use of spider silk in industry is its ability to age in a humid atmosphere. For this reason filaments of platinum or engraving on glass plates take its place in such instruments as periscopes and bomb sights.

### **Fiber Engineering**

As we know the orb-weaving spider produces one of the world's toughest fibers. Using recombinant DNA technology, Dupont scientists in the United States have created synthetic spider silk as a model for a new generation of advanced materials. It has been suggested that a single strand of spider silk, thick as a pencil,

could stop a 747 jumbo Jet in flight. Whatever comparison one uses, the dragline silk of the orb-weaving spider is an impressive material. On an equal weight basis, it is stronger than steel. In addition, spider silk is very elastic. It is this combination of strength and stretch that makes the energy-to-break of spider silk so high. Simply put, it is the toughest material known. Spider silk is merely the most dramatic example of a sizable family of biopolymers possessing a combination of properties that synthetic materials cannot yet approach. Researchers at Dupont are looking to these natural materials as paradigms for the design and synthesis of a new generation of advanced structural materials.

### **Secrets of Spider Silk**

It is very important to learn exactly how the spider makes its silk because this knowledge can serve as the basis for a new generation of materials. Fundamental to achieving these materials is the ability to control all aspects of the material architecture, beginning at the molecular level. Recombinant DNA technology provides a practical route to harnessing the power of the biosynthetic process to control polymer sequence and chain length to a degree that is otherwise impossible. A broad range of mechanical properties is accessible by careful selection of the appropriate building blocks, as more sophisticated properties that are common among proteins. Advanced computer simulation techniques to design a molecular model that integrates all the information

available to date about the structure of this amazingly strong and elastic Fiber. Synthetic genes were designed to encode alleles of the silk proteins. These genes were inserted into yeast and bacteria and the protein analogs were produced. The biosilk was then dissolved in a solvent and the protein was spun into fibers using spinning techniques similar to those of the spider.

### **Revolution through Synthetic Spider Silk**

Scientists are envisioning many possible obvious one. The elasticity and strength of existing products such as spandex and nylon weight, tough and elastic, biosilk may also have applications in satellites and aircraft. More importantly, the new generation of advanced materials that spider silk research may bring about has the potential to transform our lives in countless ways we can scarcely imagine. It has been over 52 years since the discoveries of Wallace and Carothers and his team that the world nylon and ushered in the age of polymers. Initial successes predict that harnessing biosynthesis will play a major role in the new materials revolution. Synthetic spider silk may help create super-performing garments of bridges hung from cables of synthetic spider silk fibers may someday be a reality. Why Spider's House is Flimsiest of Houses?

Every Muslim reader of this article has a problem understanding this article because according to the Noble Qur'an (Surah 29, Ayah 41) cited above the FLIMSIEST of houses is the spider's

house. The scientific studies show that a single strand of spider silk, thick as a pencil, could stop a 747 jumbo Jet in flight, and that on an equal basis, the spider's silk is STRONGER THAN STEEL. All these sound too far-fetched and incomprehensible and extremely difficult to understand the mysteries of science. But most important of all this article apparently CONTRADICTS the verse 41 in Surah 41.

The quick answer is that per unit weight the dragline silk of the golden orb spider is one of the world's toughest fibers. Webs are combinations of many kinds of spider silk all able to be produced by the same spider. The web radials are strong, but the somewhat weaker circumferential (quasi-circular concentric) fibers are elastic and sticky to absorb the energy of

a flying insect and hold it in place. Silk fibres for victims and offspring encapsulation (cocoons) are also different. The strongest of all is the fiber which the spider uses for transport, the dragline silk. In summary the spider produces both strong and as well as weak fibers and the web it weaves to catch lying insects is weaker and hence it is referred to in the Qur'an as the FLIMSIEST of houses.

Muslim scientists and researchers throughout the world should get inspiration from the Qur'anic Ayat and pursue research in areas that benefit not only Muslims but the whole of humanity. Biosilk is one such area which needs to be explored by young Muslim scientists and research workers in the Muslim World.

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**(Continued from page # 19)**

The Sufi Shaykhs observe the following rule. When a novice joins them, with the purpose of renouncing the world, they subject him to spiritual discipline for the space of three years. If he fulfills the requirements of this discipline, well and good; otherwise, they declare that he cannot be admitted to the Path (*Tariqat*). The first year is devoted to service of the people, the second year to service of God, and the third year to watching over his own heart. He can serve the people only when he places himself in the rank of servants and all other people in the rank of masters, i.e. he must regard all, without any discrimination, as being better than himself, and must consider it his duty to serve all alike; not in such a way as to deem himself superior to those

whom he serves, for this is manifest perdition and evident fraud, and is one of the infectious cankers of the age (*az afat-i zamana andar zamana yaki inast*). And he can serve God Almighty only when he cuts off all his selfish interests relating either to this world or to the next, and worships God absolutely for His sake alone, inasmuch as whoever worships God for any thing's sake worships himself and not God. And he can watch over his heart only when his thoughts are collected and cares are dismissed from his heart, so that in the presence of intimacy (with God) he preserves his heart from the assaults of heedlessness. When these three qualifications are possessed by the novice, he may wear the *muraqqa'a* as a true mystic, not merely as an imitator of others.

1- زندگی کے آخری دن تک آپ تبلیغ اسلام میں مصروف رہے حالانکہ اپنے وصال سے تقریباً ایک سال قبل سے آپ شدید بیمار رہے۔

2- آپ کا وصال اور تدفین مدینہ منورہ میں ہوئی جو ہر ایک سچے مسلمان کے لئے اللہ رب العزت کی ایک قابل رشک نعمت ہے۔

3- آپ کا وصال ایسے موقع پر ہوا جب پوری دنیا سے مسلمان حج ادا کرنے کے بعد مدینہ منورہ میں جمع ہوتے ہیں۔ آپ نے پوری دنیا میں دین اسلام کی خدمت کی تھی۔ آپ عالمی مبلغ اسلام تھے اور اللہ سبحانہ و تعالیٰ نے بھی آپ کو (اس خدمت کے صلے میں) آپ کی نماز جنازہ کے لئے عالمی جماعت سے نوازا۔

مولانا عبدالعلیم صدیقی سے ڈاکٹر انصاری کی محبت اور قلبی وابستگی کی ایک سب سے بڑی اور کامیاب مثال "الجماعة العلیمیه الاسلامیه" کا قیام ہے جس کی بنیاد آپ نے کراچی میں 1965ء میں اپنے پیر و مرشد مولانا شاہ عبدالعلیم صدیقی کے عظیم القدر تبلیغی اور ملی خدمات کے اعتراف کے طور پر جامعہ کو آپ کے نام سے موسوم کیا۔

ڈاکٹر انصاری نے مولانا عبدالعلیم صدیقی کی حیات و خدمات پر درج ذیل مضامین تحریر کئے ہیں:

1. His Eminence Muhammad Abdul Aleem Siddiqui Al-Qaderi's Role in Modern Muslim History. (The Muslim Digest Sep 1959)

2. His Eminence Mohammad Abdul Aleem Siddiqui Al-Qaderi (R.A.), A Pioneer World Missionary. (The Minaret)

MINARET

طبقہ سے تعلق رکھتا ہو متاثر ہوئے بغیر نہیں رہ سکتا تھا جیسا کہ ڈاکٹر انصاری لکھتے ہیں:

"آپ (مولانا صدیقی) کی شخصیت کی طرح، آپ کی عظیم خدمات کے سامنے بھی شہزادوں اور گورنروں، ججوں اور وکیلوں، طلبہ اور پروفیسروں، تاجروں اور سرکاری افسروں، علماء کرام اور ڈاکٹروں اور عادیۃ الناس نے سر تسلیم خم کیا ہے۔ آج آپ کے مقلدین کی تعداد ایک لاکھ کے قریب ہے جب کہ آپ کے معتقدین اور چاہنے والے کی تعداد لاکھوں میں ہے۔"

اس عظیم رہنما نے اپنی زندگی کا ایک ایک لمحہ راہ خدا میں وقف کر دیا تھا۔ ڈاکٹر انصاری کے نزدیک آپ تبلیغ اسلام کے معاملے میں نہایت حساس اور ذمہ دار تھے۔ کبھی بیماری کی حالت میں بھی آپ نے اپنے فرائض سے کنارہ کشی نہیں کی۔ اس حوالے سے ڈاکٹر انصاری مولانا صدیقی کی بیماری کا ایک واقعہ تحریر کرتے ہیں کہ جب مولانا صدیقی نے اپنا یادگار عالمی تبلیغی دورہ (50-1949) کا آغاز کیا تو اس وقت آپ نہ صرف جسمانی طور پر کمزور تھے بلکہ آپ اپنی ایک آنکھ کی بیانی کھوپکے تھے اور دوسری آنکھ مویسے میں جلا تھی۔ چنانچہ آپ کے ڈاکٹروں نے آپ کو آرام کرنے کا مشورہ دیا۔ مگر آپ کا کہنا تھا کہ: "میرا جسم اللہ کی طرف سے امانت ہے جس کا مطلب یہ ہے کہ اللہ ہی کی راہ میں یہ جسم ہمدردن مصروف رہے۔ پھر کیسے میں اپنے جسم کے آرام کی خاطر ایک دن کے لئے بھی اپنا کام چھوڑ سکتا ہوں۔ نہیں، نہیں، رُخوردارایہ ممکن نہیں ہے۔"

حج باسعادت کے بعد مولانا صدیقی اپنے خالق حقیقی سے جا ملے اور جنت البقیع میں ان کی تدفین کی گئی۔ ڈاکٹر انصاری ان کے وصال کے حوالے سے تین خاص قابل غور باتوں کی طرف نشاندہی کرتے ہیں۔

# تذکرہ سفیر اسلام مولانا شاہ عبدالعلیم صدیقیؒ بزبان ڈاکٹر محمد فضل الرحمن انصاریؒ

## ڈاکٹر فیصل احمد علی

### مختصر حالات زندگی

### Codification of Islamic Law etc

آپ کا وصال ۲۲ اور ۲۳ ذی الحجہ کی درمیان شب، ۱۳۷۳ھ مطابق ۱۲ اگست ۱۹۵۳ء مدینہ منورہ میں ہوا اور آپ جنت البقیع میں بے شمار نقوش قدسیہ کے درمیان مدفون ہیں۔ اللہم ارزقہ مکانا عالیا فی الجنة الفردوس۔ آمین بجاہ النبی ﷺ

۳ اپریل ۱۸۹۲ء بمطابق ۵۱ رمضان ۱۳۱۱ھ کے بابرکت دن مبلغ اسلام فخر اہلسنت مولانا شاہ عبدالعلیم صدیقی رحمۃ اللہ علیہ کی ولادت اٹلیا کے شہر میرٹھ میں مولانا عبدالکیم صدیقیؒ کے علم و تقویٰ سے منور گھر میں ہوئی۔ آپ کا سلسلہ نسب خلیفہ رسول ﷺ حضرت ابو بکر صدیق رضی اللہ عنہ سے جا کر ملتا ہے۔

### بزبان ڈاکٹر فضل الرحمن انصاری رحمۃ اللہ علیہ:

ڈاکٹر فضل الرحمن انصاری مولانا شاہ عبدالعلیم صدیقی رحمۃ اللہ علیہ کے رئیس الخلفاء تھے۔ ڈاکٹر انصاریؒ اپنے پیر و مرشد مولانا عبدالعلیم صدیقی رحمۃ اللہ علیہ کے حالات زندگی اور دینی و سماجی خدمات کو اکثر فخریہ پیش کرتے ہوئے نظر آتے ہیں۔

ڈاکٹر انصاریؒ کے نزدیک، مولانا صدیقی کے ہم عصر میں کوئی ایسا نہ تھا جنہوں نے دینی اسلام کی ترقی و ترویج میں مولانا صدیقی کی طرح نمایاں خدمات انجام دیں ہوں۔ آپ کے بقول مولانا صدیقی نے اپنی زندگی کے ۴۰ سال دین اسلام کے سپاہی کی حیثیت سے مشرق و مغرب اور جنوب و شمال میں اللہ اور اس کے رسول ﷺ کا پیغام اپنے سحر انگیز خطاب اور برہانہ کردار سے دنیا کے کونے کونے میں پہنچایا۔ جن کی پکار "قرآن و سنت کی طرف واپس پلٹنا" تھی، جن کا مقصد "اتحدا و السلام" تھا اور جن کا دعویٰ تھا کہ "مسلم جتنے زیادہ دین سے قریب ہوئے، اتنا ہی زیادہ وہ اپنے مسائل کو حل کرنے میں کامیاب ہوئے۔"

مولانا صدیقیؒ کے انداز تبلیغ سے ہر شخص خواہ وہ کسی بھی

مولانا صدیقی رحمۃ اللہ علیہ نے ابتدائی تعلیم اپنے والد محترم سے گھر میں ہی حاصل کی اور عربی، اردو اور فارسی زبانوں پر دسترس کے ساتھ ساتھ دینی اور دنیاوی تعلیم میں بھی نمایاں کامیابیاں حاصل کیں۔ ۱۹۱۷ء میں ڈیڑھ سال کالج میرٹھ سے امتیازی حیثیت سے گریجویٹ کیا۔ حکیم احتشام الدینؒ سے عربی طلب کیگی۔ تبلیغ اسلام میں ۴۳ سال وقف کئے جہاں آپ نے دینی اسلام کی تعلیمات کو مشرقی اور مغربی دنیا کے سامنے بڑی عمدگی سے پیش کیا جس کی وجہ سے سینکڑوں غیر مسلموں نے آپ کے ہاتھ پر دین حق کو قبول کیا۔ مولانا صدیقیؒ کی تصانیف میں احکام رمضان المبارک، بہار شباب، ذکر حبیب، کتاب التصوف، مرزائی حقیقت کا اظہار وغیرہ اردو میں جبکہ کچھ انگریزی زبان میں بھی قابل ذکر ہیں۔ جن میں سے چند ایک یہ ہیں:

Quest for True Happiness, Principles of Islam, Forgotten Path of Knowledge, Muslim Contribution to Science, Women and their Status in Islam, The

ہے جو اس نے ازل میں اپنے رب سے کیا تھا اور توبہ استغفار کے ساتھ اپنے پروردگار کی خوشنودی اور رضا کی جستجو میں مصروف رہتا ہے۔

حضرت ابو ہریرہؓ سے روایت ہے کہ رسول اللہ ﷺ نے فرمایا: جس آدمی نے حج کیا اور اس کے دوران نیت کوئی خشبات کی اور نہ ہی اللہ تعالیٰ کی کسی نافرمانی کا ارتکاب کیا تو وہ گناہوں سے اس طرح پاک صاف ہو گیا جس طرح وہ اس دن تھا جس دن اس کی ماں نے اسے جنم دیا۔

ایک شخص حج ادا کرنے کے بعد حضرت جنید بغدادیؒ کی خدمت میں حاضر ہوا۔ آپؒ نے دریا فت کیا کہ کہاں سے آرہے ہو؟ اس نے عرض کی حج کی سعادت سے شرف ہو کر آرہا ہوں، تو آپؒ نے پوچھا ”جب حج کی نیت سے گھر سے نکلے تو کیا توبہ کر لی تھی اور یہ اطمینان کر لیا تھا کہ گناہوں کی ہستی سے نکل آیا ہوں؟“ نہیں! ایسا خیال تو دل میں نہیں آیا تھا“ آپؒ نے فرمایا: ”تو گویا تمہارا گھر سے نکلنا حج کے لئے نہیں تھا، اور سفر کی منزلیں طے کرتے ہوئے کیا یہ تصور ہوا تھا کہ ایمان، اخلاص، احسان، تواضع اور شکر کی منزلیں طے کر رہے ہو؟“ اس نے کہا: ”جی نہیں“ فرمایا: ”تو تمہارا یہ سفر صحیح معنوں میں حج کا سفر نہ ہوا۔ اچھا یہ بتاؤ کہ احرام باندھتے ہوئے یہ سوچا تھا کہ روزِ مَرہ کی پوشتا کے ساتھ اپنی فطری کمزوریوں کا چولہہ بھی اُتار کر پھینک رہا ہوں؟“ اس نے کہا: ”جی نہیں! یہ خیال تو نہ آیا تھا۔“ آپؒ نے فرمایا: ”تو بھائی! احرام بھی ٹھیک طور سے نہ باندھا۔ کیا میدانِ عرفات میں ذاتِ باری تعالیٰ کی تجلی کا مشاہدہ میسر ہوا تھا؟“ اس نے کہا: ”جی نہیں“ فرمایا: ”تو گویا قوفِ عرفات بے

سو رہا۔ اور یہ بتاؤ کہ مزدلفہ میں شبِ باشی کے دوران وضو کی آرزوں سے بے رخی پیدا ہوئی تھی؟“ کہا: ”ایسا تو نہیں ہوا“ فرمایا: ”تو اس کا مطلب ہوا کہ یہ شبِ باشی بھی بے اثر رہی، اور جب کعبہ کا طواف کر رہے تھے تو جمالِ حق کی جھلکیاں دیکھیں؟ اور اس کے لطائف نے سرور بخشا؟“ اس نے کہا کہ: ”مجھے تو کچھ نظر نہیں آیا“ آپؒ نے فرمایا: ”تو طواف سے بھی کچھ نہ ملا۔ ظاہر ہے کہ سعی کرتے ہوئے خصالِ شریفہ اور فضائلِ عالیہ کے مقام تک رسائی کہاں ہوئی ہوگی؟“ کہا: ”جی ہاں“ آپؒ نے دریا فت کیا کہ: ”اور منیٰ کہ سہ روزہ قیام کے دوران بکبیر اور ربا کاری جیسی نامراد بیماریوں سے چھٹکارا پایا تھا؟“ اس نے کہا: ”کچھ معلوم نہیں“ فرمایا: ”تو منیٰ کا قیام رائیگاں ہی ہوا۔ اچھا یہ بتاؤ کہ قربانی کرتے ہوئے اپنے نفس کی عیاریوں پر چھری پھیر لینے کی نیت کی تھی؟“ کہا: ”ایسا تو نہیں کیا تھا۔“ پھر دریا فت کیا: ”اور شیطانوں پر ری کرتے ہوئے کرتے ہوئے یہ تصور کیا تھا کہ (نفاق جیسی) پوشیدہ برائیوں کو (اجتماعی اشتراک کے ساتھ) نکال کر پھینک رہے ہو۔“ کہا: ”یہ خیال تو نہیں آیا تھا۔“ فرمایا: ”تو مطلب یہ ہوا کہ منیٰ کے قیام اور رمی کے عمل سے تم نے کما ہڈی فائدہ نہیں اٹھایا اور ارکان کی ادائیگی ناقص رہی۔ لہذا پھر کوشش کرو تا کہ بطریقِ احسن عہدہ برآ ہو سکو۔“

حجِ اسلام کا ایک رکنِ اعظم ہے۔ روزہ بدنی عبادت ہے، زکوٰۃ مالی عبادت ہے اور حج بدنی اور مالی دونوں طرح کی عبادتوں کا مجموعہ ہے۔ حج روحانی بیماریوں کا علاج ہے۔ نفسِ انسانی کی جملہ خرابیوں کی اصلاح کے لئے اکسیر ہے اور آسانی صلاحیتوں اور قابلیتوں کی بیداری کا محرکِ علی ہے۔

## اسرار حج

وصی الحسن انصاری

سرفراز کرتے ہیں۔

حج میں روزے کی طرح پابندیاں بھی ہیں، گومدّت کے لحاظ سے کم ہیں مگر اپنے مزاج اور کیفیت کے اعتبار سے سخت ہیں۔

حج میں آخرت کی یاد دہانی ہے۔ عرفات کا اجتماع میدانِ حشر کا نمونہ ہے۔ حج کا لباس احرام کفن سے مشابہ ہے۔ حج جامعیتِ ملت کا مظہر ہے کہ مختلف ملکوں، قوموں، نسلوں، زبانوں، رنگوں، ثقافتوں کے نمائندہ ہونے کے باوجود دینِ واحد اسلام کے یہ پیر و کار ایک مقام پر لاکھوں کی تعداد میں فرہہ حج کی ادائیگی کے لئے جمع ہوتے ہیں۔

حج مساواتِ انسانی کا علم بردار ہے کہ سب امتیازی فرق مٹا کر امیر غریب ایک ہی لباس میں ایک مقام پر ایک ہی وقت میں خدائے واحد کے حضور بچھو جاتے ہیں۔

حج سے شوکتِ اسلام ظاہر ہوتی ہے اور مسلمانوں کو اپنی تعداد اپنی قوت کا منظر دکھانے کا موقع ملتا ہے۔

حج ظلم و ستم کی تعلیم اور مجاہدانہ زندگی کی تربیت کی درس گاہ ہے ایام حج میں احکام حج کا پابند رہنا ضروری ہے اور خلاف ورزی کی صورت میں کفارہ (بطور جرمانہ) ادا کرنا پڑتا ہے۔ حج میں ہجرت کی کیفیت کی چاشنی بھی ہے۔ بندہ اپنے گھر کی آسائش و آرام، دنیوی مفادات، اعزہ و اقارب کو چھوڑ کر وطن سے دُور مہجیبی ماحول میں اس عہد کو استوار کرنے میں لگا رہتا

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ نَحْوِ يَعْلَمَهُ اللَّهُ وَيَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى (البقرة: ۱۹۷)

”حج کے مہینے (معیّن ہیں جو) معلوم ہیں جو شخص ان مہینوں میں حج کی نیت کر لے تو حج (کے دنوں) میں نہ عورت سے اختلاط کرے نہ کوئی بُرا کام کرے اور نہ کسی سے جھگڑا کرے اور تم جو نیک کام کرو گے وہ اللہ کو معلوم ہو جائے گا اور زاوِراہ (یعنی راستے کا خرچ) ساتھ لے جاؤ اور بہتر (فائدہ) زاوِراہ (کا) پرہیز گاری ہے۔“

حج کے ارکان، عبادات، مناسک اور شعائرِ باری تعالیٰ کی توحید کا اقرار اور بندہ کی عاجزی، انکساری، احتیاج اور گریہ و زاری کا مظہر ہیں۔ ایام حج میں بندہ پیکارنا رہتا ہے:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ - لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ -

حاضر ہوں اے میرے اللہ! میں حاضر ہوں۔ حاضر ہوں، تیرا کوئی شریک نہیں ہے۔ میں حاضر ہوں۔

حج روئے زمین پر سب سے پہلے تعمیر ہونے والے اللہ کے گھر میں حاضری کی سعادت کا وسیلہ ہے۔ بیت اللہ دنیائے اسلام کی تمام مساجد کا مرکزِ اعلیٰ ہے۔ وہاں ادا کی گئی ایک نماز کا اجر ایک لاکھ نمازوں کے برابر ہے۔

حج کے مصارف، زکوٰۃ کی طرح باعثِ برکت ہیں، اصلاحِ نفس کے لئے ہیں اور بندہ کو قربِ الہی کی سعادت سے