

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

*Education is the birth right of every Muslim and Muslimah. Islam puts considerable emphasis on its followers to acquire knowledge. Investment in education is the best investment one can make. It was as a result of application of knowledge that Muslims were the superpower of the world for twelve centuries.*

*In the Western World the sole purpose of education is to provide for the economic prosperity of a nation. At a personal level the purpose of education is to acquire academic and professional skills that enable one to earn a respectable living with riches and fame, and also a luxurious and comfortable life. For a Muslim providing economic prosperity of a nation does not contradict his/her Islamic beliefs, however focusing the goals of education solely for money making is not appropriate.*

*Islam sets very high and sublime objectives of education. Long before kid is sent to school parents are made responsible for foundations of education to be laid. The greatest objective of education is to prepare the young generation for leadership. The aim of education in Islam is Character building. Growth and development of an Islamic personality should be the final goal. Islamic values are the foundation of the Islamic personality. As Muslims our educational aim is to develop the*

*personalities of our children to the end that they will be conscious of their responsibility to Allah (the Creator) and to fellow humans.*

*Every Muslim parent is advised to raise his or her children well and properly. A happy home, comfort, care and love, providing the necessities of life and a good education are some of the responsibilities that parents are required to fulfill. Prophet Muhammad (Peace be upon him) said whoever is not kind to young people is not one of us and the best teaching that a parent can give a child is the teaching of good manners and character. The Muslim child absorbs the Islamic values from its parents, teachers, peers, friends and the environment, including the care-givers. We should take extra care of our kids at an early age otherwise once the Muslim child develops undesirable habits and unethical values, it becomes extremely difficult to make the child into a good Muslim/Muslimah.*

*We need to prepare the younger generation having leadership quality and not to be the followers of alien ideologies but to play the role of torchbearer by their excellence in knowledge, character, and positive action.*

**Arif Mateen Ansari**

# Islamic Theological Education

An Urgent Call to the Muslims of the World

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## Heart of Muslim Society

History reveals that different human groups have been coming into existence on different foundations. Some have sought the bond of integrity in common geographical boundaries, others in the affinities of race and colour, and still others in the possession of a common language. But, whether it is geographical boundaries or race or colour or common language, the bond of group-integrity thus created remains materialistic and non-ideological. The concept, on the other hand, which Islam upholds and gives is that of an ideological community. The Muslim community of the world is, thus, a community which is through and through ideological in character, having come into existence on the basis of the ideology of Islam, which in its turn, is constituted of a distinct system of belief and a comprehensive code of life based upon it. As regards the Islamic system of belief, again, it is founded on spiritual verities and its function is to orientate entire human life in spiritual values. Thus, every cross-section of Muslim life, both on individual and collective levels, is determined by spiritual norms and is to be pursued in the service of spiritual ideals. Again, because Islam forms the ideological basis of the Muslim community, Muslims can prosper and progress harmoniously only if they submit each and every aspect of their individual and collective life to the

eternal Guidance of the Holy Qur'an and the Sunnah.

The above-mentioned truth is accepted not only by the 'Ulama (theological scholars of Islam) but also by all genuine lay-Muslims. But neglect of the logical implications of this acceptance is as universal as the acceptance itself.

One of the most important aspect of these logical implications is that the 'Ulama constitute the heart of the Muslim society. This is so because Divine Guidance in the form of the religion of Islam has not only given birth to the Muslim community but also forms its basis of activity and source of sustenance; and the function of the 'Ulama is that, equipping themselves with this Guidance, both academically and practically, they have to serve the Muslim community and humanity at large as the representatives of the Holy Prophet Muhammad (ﷺ), as we read in the Hadith:

“Verily the Ulama are the Successors of the Prophets (in the mission of delivering the Message of Allah) (*Abu Da'ud, Tirmizi*)

Combined with this there is another truth which has been stated by the Holy Prophet (ﷺ) in the following words:

“Verily there is a piece of flesh in the body of man which if diseased, the whole body of man is diseased; while if it is healthy, the whole body is healthy.

Lo and behold! it is the heart.”

This law which relates to individual personalities has also a direct bearing on collective life. It means that if the heart of the community is healthy and strong, the community 'sis basically healthy and strong; while if the heart is weak or diseased the community is bound to suffer from all types of collective ailments.

Muslims of the world are suffering today not only from weaknesses on the international plane but also from collective diseases of different types. This is a fact which has been accepted by our social reformers, nay, by all thinking Muslims. But no proper attention seems to have been concentrated on the root cause, namely, the deficiencies and the diseases that have found their way into the ranks of Islamic religious leadership.

### **Sad Story of the Dark Period of Muslim History**

There was a time when Muslims surpassed all communities of the world in every field of human activity—in spirituality and morals, in intellectual and aesthetic pursuits, in economic and social organization, in commerce and industry, in military science and state-administration. Then came the time when, after the destruction of Baghdad and the all of Cordova (Spain), they withdrew from the intellectual (*jihad*) struggle, which withdrawal assumed later on such permanence that until today they have not been able to recapture their eminent position in the intellectual field. The political front also

suffered a set-back. But ii it was short-lived, because of the conversion of the Ottoman Turks who, taking over the leadership of the Muslim world, wrote a new glorious chapter in the history of Islam and Muslims were thus able to maintain their political supremacy all over the Islamic world, including Muslim Indo-Pakistan, for further appreciable length of time. Unfortunately, however, during that period of renewed political strength and stability, nothing tangible was done to reinvigorate Muslim society on other planes of activity, with the consequence that it continued to degenerate and debilitate, so much so that finally her life became infested with different types of ailments. The Muslim social order was menaced by the existence of the privileged classes who destroyed the vitality of the Muslim world with their luxurious and effeminate habits. The ideal of conquering the world spiritually of Islam was made subservient to the ambitions of worldly gains and material ends. The scholars of Islam fell prey, with few honourable exceptions, to intellectual stagnation, while many of the rulers sold their hearts away to the satisfaction of baser desires. *The greatest crime against their own selves that which the Muslim committed was, however, their neglect of the cultivation of the physical science — a task, which had been sanctified by Islam, a task which their forefathers had pursued with glory ultimately to become the inaugurators of the modern scientific era, a task without which the maintenance of political greatness and material prosperity was impossible.* Historically viewed, this neglect did

actually pave the way for backwardness in the realm of technology, industrial production and economic organization. It kept the Muslims back from developing better weapons of war. It finally culminated in making the Muslim world politically vulnerable and, as a consequence thereof, economically and intellectually conquerable.

Even before the close of the 18th century A.C. cracks began to appear in the magnificent edifice of Islamic civilization which the sacred hands of the Holy Prophet Muhammad (ﷺ) had built; and the cracks continued to grow until the Christian nations of the West, who owed their Renaissance from all sides-equipped, as they were, with superiority in military weapons, intellectual attainments (especially in physical sciences), industrial techniques, economic production, social organization and democratic political ideals. As regards the Muslims, they had already given up jihad to a great extent in the spiritual, social and intellectual fields. Now when occasion came to meet the biggest collective onslaught of Christendom on the battlefield, they found it impossible to achieve victory in their military jihad, even though they had formerly routed Christendom during the Crusades. Muslim countries fell to the enemy one after the other until a large part of the world of Islam from the Atlantic to the Pacific and from the islands of the Indian ocean to the frontiers of Siberia was enslaved by the Christian powers of the West before the close of the nineteenth century A.C. The only exception was the Turkish empire which could cross the nineteenth

century with some of its dominions intact. But Turkey herself was sick and had, therefore, to surrender those dominions to the enemies of Islam even before the first quarter of the twentieth century ended.

The slavery which started gripping the Muslim world more than a century ago was not purely political in character, Nay, along with that came two other and more terrible forms of slavery, namely, economic and mental slavery. Then a fourth form of slavery was also born because of the combined action of the above-mentioned three forms; social slavery.

As to political slavery, it has gradually disappeared by Allah's Grace. Most of the Muslim countries have regained their freedom in the wake of the second World War. The economic emancipation of the Muslim world is also taking shape and the chains of economic slavery are becoming progressively weaker in response to the progress in scientific education and better organization of economic resources.

The situation is, however, different in respect of mental slavery and social slavery, wherein the grip has continued to become more and more severe and there are still no signs of our emancipation, inspite of certain measures adopted by certain Muslim governments for promoting the cause of Islam and inspite of the fights waged against these evils by certain powerful Islamic organizations in particular and by the 'Ulama in general.

Evaluating their adverse effects, mental

slavery is by far more dangerous because it is this which really brings about and perpetuates social slavery. The fact is that the acceptance of mental slavery of the enemy by a community gives birth to such a deadly social poison as can kill that community from within, however great and glorious its past history might have been; because this acceptance is not possible without loss of faith in its own values—an adverse factor which is even more injurious than political slavery. So says Dr. Muhammad Iqbal:

Faith consists in forsaking one's ego and living in the ecstasy of Divine Presence.

*Faith consists in accepting the Ordeal of fire like Abraham.*

*Listen! O thou who has been enthralled by (the materialistic values of) modern civilization.*

*Want of faith (in thy destiny as Muslim) is worse (in its injurious effects) than political slavery.*

From north to south and from east to west the above-mentioned social poison has been penetrating the ranks of the modernist Muslim intelligentsia. And not only that, the greater calamity is that those who brand conformity with the principle of historical continuity in Muslim thought and belief as slavery regard the mental slavery of the West as freedom! Giving to evil the place of good and to vice the place of virtue is bound to land every community in a situation where its very foundations are sure to be destroyed. But, alas! even the consciousness of this heart-rending consequence is getting lost in the

ambition for pseudo-freedom.

It may be emphasized here that this ugly situation is the result of a long-drawn historical process. When Muslim scholarship proved deficient in fulfilling the intellectual needs of the community and the non-Muslims became the custodians of all the sciences and arts, it was only natural for the Muslims to become votaries at the non-Muslim shrines of learning. It was thus basically our own neglect of intellectual '*Jihad*' which caused the present ugly situation. Islam has invited its followers through the Holy Qur'an and the Hadith of the Holy Prophet (ﷺ) to a comprehensive intellectual *jihad*, and if we had not kept ourselves aloof from it for centuries, especially in the fields of physical and social sciences, it appears in the light of philosophy of history that neither would the Muslims have fallen prey to mental slavery nor to political, economic and social slavery.

The fact is that whenever any community tries to accommodate two conflicting and mutually-hostile systems of thought and action within its body-politic, disintegration is always the result. This disintegration causes a shaking in the realm of beliefs, on the one hand, and double facedness in character, on the other. Besides that, mental slavery of the opponents gives birth to inferiority-complex. The inferiority-complex, in its turn, tends to create petty-mindedness and meanness. And the result is that life is pushed farther and farther way from moral excellence and closer and closer to moral degradation.

Unfortunately, most unfortunately, the Muslim world of today is confronted with the same ugly situation. We are not only weak politically, economically and intellectually, but even our moral life is not what Islam wanted it to be. Morally we have been caught in a whirlpool and signs of moral degradation are manifest everywhere.

### **Islam's Weak Intellectual Front in the Modern Age**

This unfortunate situation is there. But more unfortunate than this is the situation which obtains in the ranks of religious leadership. It is more unfortunate because it is the religious leadership which forms the real spearhead of reform and its failure means basic failure.

The invaluable intellectual (also spiritual) services which the genuine and respectable members of this most respectable group have rendered during the different epochs of Islamic history are too well-known to be recounted here. But the point which demands and deserves full emphasis in connection with the present discussion is that deterioration has manifested itself in the ranks of this group in accordance with the deterioration of conditions in the Muslim world. Or, might it not be truer to say, that conditions in the Muslim world has deteriorated in response to the deficiencies and weaknesses that gripped the group of the 'Ulama. Their standard and scope of knowledge and practice has been gradually deteriorating for some centuries past, so much so that even that standard of knowledge and piety that existed among

most of the 'Ulama a hundred years ago is rarely to be met with today.

There is no doubt that the hardships that the group of 'Ulama has endured in preserving and defending Islam and the contribution which the individual 'Ulama have made everywhere in accordance with their respective capacities, during the past one hundred years of unprecedented trials and tribulations, deserve all praise. May Allah bless all those who have served, and are serving, the cause of Islam genuinely and truly. In spite of that, however, the weaknesses that had entered their ranks have continued to grow, so much so that we find today the prestige of the group of 'Ulama shattered considerably.

The emergence and growth of group-weaknesses among the 'Ulama have not only damaged their prestige but have also inflicted a severe injury on Islam and, consequently, on humanity. This could not have been otherwise, because knowledge of Islam forms the only ideological nourishment and, therefore, the only source of ideological survival for the Muslim community; and the only vehicle of the transmission of this nourishment are the 'Ulama. Consequently, if the 'Ulama are not highly equipped intellectually and truly dynamic and powerful in their spiritual leadership, it would be futile to expect a radiant and healthy ideological life within the Muslim community and a proper transmission of the message of Islam to humanity at large.

Now, just as Islam does not base its conception of worship on the separation of the religious from the secular,

similarly, in its concept of education, it does not exclude “secular” knowledge from the curriculum of “religious” studies in the manner in which the one-sided religions and cultures of the world do it. This is the reason why, during the age of glory of the Islamic civilization, the educational system of the Muslim world was unitary—being based on the fundamental Islamic principle of *Tawheed*. In that system, theological sciences were taught in conjunction with all other so-called “secular” subjects, e.g., natural sciences, mathematics, philosophy, etc. The result was that every Muslim of that age used to be a comprehensive scholar. Again, the formal system of examinations and award of formal certificates which is prevalent today was not in vogue at that time. Hence, none could obtain a certificate without genuinely acquiring the necessary knowledge and the requisite intellectual and spiritual discipline, and everyone got an individual certificate in accordance with the actual intellectual stature he had acquired—and this fixed up his place in society. Moreover, spiritual discipline and character-building also formed a vital part of education side by side with academic attainments, and thus aptitude, labour and piety, all were fully coordinated, harmonized and rewarded.

But when, in the nineteenth century, the enemies of Islam succeeded in enslaving a large part of the Muslim world, they planned and adopted deferent schemes for crushing and annihilating the religion of Islam itself; and unfortunately, they succeeded in causing colossal damage to Islam. One

of the most far-reaching and disastrous among these schemes was the establishment of an educational system which snatched away from the hands of Islam the resources and the opportunity of educating the Muslim in accordance with its norms and ideals; and this has resulted in the slow but steady alienation, or, at least, indifference, of a powerful section of western-educated Muslims from the Islamic ideals and values.

Side by side with that another and more terrible consequence also emerged—the consequence, namely that as regards material rewards theological education was devalued almost to the limit of zero. Hence it could no more attract, beyond a few, students from among the intelligent and well-to-do Muslims, virtually all of whom went in for modern education. Gradually, the institutions of Islamic theology were filled up with students many of whom were backward and below the mark in different respects. Its natural result was that the courses of theological education had to be made lighter, causing the standard of religious training to suffer, and as a consequence, the standard of religious leadership to degenerate.

Day by day the situation has continued to deteriorate in these respects, until it has reached a point today where, because of their one-sided education, the ‘Ulama have become confined to the masjid, while all the departments of thought and action have passed on solely to the charge of those who have received purely secular education. Inside the masjid itself, the leadership of

the 'Ulama is largely confined to the uneducated or the less-educated Muslim.

Surely, in the ranks of the 'Ulama there are even today such personalities, although very few, whose intellectual calibre or standard of piety can be a source of satisfaction to the Muslim community. The majority however, consists of those whose short-comings and deficiencies stand in the way of the 'Ulama-group in achieving its rightful role in Muslim society. All in all, the 'Ulama-group has become incapable of leading modern humanity.

In this connection, it is very significant that they could not produce in the present century a dynamic thinker like Iqbal who could inspire the western-educated Muslim youth with love for Islam, or a leader like Mr. Jinnah who could unite the western-educated Muslims, the 'Ulama and the Muslim masses for achieving Pakistan; and the best among them were forced to play only a subservient role in the national struggles of Muslim countries.

About the creation and the continuation of short-comings and deficiencies among the 'Ulama, it is the Muslim community which is responsible for them, and not merely the 'Ulama, and it is, therefore, the obligation of the Muslim community to remove them.

The only genuine and correct method of resolving this ugly situation is through the creation and adoption by all Muslim countries of a system of education which should harmoniously combine the "religious" and the "secular".

However, until this most vital step is taken, an urgent demand of the situation is that:—

1. Our theological institutions should adopt a comprehensive course of education wherein a high level knowledge of Islamic theological subjects may be combined with a critical study of other religions and of modern thought, so that it may become possible for our 'Ulama to guide and inspire all sections of the community and all the cross-sections of humanity with proper insight and in keeping with the dignity of true religious leadership.  
This point needs some elucidation. A critical study of other religions and Modern Thought, with Islam as the standard of Guidance, is necessary for the 'Ulama for three reasons: Firstly, they cannot preach Islam successfully to the non-Muslims unless they possess a proper knowledge of the ideologies which they follow. Secondly, they cannot inspire the modern-educated with the love for Islam without establishing rationally the truth of the Islamic teachings and their superiority over the teachings of other religions and ideologies; and this necessitates a critical study, especially of Modern Thought. Thirdly, the latest advances in knowledge assist in understanding the Holy Qur'an and the Hadith better.
2. Spiritual discipline, character-building and social service should receive recognition in our theological institutions like that extended to the acquisition of knowledge.
3. For those who qualify from our theological institutions and wish to devote themselves to missionary work,



some such academic equipment is also necessary whereby they may be able to earn their livelihood in an honourable way and independently of their missionary work they may thus, save themselves from financial and moral suffering.

In this way shall it be possible to have those 'Ulama who may be the possessors of comprehensive knowledge, on the one hand, and of a genuine and high-class Islamic character and personality and the mission of social service, on the other.

The fact cannot be over-emphasized that it is only the creation of such 'Ulama which can form the first sure step towards the revival of our lost glory. Indeed, all other reformatory efforts seem to be futile without this most basic step. Generally-speaking, the acquisition of the available comprehensive knowledge has been our tradition during our age of glory. Among the jurists, the historic *achievements of imam Abu Hanifah*, Imam Shafai, Imam Malik and Imam Ahmad bin Hanbal (Allah be pleased with them all) could not have been possible without a profound and comprehensive scholarship. Among the philosopher-theologians, we may cite the example of Imam Abu Hamid Muhammad Al-Ghazzali (R.A.) who, as the possessor of comprehensive education, shattered the aggressive and hostile forces of alien philosophies and thus wrote a new glorious chapter in the intellectual and religious history of the Muslims.

Similarly, Muslim history abounds in such personalities in whom intellectual and spiritual greatness had been

harmoniously blended. Their spiritual leadership was crowned with miraculous success both among Muslims and non-Muslims and the spiritual service which they rendered was of such a high order that their names have become immortalized in history. Here we might cite the example of that august personality who is known as Ghaus-ul-Azam Mohiyuddin Sayyid Abdul Qadir Al-Jilani of Baghdad (R.A.). He rose to a high stature in the field of intellectual attainments. But, more than that, his greatness lies in spiritual development with which his personality was crowned. He shone out as the sun of righteousness and spiritual splendour amidst a night of storms. His radiant personality broke the dark spell of confusion. His efforts for the revival of spiritual fervour among the Muslims were crowned by Allah with glorious success. Indeed, his services to Islam and to humanity form a landmark in our history, and his spiritual blessings have been immortalized in the constitution of Muslim society. Likewise, there is the refulgent personality of Qutb-ul-Aqtab Khwaja Moinuddin Chisti (R.A.) of Ajmer. The harmonious blending on a high level of intellectual and spiritual attainments and his dynamic spiritual leadership have made him once for all one of the greatest spiritual luminaries of Muslim history. It was none else than he the sword of whose spiritual personality conquered the fortress of kufr in India and laid the foundation stone of Pakistan centuries before the emergence of the latter state. Among other similar personalities may be mentioned, to cite just a few, the names of Shaikh Ali al-

Hujwari (better known as Data Ganj Baksh), Shaikh Shahabuddeen. Suhrawardy, Qutb-ul-Aqtab Khwaja Bahauddin Naqshband, Maulana Jalalud-Din al-Rumi, Shaikh Abul Hasan Shazili, Shaikh-ul-Islam Abdullah Al-Ansari of Herat. Shaikh Ahmed of Sirhind (Mujaddid Alf-e-Thani), Shah Waliullah of Delhi, etc. (may Allah be pleased with them all and honour them).

Among the 'Ulama of the present century also there have been several spiritual luminaries who have shone out with distinction through the combination of academic and spiritual attainments. The work of such 'Ulama has been more effective than the work of those whose sole equipment was academic. An illustrious example in this connection is that of the renowned spiritual leader and missionary of Islam. His Eminence Muhammad Abdul Aleem Siddiqi al-Qaderi (R.A.), He combined modern education with the theological and possessed a magnetic and radiant spiritual personality. With these qualities of head and heart he rose to be a distinguished international Muslim missionary of his time and the services he rendered to humanity through Islam form a glorious chapter in recent Muslim history

In summarizing the foregoing discussion. Let it be stressed that the emphasis in our current system of theological education being mostly on Fiqh (Law), our 'Ulama are generally capable only of legalistic guidance in respect of the daily personal life of a Muslim. The task, however, of establishing rationally the truth of the

teachings of Islam in all their aspects and the superiority of Islam over other religions and ideologies cannot be accomplished without a comprehensive and deep knowledge not only of Islam but also of other religions and ideologies—both ancient and modern. And this task has to be performed by the 'Ulama not only in respect of non-Muslim humanity but also regarding those modern-educated Muslims who have fallen victim to the glamour of alien philosophies and cannot be persuaded to practice Islam unless their brains have been washed clean of the anti-Islamic influences of alien thought and they have been thoroughly inspired in respect of Islamic ideals and values. Moreover, even after the accomplishment of this task in the realm of Belief, it is necessary for the 'Ulama to employ hikmah, i.e., methodical and consequential approach in the domain of Action, and for this purpose deep spiritual and psychological knowledge is necessary—a knowledge formulated and cultivated by the classical Sufis of Islam.

Unfortunately, the systems of theological education in vogue in the world of Islam today fall miserably short in respect of both the above-mentioned tasks: and, consequently, the Muslims themselves have generally adopted wrong standards in respect of their religious leaders. Those who can stand up in the public as entertaining speakers or those who can make fighting speeches and hurl abuse at their adversaries in respect of controversial (Continued on page # 17)

# Islam Practices and Beliefs

Puan Haja Siraj

ISLAM unlike other religions does not take its name from that of its founder or after the community or nation in which it took its birth. The word "Islam" has no association with any person or people and the name points to its very essence. The word "Islam" comes from the root "SLM", which means peace and Islam has the secondary meaning of submission, surrender and obedience. As a religion, Islam therefore stands for the attainment of peace through submission and obedience to God. The name Islam itself is given in the Holy Qur'an. Allah says: —

"This day I have perfected for you your religion and completed my favours on you and chosen for you Islam as a religion." (5:4).

"Surely the true religion before Allah is Islam." (3:18).

The Holy Qur'an describes the essence of Islam in these words:—

"Nay whoever submits (aslama) himself entirely to God and he is the doer of good, he has his reward from his Lord and on such there shall be no fear nor shall they grieve. (2:12).

According to a well-known saying of the Holy Prophet (ﷺ) Islam is only one of the constituents of the religious beliefs and practices of Islam, the other two constituents being iman and ihsan, Islam itself is defined as meaning that you should testify that there is no God but Allah and that Muhammad (ﷺ) is the Messenger of Allah, that you should

observe the prayer, pay the zakat, fast during Ramadhan and make the pilgrimage to Mecca if you are able to go there.

The fundamental practices of Islam, apart from its testimony to the unity of God, are prayer, fasting, legal alms and the pilgrimage. All these rituals should be considered from more than the external point of view, for this would be as superficial as admiring shells without realizing that they are filled with precious pearls. Each of them has to be intimately examined in order to discover the secret which causes the spirit of the believer to be purified through them and gradually lift itself towards God. Only then can we see that they have a double purpose—the exaltation of God by His servants, and the expression of their gratitude for the gifts bestowed by Him.

Called by the chant of the muezzin to fulfill their first religious duty, that of prayer, even those who are occupied with worldly affairs are brought to a remembrance of their Creator. They begin the ritual by exalting God and conclude it by offering Him their greetings. They always feel at ease in His presence. Humbling themselves with their foreheads to the ground, they express their absolute submission to the Divine Power. Words and acts in the Islamic prayer each have a particular meaning, which though deep can at the same time be grasped by the average human mind.

The Holy Qur'an says: "Has thou not seen that to God bow in worship all things that are in the heavens and on earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind?" (22:18). The Islamic service of worship combines in fact the forms of worship of all creatures. The heavenly bodies—the sun, moon, stars—repeat their act of rising and setting; the mountains remain standing, the beasts remain bowed and bent; as for trees, we see that they get their food through their roots, which in other words signifies that they are perpetually prostrate. All these forms are adapted in the Islamic service of worship.

Worship consists essentially of three elements: (1) humility of heart and spirit consequent to a feeling of the presence of the majesty and grandeur of God, (2) recognition of the superiority of God and humbleness of man by means of appropriate words, and (3) adoption by the organs of the body, of postures of necessary reverence. To show our honour to somebody we stand up, with a fulsome concentration of attention, turning our faces, towards him. Even more respectful is the state when we bend and bow our heads in reverence. Still greater respect is displayed by laying down the head—which reflects in the highest degree, one's ego and self-consciousness—so low that it touches the ground in front of the object of reverence. As a man can reach the top of his spiritual evolution only gradually, it is evident that such ascension must pass through all the three stages; and a perfect service of worship will have three

postures, Standing up, Bowing down, and Prostrating by laying the head on the ground in the presence of the Almighty; and all this is performed for the necessary evolution of the spirit so that one might feel truly the sublimity of God and the humbleness of man.

The five daily prayers were made obligatory for Muslims on the occasion of the ascension of the Prophet (mi'raj). The Prophet Muhammad (ﷺ) has moreover declared that the service of worship of a believer is his own ascension, in which he is raised into the presence of God. These are no empty words; let us look at what a Muslim does in his worship. First of all, he stands-up holds up his hands, and, proclaims: "God alone is great"; thus he renounces all except God, and submits himself to the will of his Lord alone. After having hymned and recalled the merits of God, he feels so humble before the Divine majesty, that he bows low and puts down his head as a sign of reverence, proclaiming "Glory to my Lord Who alone is Majestic." Then he stands erect to thank God for having guided him, and in his mind of minds he is struck so much by the greatness of God that he feels impressed to prostrate himself and to place his forehead on the ground in all humility, and declare "Glory to my Lord Who alone is High." He repeats these acts so that the body gets accustomed to the spiritual exercise and gradually becomes worthier and worthier so as to be lifted from the world of matter and pass through the, heavenly atmosphere, and enter the presence of God. There he salutes God, and receives the answer to his greetings. In fact, he employs for the

purpose the very formulas that were used during the Ascension of the Prophet Muhammad (ﷺ), When he exchanged greetings with God; “The blessed and purest of greetings to God—Peace, with thee. O Prophet, and mercy and blessings of God—Peace with us and with all the pious servants of God.” Without material symbols, the believer travels, so to say, towards the transcendent God, on a spiritual journey, or holy communion.

Such is the spiritual significance of the service of prayer. As for its material utilities, these again are numerous. It assembles five times daily the inhabitants of a locality, provides the opportunity of relaxation for some minutes in the course of the worldly duties of individual pursuits, and gathers the highest as well as the lowest personalities of the place in perfect equality in submission to God. The social aspect of the service of prayer is that the believer feels around him the sovereignty of God, and lives in a state of military discipline. At the call of the moezzin, all rush to the place of assembly, stand in serried ranks behind the leader, doing acts and carrying on movements in common with others, in perfect uniformity and coordination. Further, the faithful, in all parts of the globe, turn their faces during the service of worship, towards the same focal point or Qiblah, the Ka’bah or the House of God in Mecca. This reminds them of the unity of the world community of Muslims; without distinction of class, race, or religion.

The preferable and more formal way of prayer is the congregational prayer. In the absence of such a possibility, or lacking adequate facility, one prays alone and individually, man or woman. The five prayers of the day mean rather a minimum duty of passing about 24 minutes during 24 hours, in the presence “and remembrance of God; but the believer must actually remember God, every instant, in weal and in woe at work or in bed or while engaged in any occupation. The Holy Qur’an says: “Men of Understanding, who remember God standing, sitting, and lying on their sides, and consider the creation of the heavens and the earth, and say Our Lord: Thou has not created this invain.” (32:190-191). God has made the universe subservient to the use and benefit of man; but the enjoyment must be accompanied by recognition, gratitude and obedience, and not by rebellion against God and injustice against other fellow beings.

It is significant that at the very moment when the service of prayer was instituted, the Qur’anic verse was revealed: “God burdens not a soul greater than it can bear.” (2:286). It is the intention and will that counts in the eyes of God, and not the quantity or the exterior method of accomplishing a thing. If a devout man honestly believes that he is unable to perform five times daily service of prayer, he may observe it four, thrice, twice or even a single time every day, according to his opportunities and circumstances, and the duration extent of the hindrance. The essential point is that one should not forget one’s spiritual duty in the midst of material and

mundane pre-occupations. Such a reduction is permitted in abnormal conditions, such as when one is ill and has fits of unconsciousness. In the course of the battle of Khandaq, it happened that the Prophet himself performed the zuhr, asr, maghrib and isha services, all these four late in the night, for the enemy had not allowed him a single moment's respite during the day to attend to prayer. Bukhari and Muslim report that sometimes the Prophet (ﷺ) combined zuhr and 'asr and maghrib and 'isha when he was extremely occupied with the affairs of community. But one should always consult his own conscience, and remember that one cannot dupe God.

The law allows certain modifications in certain cases; as, for instance, when a person is sick, he may say his prayers in a sitting position, or if unable to sit down, he may say them while lying down, dispensing with even the ruku' and the sajdah if necessary. So on a journey, a man is allowed to say his prayers while riding a horse or a camel. (Bu. 18:7,8,19), and prayer in a railway carriage or on a boat, would follow the same rule, and the postures adopted in all such cases must be subject to the exigencies of situation. Even the direction may not be towards the Ka'aba. But when "there is no exigency, a departure from the form prescribed by the Holy Prophet (ﷺ) under the guidance of God may not be made.

The question is asked sometimes whether these positions are essential, and if an alteration in them would, in any way, affect the value of the prayer.

Suppose a man simply kneels down and bows his head a little; another man on a chair bows his forehead on a table placed before him; would it not answer the purpose? These are undoubtedly the suggestions of proud persons who do not want to mix with their humbler brethren, and the next step would be to have separate seats for distinguished men, so that they may be able to hold their heads above others proudly even in the House of God. The result would be a death-blow to the very object at which Islam aims through the institution of prayer—that is, the creating of a spirit of humility and the leveling of differences between man and man. The spiritual experience of the man who lays his forehead on the ground as a sign of the utmost humility must be altogether different from that of him who sits in a chair; for it cannot be denied that the different postures of the body have a corresponding effect on the mind, and Islam seeks to make the spiritual experience of the Muslim perfect by making him assume one position of reverential humility after another so that he may pass from one experience to another. And what after all is the idea at the bottom of all these suggestions? Only that such a man thinks himself too important to place his forehead on the ground before his Maker. Surely such a man will fail to acquire any spiritual experience of true humility, and prayer for him will have no value.

In a discussion on prayer, it is necessary to speak of the masjid. The Arabic word for masjid is masjid, which means a place where one prostrates oneself or a place of worship. It should be borne in

mind, that the Muslim prayer can be performed anywhere. No particularly consecrated place is necessary for the holding of Divine service. To this effect there is an express saying of the Holy Prophet, who, speaking of some of his peculiarities, is reported to have said: "The whole of the earth has been made a masjid for me". (Bu. 7:1). A Muslim may, therefore, say his prayers anywhere he likes. The mere fact that he does so elsewhere than in a masjid, detracts in no way from the efficacy of the prayer nor does a building when constructed for the express purpose of prayers stand in need of consecration. All that is required is that the builder should declare his intention to have that building used as a place of prayer.

Nevertheless, the masjid does play a most important part in Islam. Where the Holy Qur'an speaks of the Muslims duty to defend and protect all houses of worship, to whatever religion they may belong, it speaks of the masjid last of all, but it mentions its distinctive characteristic, namely, that the name of God is remembered there most of all: "And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and masjids in which Allah's name is much remembered." (22:40). The concluding words of the verse—masjids in which Allah's name is much remembered—are significant. All religious buildings are resorted to generally once a week but the masjid is visited five times a day for the remembrance of God's name. In fact, if any house on earth can be called God's

house, on account of its association with the Divine name, that house is the masjid which pre-eminently deserves the name. The whole atmosphere of the masjid is charged with the electricity of the Divine name; There is the call to prayer five times a day, which rends the air with cries of the greatness and unity of God—Allahu Akbar, Allahu Akbar and La illaha ill-Allah: there is the individual service, carried on in silence, but with God's name on the lips of every individual worshipper; there is the public service in which the Imam recites aloud portions of the Holy Qur'an, that tell of Divine grandeur and glory with the refrain of Allahu Akbar repeated with every change of movement; and when the prayer is finished, there is again a chorus of voices speaking of Divine greatness, making the masjid echo and re-echo with the remembrance of God. It is true that God does not dwell in the masjid, but surely one feels His presence there as a hard fact of life. It will thus be seen that the masjid is the centre of Muslim religious life. It is not a place to which a man may resort at certain times only to be inspired with a spiritual idea; nay, it is a place which should send forth, as it were, the blood of spiritual life, hour after hour, into the veins of the Muslim, and thus keep his mind imbued with higher thoughts, and his heart alive in a real sense.

The very high value of prayer as a means of moral elevation and purification of the heart is indicated by the Qur'an:

"Recite that which has been revealed to

thee of the Book, and establish regular prayer. Surely, prayer restrains one from shameful and unjust deeds, and remembrance of Allah indeed is the greatest virtue. And Allah knows what you do.” (29:46).

“Their flesh (i.e. of the animals slaughtered as sacrifice) reaches not Allah, nor does their blood, but it is your righteousness that reaches Him.” (22:37).

The third “Pillar” of Islam is the institution of fasting which consists of abstention from eating, drinking and smoking and from marital intercourse during the hours of daylight all through the month of Ramadhan. It is a practice of discipline, of mercy, and of pity. It requires the believer to abstain from all the pleasures of the body during a certain period. It teaches him to curb his passions. By making him go hungry and to understand how painful this can be, it makes him have pity for the poor and the indigent. By making him appreciate what he has, it deepens his gratitude towards God. This compulsory fasting is prescribed for healthy and strong

persons, but is not asked of the weak, the sick, the traveler, the fighter for the cause of God, or the woman during her menstrual period, during child-bearing and while breast feeding a child. For God is not harsh towards His creatures and does not require acts of devotion which are beyond their strength.

All religions recognize in some measure the great moral and social importance of giving alms and have recommended it as a tangible expression of charity, and as a suitable way to seek the benevolence of God. Only Islam, however, has the glory of having made it compulsory. Each Muslim is by law compelled to contribute a portion of his wealth for the benefit of the poor, the indigent, the distressed traveler and others in need. By fulfilling this religious duty, he experiences a deeper sense of humanity, purifies his soul of avarice, and begins to cherish hope of Divine reward.

With Compliment of world Muslim League Journal, Vol. IV, No. 1.(To be Continued).

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**(Continued from page # 11)** theological issues, pass off as popular ‘Ulama in the estimation of the Muslim masses who form the bulk of the religious front; while those who know how to carry on flourishing business in talismans and charms are regarded by the general folk as spiritual leaders.

This most unfortunate situation demands urgently an all-out effort by the Muslims of the world for the creation in large numbers of those ‘Ulama who may

possess the qualities of high-mindedness, sobriety, humility and sweetness in their personal character, who may endear themselves to the people through their wisdom, high morals and love for service, and who may be accepted by the modern-educated Muslims as their intellectual leaders because of their superior and more comprehensive intellectual attainments.

Let us act before it is too late!



# The Qur'anic Sociology

A Through-Going Socio-Cultural Set-up

Dr. Basharat Ali

It is the Holy Qur'an, which for the very first time declared that man by nature is a social being a fact which had never been so categorically evinced by any of the preceding Divine Scriptures, all of which were abrogated in the course of time because of their being distorted and tempered with one way or the other by human hands.

This sociability of man is both integrated and idealistic, because of its axiological orientation referred to by Suras 'Araf, Nahl, Yasin and Rahman in terms of the fact that man and nature both uphold unity. Insofar as the framework is concerned there is no difference between man and the phenomenal world of nature. Everything of nature is not only involved with spiritual meanings but categorically upholds the Divine Unity (c.f. Qur'an 13:15). Everything that the self does or thinks of, or appreciates, manifests its nature of recognizing what is other than itself.

Sura Imran, which is the source of the laws and principles of Qur'anic Sociology, in itself suggests that each person has to orientate within the realm of his knowledge: This suggestion has great depth of meaning in view of the nature of the world in which man lives. This world, according to the reiterated emphasis of the Qur'an, is the world of Systematic Cognition, Knowledge and Truth (c.f. Suras: Ra'd, Nahl, Yasin, Rahman etc.) viz:

"Who created the seven heavens alike. Thou seest no incongruity in the creation of the Beneficent. Then look again: Canst thou see any disorder?" (Sura 67 :3, 4).

In the words of the Qur'an, if we watch the self at work, creating for itself, under outside influences, the world it apprehends, we find that it is a power bringing into being a social fabric on the basis of its world experience. This is actually the point where the Angels fail to understand man. Having no idea of man's innate nature and his keenness to attain the highest status of sociability they thought that man would play mischief on the Earth and would be engaged in bloodshed (c.f. Sura 2:30). But as indicated by the next verse (Sura 2:31), man, having acquired the knowledge of the thing called word (Ilmul-Asma) and considerable skill in observing and thinking, is prone to act in the opposite direction and lose contact with living reality.

According to the Qur'an, nature is a dynamic and meaningful order (c.f. Suras: Ra'd, Nahl and Mulk.); and whatever comes to us from this dynamic Order, by virtue of its dynamism and its meaningfulness, must be taken to have similar meaning. This reciprocal exchange of meaning as pointed out by Sura Nahl (Sections: 1-7) is conditional. This reciprocity is possible insofar as we fixate some form of response. To meet

this requirement the Qur'an demands reflection on God's creation (Sura 3:190) and constant observation and empirical study of the entire phenomenal world of nature (Sura 67: 3, 4). This study as shown by the said two verses will magnify the unity of objects in diversity, having appreciable duration. At the first stage of our empirical study, we think of the objects, which maintain themselves over others, say, their neighbours, and, therefore, have energy of resistance; and we make them a centre of activity, capable of bringing about results by contact with other things. In short, all that we attribute to the objects is characteristic of the self. This reciprocal relation between man and nature or self is the gift of the Qur'an, which was unknown to the men of the past centuries and is unknown to modern man who still finds himself standing in face of a conflict between religion and science, mind and matter, philosophy of religion and philosophy of science. (For further detail, see: "History of the Conflict between Religion and Science" by : J.W. Draper; and "Recent and Contemporary Philosophy" by: Renay C.A. Wolf, published in: "Outlines of Modern Knowledge"). We also come to know our own selves by discovering the reciprocal relations between man and nature. More so, when we are able to identify the similarity of spiritual involvements in all the depths and levels of nature and in the human being. Psyche, or Self (c.f. Sura Nahl, Section 1-7). The understanding of this interdependent and reciprocal relationship between man and nature is the basis of sociality, culturality, and value-

orientation patterning.

The method of interpreting in terms of selfhood as indicated by verse 191, Sura Ale Imran, holds along the whole gamut of existence:

"Those who remember Allah standing and sitting and (lying) on their sides, and reflect on the creation of the heavens and the earth: Our Lord; Thou hast not created this in vain".

The verse above calls upon man to put selfhood into the series of the events through which all the things of the heavens and the earth pass. According to Sura Yasin, third Section, selfhood cannot carry man into illusion as assumed by the modern philosophy and the Christian Theology (c.f., "Discussion on Christian Cosmology" by: Joachim Wach; "Comparative Religion and Sociology of Religion" by: Radhakrishnan, and; also "Reign of Religion in Contemporary Philosophy"). The Qur'an discards the trickling of vision, illusion and wringing of things as assumed by Christian Theology and Modern Philosophical Cosmology. The Qur'an refers to order and unity in the multiplicity of things as it says:

"Canst thou see any disorder? and again thy look will return to thee confused, while it is fatigued".

Sura Nahl unequivocally lays stress on the fact that the self projection is characteristic of the self's activity, from the very beginning of perception. It is not a mere vestigial animism as assumed by the Christian Theology and audaciously referred to by Robertson in his "Pagan Christ". According to the Qur'an it is

bound up with that self assertion which means nothing but life – glowing life. But according to verse 191 of Sura Ale Imran, as quoted above, it needs retirement, criticism and self evaluation. The self quickly recognizes that there are limitations upon its putting its own nature into perceptual objects. This is because of the reciprocal unity between man and nature. Both uphold unity. This reciprocity between man and nature has its own logic and ideal. Man by virtue of his nature “Zaluman Jahula”—(Unjust to himself and—Ignorant of the consequences of the responsibility he took upon his shoulders), is directed to correct his errors, for, an experience, embracing wide variety must be a coherent whole.

The modern systems of knowledge refer to the pan Psychic relations between man and nature. These systems also recognize the Psychological factor in the things of the phenomenal world of nature. These facts show the limitations of Modern Thought. Psychological or Pan-Psychic involvements of man’s ego and the phenomenal world of nature are the things which speak on the level of the phenomena of them all. But the Qur’an not only refers to the sociality of them all but firmly asserts that in the depth there are spiritual meanings which at the apex refer to the super-most fact, i.e., “The Tauheed” (Oneness of God). Thus, Sura Nahl unequivocally points out that both man and nature uphold unity – The “Ahdiyyat” (Oneness) -Ruku 1-7).

“Say: He Allah is One” (c.f. Sura Ikhlas).  
by virtue of this attainment in the

ultimate form of Tauheed, man and nature categorically are bound to glorify Allah and pay obeisance to Him.

This forms the subject-matter of not only the Suras Ra’d, and Nahl, but the Qur’an recurs to this vital problem of the entire creation, which forms their existential base again and again of socio-cultural and personality systems at various places (c.f. the Suras 22 :44; 24-41-46; 62 :1; etc.).

Spontaneously and by virtue of their innate nature, man and nature—the entire creation of heaven and earth—not only are pan-psychic but, according to the Suras Ra’d, Nahl, A’raf etc., they are also directly impressed.

It is the Qur’an which has given expression to the meaning, involvements in all depths and levels of the thing which is called “The World of the Heavens and the Earth”. The second corollary which is the concomitant part of the meaning involvements in the things of the phenomenal world is the idea that they are animate. The idea of inanimate and mute world has been rejected thus by the Qur’an. The inanimate world cannot give impetus to man to keep on observing nature, as directed by the Qur’an. This idea of nature as being inanimate, cognates and has meaning, and gives vitality and new energy to an observing mind. In spite of the belief that nature is alive and is endowed with vigour and energy, the observing mind still confers life from his own side. The belief of nature being alive any ever new has its own active influences or his own Psychic and personal experience. This life-giving and life-gaining processes

between man and nature is reciprocal. This is why neither is man free from the contact with nature, nor is nature free from the contact with man. Both are interdependent. This is why the Qur'an says that man was born to harness the forces of nature. If the self, so far as conditions permit, constructs its world according to its own characteristics, nature may well seem to be instructed with selfhood.

Nature is not only phenomenal, but equally social and meaningful. These aspects of nature were never identified before. Modern Science has to cover the phenomenal aspects of nature, having no concern with the other two cogently related aspects. The inconsistency in the discovery of nature is responsible for the trouble of modern man. As the unity of nature in this way has been destroyed, it is but natural that man should be entangled in conflicts, contradictions and anomalies, leading to disintegration in all aspects of physical, psychological, socio-cultural and religious life. The distorted and heterogeneous look on nature according to the Qur'an is the result of the distinction between the three corrected aspects. The distinction between the phenomenal real and the ontological real is the deepest line of cleavage known to human intelligence. This has been resolved by the Qur'an. The Suras

Ra'd, Nahl, Yasin, Rahman and Al-Mulk demand of man to study nature and discover for himself the real facts, which are by far most important for the construction of life of man in all directions of personality development and the perfection of society and culture.

This short preamble forms the introduction of the analysis of the series of articles, the totality of which forms the socio-culturally systems of Islam.

1. Accounting for Sense perception.
2. How the mind constructs its objects.
3. Things as Values.
4. Our Common World.
5. The Independent Reality.
6. What are we-a Sociological analysis of individual — a biological entity and a personality in social and cultural ramifications.
7. Our bodily form.
8. The Unity of Selfhood.
9. The Thorough-going Socio-culturality.
10. Our cognition and knowing.
11. The valuing-judgment. Vindication and verification.
12. Our Achieving-status and roles.
13. Our configurational growth and spiritual constellation.
14. The status of speculation matters.
15. Socio-cultural and spiritual consequences of immorality.
16. The Ultimately Real.

# Hazrat Ghaus-ul-Azam and The Silsila-I-Qadaria

S.W. Zaman

Affectionately styled as Hazrat Ghaus-ul-Azam (the highest in the hierarchy of saints). Hazrat Sheikh Muhiuddin Abdul Qadir Gilani is the founder of the Qadaria order of Islamic sufiism. He is revered for his piety, erudition, love for truth and as the symbol of spiritual eminence. The Sheikh was born in 470 A.H. or according to some in 471 A.H. in village Gilan situated in the suburb of Tibristan in northern Iran, his date of demise is differently recorded as 8th to 17th Rabi-us-Sani, 561 A.H., but according to Dara Sheikoh the consensus is on 9th Rabi-us-Sani. This was a time of spiritual crisis. In setting right the prevailing conditions and rehabilitating the glory of faith, the reverend saint of Gilan and the mystic order he founded, did yeoman's service.

This was especially so, in so far as conditions then prevailing in the Sub-Continent. The order with its preaching of simple truths based on the teachings of the Qur'an won the hearts of the people and became the most popular way of life with the multitudes throughout the Islamic world. Its precepts such as to hold fast the Book of Allah, to model our lives upon the Uswah-i-Hasna of the Apostle (ﷺ), to eat only what is lawful, to refrain from hurting others even though they hurt you, to avoid forbidden things, to fulfill obligations without delay, etc. were in essence similar to those enjoined by Tasawwuf to its votaries, in

general.

## Definite Code

The order was given a definite code of working by Hazrat Abdul Qadir Gilani. Among his personal qualities, gentleness, truthfulness and humility of spirit were the most prominent. A number of Karamat are attributed to him even from his childhood days. Coming of parents distinguished for religiosity and goodness, his line of descent is traced back to Hazrat Imam Hasan (R.A.) on the father's side and Imam Hussain (R.A.) on that of the mother both of them were sons of Hazrat Ali (R.A.) and Lady Fatimah (R.A.). The Holy Qur'an was the first book he was introduced to, in his early career which he learnt by heart. Then followed the courses on humanities, jurisprudence (Fiqh), Hadith literature and other branches of Islamic learning. After gaining introduction to theology and jurisprudence at his village home, he went to Baghdad at the age of 18 years for completing his education. He spent the major part of his life at Baghdad and lies buried in a grand mausoleum frequented by thousands of his votaries from all over the world. At that time Baghdad was the centre of learning for the whole of the Middle East and the countries around. In Baghdad, under the guidance of Sheikh Hammad, Qazi Abu Saeed Mobarak Makhzumi and Sheikh Abu Yaqub Hamadani, all leading divines of the region, he

mastered the arts and gained initiation into sufism. He was in his teens only when he showed signs of becoming a great sufi, shunning worldly desires and preferring to live a retired life in voluntary poverty devoting his time to meditation and recitation of the Holy Qur'an in complete submission to the will of Allah.

### **Spirit and Charity**

In recognition of his-attainments, his spiritual master, Sheikh Abu Said Mubarak, head of the Muslim School of Hambalite Law, made him his Khalifa. Soon after he received the Khirka (the dress of the sufi), he was chosen to head the enlarged school of Mubarak al Makhzumi, Here he delivered lectures and at the Khanqah specially built for him, he regularly preached his sermons to his students and disciples who thronged there from all sides. Imbibing his missionary spirit, the disciples of the Shaikh spread out to all parts of the world enabling Islam to reach even the farthest lands of China, Malaysia, Indonesia and the Far East Asia where even now thousands of Muslims owe allegiance to the Qaderia order. MAHBUB-E-SUBHANI (the beloved of God) is yet another title lovingly bestowed on him. The Shaikh's preaching and sermons have come down to us according to Encyclopedia of Islam, in eight books prominent among them being 'FUTUH AL-GHAYB, GHUNIYAT AL TALIBEEEN, AL-FATH AL-RABBANI. Some of the themes and keynotes of his sermons, are given below:

Be humble and treat yourself as such.

When the heart gets sound and recognizes God it renounces all others. You! strengthen your faith, you will pass through the domain of MARIFAT (enlightenment).

Do not feed yourself to the full. Those who abide by the Law of Sharia achieve enlightenment.

It is the absence of the self that distinguishes the 'Sufi from the Faqir. Do not beg unless you are starving. When compelled to beg, do not accept more than you need.

Let no thought of the morrow enter your mind: else you will incur ever-lasting perdition.

One who is not troubled, bears no virtue. Trials are supports from God.

Be good natured and uncomplaining and thank God for your poverty.

Do not flatter the rich for giving nor blame them for withholding.

Take what is voluntarily offered; it is the daily bread which God sends to you, do not refuse God's gift.

The Qadaria order founded some nine centuries ago, occupies a position of eminence in the four-principal orders of sufism. It has a creditable history of service in the spread of Islam and the upholding the tenets of the faith even in the darkest phases of our ethical life. This most tolerant and charitable of the Sunni order of Derveshes has FAQR as the hallmark of spiritual perfection.

The Message of this noble saint of Baghdad was brought to the Indo-Pakistan Sub-Continent by Shah

Nematullah Qadri of Deccan (died 1430 A.D.). But the divine who established this order in the real sense is reported to be Hazrat Makhdoom Muhammed Gilani Halbi a scion of the founder, who crossing the border settled in Uch. This was at a time when the influence of Chishtia and Suhrawardia orders was on the wane. Stepping into a sort of spiritual vacuum, the Qadariyah order considerably met the need of the times to up-hold the teachings of Islam and the traditions of the Holy Prophet (ﷺ) in the expanding Muslim empire. With a number of devout holy men this school of mysticism gained immense popularity both with the masses and the rulers. This fraternity has a definite organization centered in the personality of the Pir (Shaikh) who enjoys absolute position of authority in spiritual matters. He regulates the functions of the members and is the vehicle for passing on the divine knowledge of the order to the Murids or disciples. The abode of the Pir is the headquarters of the fraternity which is also known as Khanqah or monastery. The members are enjoined to certain practices in the meditation of the Divine Being, the most important being. 'ZIKR JAHAR', This consists in recitation every day of SURA IKHLAS eleven times followed by praying with raised hands for the soul of the founder. Practice by rosary beads for recitation of ZIKR is recommended and a set procedure is laid down for the purpose wherein the devotees perform 'Muraqaba'. These practices aim at affecting union of devotee's soul with the Almighty and in the process differ in superficial details with the practices

followed by other orders of sufism but they are the same in essentials and ideals subscribed to by sufis of all shades of thought.

Outstanding saints of the order in the Sub-Continent are many, notably Hazrat Makhdoom Abdul Qadir Sani (died 1533 A.D.), his grandson Hazrat Syed Hamid popularly known as Hazrat Ganj, Bakhsh. One of his sons Shaikh Moosa Pak Shaheed attained equal spiritual eminence. He lies buried in pak Darwaza Multan. Hamid one of his Khalifas, Shaikh Dawood Kirmani Shergarhi was a gifted Qadri divine. He lies buried in Shergarh in Sahiwal District. On his death in 1574 Shaikh Abu Ma'alee Qadri succeeded him. His tomb in Lahore is visited by devotees in large numbers. So also the mausoleum of Hazrat Mian Mir Qadri, Lahore. Shaikh Abdul Qadir Muhaddis Dehlavi is another erudite and scholar saint of the order. Among the members of the ruling families, Prince Dara Shikoh took personal interest in the order and called himself Qadri. He also built a beautiful mausoleum at Lahore on the grave of Hazrat Mian Mir. Lahore has the distinction of being the last resting place of Hazrat Maulana Ahmad AH. The most recent exponent of the Qadiriya order of mysticism throughout the world, was Hazrat Moulana Shah Muhammed Abdul Aleem-al-Siddiqui al-Qaderi (R.A.), the father in law and Murshid of Hazrat Maulana Dr. Muhammed Fazl-ur-Rahman Al-Ansari Al-Qaderi (R.A.), the Founder President of the World Federation of Islamic Missions and Muhammed Jafer, al-Aleemi al-Qaderi, the then Editor of the Minaret.

## **Popularity**

Dr. G.M.D. Sufi in his history book entitled "Kashmir" records the popularity of the Order in Kashmir and the efforts that spread Islam there through Muslim divines. One such was Hazrat Shah Fariduddin Qadri of Baghdad who came to Kashmir via Sind. From Sind he travelled to Agra and then to Delhi. He was 75 years old when he reached Kashmir on a mission of preaching Islam along with four companions. He was successful in converting the Rajput ruler of the Valley to Islam. Emulating his example, a large number of his relations and subjects joined the faith which in contrast to Hinduism is a leveling religion with a message for equality. And the Qaderi Silsila along with other schools of mysticism still continues to spread the light of Islam all over the

world. The Aleemiyah Institute of Islamic Studies founded-by a Qaderi divine is one such institution engaged in the cause of propagation of Islam the world-over. It was established at Karachi in 1958 by the late Maulana Dr. Muhammad Fazlur Rahrnan Al-Ansari Al-Qaderi, himself steeped in the learning of both the East and the West in memory of the world-roving missionary of Indo-Pakistan Sub Continen,s Hazrat Allama Shah Muhammad Abdul Aleem Al-Siddiqui Al-Qaderi Al-Madni. Institutions like Halqa-i-Aleemiyah Qadiriya are serving to meet the challenges to the faith in the modern way and propagating Islam in regions requiring the divine message. The guidelines as spelled out in Shaikh Jilani's monumental work, Al-Fath -Al-Rabbani are available in English translation

## **ATTENTION**

### **TO OUR READERS**

It is our earnest request to the readers and subscribers "The Minaret Monthly International" to extend their help and co-operation for increasing its circulation, convincing friends for advertisement, sending good articles and giving precious suggestions for the improvement of the magazine.



# Sufiism:

## The Uncovering of the Fourth Veil II: Concerning Repentance and its Corollaries

You must know that repentance (tawbah) is the first station of pilgrims on the way to the Truth, just as purification (taharat) is the first step of those who desire to serve God. Hence God hath said: "O believers, repent unto God with a sincere repentance" (Qur.1xvi,8). And the Apostle said, "There is nothing that God loves more than a youth who repents"; and he also said, "He who repents of sin is even as one who has no sin"; then he added, "When God loves a man, sin shall not hurt him," i.e. he will not become an infidel because sin, and his faith will not be impaired. Etymologically tawbah means "return", and tawbali really involves the turning back from what God has forbidden through fear of what He has commanded. The Apostle said: "Penitence is the act of returning" (al-nadam al-tawbah). This saying comprises three things which are involved in tawbah, namely, (1) remorse for disobedience, (2) immediate abandonment of sin, and (3) determination not to sin again. As repentance (tawbah) involves these three conditions, so contrition (nadamat) maybe due to three causes: (1) fear of Divine chastisement and sorrow for evil actions, (2) desire of Divine favour and certainty that it cannot be gained by evil conduct and disobedience, (3) shame before God. In the first case the penitent is ta'ib, in the second case he is munib,

in the third case he is awwab. Similarly, tawbah has three stations, viz., tawbah, through fear of Divine punishment; inabat, through desire of Divine reward; and awbat, for the sake of keeping the Divine command. Tawbah is the station of the mass of believers, and implies repentance from great sins (kabirah); and inabat is the station of the saints and favourites of God (awliya u muqarraban); and awbat is the station of the prophets and apostles. Tawbah is to return from great sins to obedience; inabat is to return from minor sins to love; and awbat is to return from one's self to God. Repentance (tawbah) has its origin in the stern prohibitions of God and in the heart's being aroused from the slumber of heedlessness, When a man considers his evil conduct and abominable deeds he seeks deliverance there from, and God makes it easy for him to repent and leads him back to the sweetness of obedience. According to the opinion of orthodox Muslims and all the Sufi Shaykhs, a man who has repented of one sin may continue to commit other sins and nevertheless receive Divine recompense for having abstained from that one sin; and it maybe that through the blessing of that recompense he will abstain from other sins. But the Bahshami sect of the Mu'tazilites hold that no one can properly be called repentant unless he avoids all great sins, a doctrine which is

absurd, because a man is not punished for the sins that he does not commit, if he renounces a certain kind of sin he has no fear of being punished for sins of that particular kind: consequently, he is repentant. Similarly, if he performs some religious duties and neglects others, he will be rewarded for those which he performed and will be punished for those which he neglected. Moreover, if anyone should have repented of a sin which he has not the means of committing now, he is repentant, because through that past repentance he has gained contrition (*nadamat*), which is a fundamental part of repentance (*tawbah*), and at the moment he has turned his back on that kind of sin and is resolved not to commit it again, even though he should have the power and means of doing so at some future time. As regards the nature and property of repentance, the Sufi Shaykhs hold diverse opinions. Sahl b. 'Abdullah (*al-Tustari*) and others believe that repentance consists in not forgetting your sins, but always regretting them, so that, although you have many good works to your credit, you will not be pleased with yourself on that account; since remorse for an evil action is superior to good works, and one who never forgets his sins will never become conceited. Junayd and others take the opposite view, that repentance consists in forgetting the sin. They argue that the penitent is a lover of God, and the lover of God is in contemplation of God, and in contemplation it is wrong to remember sin, for remembrance of sin is a veil between God and those who contemplate Him. This controversy goes

back to the difference of opinion concerning mortification (*mujahadah*) and contemplation (*mushahadah*), which has been discussed in my account of the doctrine of the Sahlis. Those who hold the penitent to be self dependent regard his forgetfulness of sin as heedlessness, while those who hold that he is dependent on God deem his remembrance of sin to be polytheism. Moses, while his attributes were subsistent said, "I repent towards Thee" (*Qur.vii,140*), but the Apostle, while his attributes were annihilated, said, "I cannot tell Thy praise." Inasmuch as it behoves the penitent not to remember his own self hood, how should he remember his sin? Indeed, remembrance of sin is a sin, for sin is an occasion of turning away from God, and so is the remembrance of it or the forgetting of it, since both remembrance and forgetfulness are connected with one's self. Junayd says: "I have read many books, but I have never found anything so instructive as this verse :-

*Idha qultu ma adhnabtu qalat mujibatan  
hayatuka dhanbun la yuqasu bihi dhanbu.'*

When I say: 'What is my sin?' she says in reply:

'Thy existence is a sin with which no other sin can be compared.'

In short, repentance is a Divine strengthening and sin is a corporeal act: when contrition (*nadamat*) enters the heart the body has no means of expelling it; and as in the beginning no human act can expel repentance, so in the end no human act can maintain it. God hath said: "And He turned (*taba*)

unto him (Adam), for He is the Disposer towards repentance (al-tawwab), the Merciful" (Qur.ii,35). The Quran contains many texts to the same effect, which are too well known to require citation.

Repentance is of three kinds: (1) from what is wrong to what is right, (2) from what is right to what is more right, (3) from self hood to God. The first kind is the repentance of ordinary men; the second kind is the repentance of the elect; and the third kind of repentance belongs to the degree of Divine love (muhabbat). As regards the elect, it is impossible that they should repent of sin. Do not you perceive that all the world feel regret for having lost the vision of God? Moses desired that vision and repented (Qur.vii,140), because he asked for it with his own volition (ikhtiyar), for in love personal volition is a taint. The people thought he had renounced the vision of God, but what he really renounced was his personal volition. As regards those who love God, they repent not only of the imperfection of a station below the station to which they have attained, but also of being conscious of any "station" or "state" whatsoever.

Repentance does not necessarily continue after the resolution not to return to sin has been duly made. A penitent who in those circumstances returns to sin has in principle earned the Divine reward for repentance. Many novices of

this sect (the Sufis) have repented and gone back to wickedness and then once more, in consequence of an admonition, have returned to God. "A certain Shaykh relates that he repented seventy times and went back to sin on every occasion, until at the seventy first time he became steadfast. And Abu 'Amr b. Nujayd tells the following story: "As a novice, I repented in the assembly-room of Abu 'Uthman Hiri and persevered in my repentance for some while. Then I fell into sin and left the society of that spiritual director, and whenever I saw him from afar my remorse caused me to flee from his sight. One day I met him unexpectedly. He said to me: "O son, do not associate with your enemies unless you are sinless (ma'sum), for an enemy will see your faults and rejoice. If you must sin, come to us, that we may bear your affliction.' On hearing his words, I felt surfeited with sin and my repentance was established." A certain man, having repented of sin, returned to it and then repented once more. "How will it be," he said, "if I now turn to God?" A heavenly voice answered, saying: "Thou didst obey Me and I recompensed thee, then thou didst abandon Me and I showed indulgence towards thee; and if thou wilt return to Me, I will receive thee."

# What the Bible says About Muhammad (ﷺ) 2

Ahmed Deedat

AND THE ANGEL ANSWERED AND SAID UNTO HER, THE HOLY GHOST SHALL COME UPON THEE, AND THE POWER OF THE HIGHEST SHALL OVERSHADOW THEE: .....’ (Luke 1:35). The Holy Qur’an confirms the miraculous birth of Jesus, in nobler and sublimer terms. In answer to her logical question: “O my Lord! How shall I have a son when no man hath touched me? The angle says in reply: “Even so: Allah createth what He willeth: when He hath decreed a plan, He but saith to it “Be,” and it is” (Al-Qur’an 3: 47). It is not necessary for God to plant a seed in man or animal. He merely wills it and it comes into being. This is the Muslim conception of the birth of Jesus”. (When I compared the Qur’anic and the Biblical versions of the birth of Jesus to the head of the Bible Society in our largest city, and when I enquired: “Which version would you prefer to give your daughter, the QUR’ANIC version or the Biblical version?” The man bowed his head and answered: “The Qur’anic”. In short, I said to the dominee: “Is it true that Jesus was born miraculously as against the natural birth of Moses and Muhammad (ﷺ)?” He replied proudly: “YES!” I said: “Therefore Jesus is not like Moses, but Muhammad (ﷺ) is like Moses. And God says to Moses in the Book of Deuteronomy 18:18 “LIKE UNTO THEE” (Like You,

Like Moses) and Muhammad (ﷺ) is like Moses.”

## MARRIAGE TIES

(3) "Moses and Muhammad (ﷺ) married and begot children, but Jesus remained a bachelor all his life. Is this true?" The dominee said: “Yes”. I said: “Therefore Jesus is not like Moses, but Muhammad (ﷺ) is like Moses.’

## JESUS REJECTED BY HIS PEOPLE

(4) “Moses and Muhammad (ﷺ) were accepted as prophets by their people in their very lifetime. No doubt the Jews gave endless trouble to Moses and they murmured in the wilderness, but as a nation, they acknowledged that Moses was a Messenger of God sent to them. The Arabs too made Muhammad’s life impossible. He suffered very badly at their hands. After 13 years of preaching in Mecca, he had to migrate from the city of his birth. But before his demise, the Arab nation as a whole accepted him as the Messenger of Allah. But according to the Bible — ‘HE (Jesus) CAME UNTO HIS OWN, BUT HIS OWN RECEIVED HIM NOT.’ (John 1:11). And even today, after two thousand years, his people - the Jews, as a whole, have rejected him. Is this true?” The Dominee said: “Yes.” I said: “Therefore Jesus is not like Moses, but Muhammad (ﷺ) is like Moses.”

# غوثِ اعظمِ دلیلِ راہِ یقین

شیخ عبدالحق محدث دہلوی

غوثِ اعظمِ دلیلِ راہِ یقین کن یقین رہبر اکابرِ دین

غوثِ اعظمِ راہِ یقین کی دلیل ہیں اور یقیناً دین کے اکابرین کے رہنما ہیں

شیخ دارین ہادی ثقلین زبدۂ آلِ سید کونین

دو جہان کے سردار اور جن و انس کے ہادی اور سید کونین صلی اللہ علیہ وسلم کی آل ہیں

بادشاہِ ممالکِ قربت راہِ نورِ مسالکِ قربت

قربِ الہی کے ممالک کے بادشاہ ہیں اور قرب کی راہوں کے راہنما ہیں

اوست در جملہ اولیاء ممتاز چو پیمبر در انبیاء ممتاز

آپ تمام اولیاء اللہ میں اس طرح ممتاز ہیں جس طرح نبی صلی اللہ علیہ وسلم انبیاء میں ممتاز ہیں

وصفِ تعریفِ او زمن نہ نکوست خود کراماتِ او معترفِ اوست

آپ کا وصف اور تعریف بیان کرنے سے میں قاصر ہوں خود آپ کی کرامات آپ کے وصف کی دلیل ہیں

ہمہ دم غرقِ بحرِ احسانم اے فدائے درش دل و جانم

ہر دم آپ کے احسانات کے سمندر میں غرق ہوں آپ کے در اقدس پر دل و جان سے فدا ہوں

در دو عالم باوست امیدم ہست باوے امید جاویدم

دونوں عالم میں آپ ہی سے امید ہے اور ہمیشہ آپ کے کرم کا امیدوار ہوں

(ہجرت الاسرار)

اپنے تمام اقوال و افعال کا حساب دینا ہوگا۔

غوثِ اعظم شیخ عبدالقادر جیلانیؒ آخرت کی زندگی ہی کو حقیقی زندگی اور انسان کی اصل وراثت قرار دیتے ہیں۔ اسی لئے آپؒ فرماتے ہیں کہ اپنا سارا وقت اس آخرت کی زندگی کے حصول میں صرف کرو۔ آپؒ نے فرمایا:

”اجعل آخرتك رأس مالك و دنياك ربحه  
اصرف زمانك اولاً في تحصيل آخرتك ثم ان  
فصل من زمانك شيء“ (فتوح الغیب)

”تو آخرت کو اپنا رأس المال بنا، پہلے تو آخرت کے حاصل کرنے میں اپنا وقت صرف کر اس کے بعد پھر اگر تجھے وقت فاضل بچے (تو اسے دنیا کی کے طلب معاش میں صرف کر۔)“

گویا کہ دنیا کی زندگی میں انسان کی پوری کوشش و طاقت کا مقصد، اخروی کامیابی کا ہونا ضروری ہے۔ اسی لئے آپؒ نے ارشاد فرمایا:

”لا تجعل دنياك رأس مالك و آخرتك ربحه“  
(فتوح الغیب)

”یعنی دنیا کو اپنا رأس المال اور آخرت کو اس کا نفع نہ بنا۔“  
اسی لئے غوثِ اعظمؒ پاک فرماتے ہیں کہ اس دنیاوی زندگی کو نماز، حج، گناہ اور واجبات و فرائض کی مدد

سے آخرت کے لئے کارآمد بناؤ۔ اور اپنی نفسانی خواہشات کو قابو میں رکھتے ہوئے اسے آخرت کے راستے پر چلاؤ گے تو دنیا و آخرت دونوں میں اپنا حصہ خوشگوار پاؤ گے، جیسے نبی کریم ﷺ نے ارشاد فرمایا:

”ان الله يعطى الدنيا على نية الاخرة و لا يعطى الاخرة على نية الدنيا“ (الحديث)

”اللہ تعالیٰ دنیا دیتا ہے آخرت کی نیت پر، دنیا کی نیت پر آخرت نہیں دیتا۔“  
لہذا اگر کوئی شخص دنیا کی طلب میں مصروف رہا اور آخرت اس سے فوت ہو گئی تو وہ غضب الہی کا حقدار ٹھہرا۔ آپؒ اسی لئے غافل انسان کو تنبیہ کرتے ہوئے فرماتے ہیں کہ: ”أَيْحَسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى“ (القیامۃ: ۳۶) کی تنبیہ پر کسی رات تو خواب غرور و تکبر سے بیدار ہو۔ اور اہل قلب و اہل حضور رجال سے مقامات عالیہ کی خبریں دریافت کرو۔ (اخبار الاخیار، از شیخ عبدالحق محدث دہلوی)

اللہ تعالیٰ سے دُعا ہے کہ وہ پاک ذات ہمیں آخرت کی زندگی کی حقیقت کو سمجھنے اور اس کے لئے کما حقہ تیاری کرنے کی توفیق عطا فرمائے اور سیدنا غوثِ اعظمؒ کی قبر انور پر اپنی کروڑ ہا رحمتوں کو نازل فرمائے۔ آمین!

## حضرت غوثِ اعظم رحمۃ اللہ علیہ کا فلسفہ آخرت

غلام مصطفیٰ

متعلم درجہ پنجم الجامعة العلمیة الاسلامیة

تعارف:

حامل تھی۔ آپؒ کی گفتگو میں شیرینی اور کلام میں خوش  
بیانی ہوتی کہ سننے والوں کے دل میں جاگزیں  
ہو جاتا۔

آپؒ کی ولایت کاملہ کا یہ عالم تھا کہ اللہ تعالیٰ  
نے آپ کو تمام اولیاء، قطب و ابدال کا سردار بنایا۔ آپؒ  
کا ارشاد ہے کہ ”میرا قدم تمام اولیاء کی گردن پر ہے“  
غرضیکہ تمام اولیائے وقت حاضر و غائب، قریب و بعید،  
ظاہر و باطن سب کے سب آپ کے فرما مہ دار اور  
اطاعت گزار تھے۔ آپ نے علامات قدرت، امارت  
ولایت خصوصی مشاہدات کو آفتاب نصف النہار سے  
زیادہ روشن طور پر ظاہر کر دکھایا جن کے ذریعے آپؒ  
نے لوگوں کے دلوں کو دین اسلام کے پیغام امن و  
سلامتی کو متعارف کرایا اور انہیں اندھیروں سے اُجالے  
کی طرف گامزن کیا۔

فلسفہ آخرت:

بجہ تعالیٰ ہر مسلمان بنیادی طور پر آخرت  
کے دن پر ایمان رکھتا ہے اور یہ بات بخوبی جانتا ہے کہ  
مرنے کے بعد ایک دن پھر دوبارہ زندہ کیا جائے گا اور

قطب الاقطاب، فرد الاحباب، غوثِ اعظم  
شیخ الاسلام حضرت سید سلطان محی الدین ابو محمد  
عبدالقادر الحسنی والحسینی، اہل بیت میں کامل ولی اور  
سادات حسنینؑ میں بزرگ شخصیت کے مالک ہیں۔  
سلسلہ نسب کے اعتبار سے حضرت علیؑ کی اولاد سے  
ہیں، آپؒ کی ذات دینی و عصری علوم سے مزین ہونے  
کے ساتھ ساتھ عارف باللہ اور کامل ولی کے درجہ پر فائز  
ہیں۔ آپ نے جلیل القدر ائمہ کرام اور شیوخ عظام  
سے قرآن وحدیث کی تعلیمات حاصل کیں۔ حصول علم  
کے بعد اللہ تعالیٰ نے آپؒ کو لوگوں میں بلند مرتبہ عطا  
کیا۔ اور ہزاروں کی تعداد میں علماء، طلباء اور صلحاء نے  
آپؒ کی ذاتِ عظیم کی طرف علم کی پیاس بجھانے کے  
لئے رجوع کیا اور آپؒ سے فیضیاب ہوئے۔

آپؒ کو اللہ تعالیٰ نے بے شمار انعامات سے  
نوازا، آپ علم کے سمندر بے کراں تھے۔ ظاہر و باطن  
کے ساتھ قال اور حال کے بھی بہترین استاد اور رہنما  
تھے۔ آپؒ کی شخصیت بہترین اخلاق اور اعلیٰ صفات کی