

From the Editor's Desk...

One of the mistakes people generally fall in is their descending into desperation whenever they face even the slightest difficulty. Most people, under such circumstances, instead of thinking that there is definitely a way out that would correct this situation. They tend to believe that all the options for a solution are exhausted.

Yet, no matter how difficult the circumstances are; no matter how limited the means he has; and no matter if he has done everything that could have been done; he should believe that there can always be a new way out, and never lose hope.

Allah says that a person who believes in Allah would never lose hope in any matter as follows: "My sons! Seek news of Yusuf and his brother. Do not despair of solace from Allah. No one despairs of solace from Allah except for people who are unbelievers'." (Qur'an, 12:87)

Consequently, no matter what the situation a Muslim faces is, he should never give way to hopelessness, despair or negative thoughts even indirectly. This is a command of Allah on Muslims.

Lower self, when facing such a situation, almost like a reflex, would lead one to instantly think about the most negative possibilities that might happen. Almost everyone, ever since their childhood — until they learn the morality of the Qur'an

— approach every incident with such a point of view. Since they do not think about this deception and the harm of this, they do not feel the need to resist and change this reflex. This is the reason why the first words that come out of their mouths are words like "alas!" and "unfortunately."

And the pain that desperation, thinking with negative possibilities and believing that there is no way out, would make people feel is really severe. The state of mind of people, who feel this way, is the reward Allah had created for them in this world as a result of their living by a morality Allah does not approve.

Yet, living by the morality, which is opposite to this one is really easy. A person's knowing Allah Who has infinite wisdom, Who has infinite justice, Who has infinite compassion and infinite grace, Who is forgiving and Who possesses infinite creation power is really a great blessing for him. Allah is mighty of creating whatever He wills, whenever He wants. And in the Qur'an Allah says: "If My servants ask you about Me, I am near. I answer the call of the caller when he calls on Me. They should therefore respond to Me and believe in Me so that hopefully they will be rightly guided." (Qur'an, 2:186).

An Approach to the Study of the Qur'an

Athar Hussain

Chapter-1: The Divine Origin of The Qur'an

This is the scripture whereof there is no doubt, a Guidance unto those who ward off (evil). (Q.2:2)

A Book which we have revealed unto thee (Muhammad) that thereby thou mayst bring forth mankind from darkness unto light, by the permission of their Lord, unto the path of the Exalted in Power, Worthy of all Praise. (Q 14:6)

And, those who are endowed with knowledge, can see that the revelation sent down to thee, O Muhammad, from thy Lord is the Truth; and that it guides people to the path of the Exalted, Worthy of all Praise. (Q 34:6)

The Qur'an itself testifies that its author is God Himself. It is never the Prophet who speaks in the Qur'an. The scripture addresses him in the third person. Its literary style and diction are altogether different from the sayings of the Prophet (ﷺ) which have been preciously preserved. If ever the Prophet (ﷺ) slightly faltered or hesitated the revelation pulled him up, for instance, when the Prophet (ﷺ) was annoyed at the interruption of a blind man while he was in conversation with a Quraish noble (80:1-2) or when he forbade to himself a thing which God had made lawful. On numerous occasions when he was confronted with some baffling problems, he had to wait for the revelations to appear.

To those who doubt its Divine origin, the Qur'an throws a challenge. It asks them

first to imitate its full text, then to produce ten surah similar to those in the Qur'an or to create but a similar single surah and finally a surah even slightly resembling one in the Qur'an. The gravity of the challenge can be better appreciated if it is remembered that there are some surah in the Qur'an which are but a line. The challenge was not limited to the people of the age of Qur'an's revelation; it is open for all times.

Qur'an, the Word of God, is not only inimitable in the profundity of its contents and message, but also in the grandeur of its diction, the variety of its imagery and the splendour of its word painting. Its literary form and style surpasses the powers of man and defies imitation. An appraisal of its literary form made by Al-Azhar University runs as follows:

1. The form of the Qur'an reflects neither the sedentary softness of the townsmen nor the nomadic toughness of the Bedouin. It possesses in right measure the sweetness of the former and the vigour of the latter.
2. The rhythm of the syllables is more sustained than in prose and less patterned than in poetry. The pauses come, neither in prose form nor in the manner of poetry, but with a different harmonious and rhythmic symmetry.
3. The words chosen neither

transgress by their banality nor by their extreme rarity but are recognized as expressing admirable nobility.

4. The sentences are constructed in a dignified manner which use the smallest possible number of words to express ideas of utmost richness.
5. The brevity of expression, the consciousness, attains such a striking clearness that men of ordinary intelligence can understand the Qur'an without difficulty.
6. And at the same time there is such a profundity, flexibility, suggestively, and radiance in the Qur'an that it serves as the basis of the principles and rules for the Islamic sciences and arts, for theology and for the juridical schools. Then it is almost impossible in each case to express the idea of a text by one interpretation only, either in Arabic or in foreign languages, even with the greatest care.
7. Qur'anic speech appears to be superhuman in its transcendence of the psychological law that intellect and feelings are always found in inverse proportion to each other. In the Qur'an we find constant cooperation between the two antagonistic powers of reason and emotion, for we find that in the narrations, arguments, doctrines, laws and principles, the words have both a

persuasive teaching and an emotive force. Throughout the Qur'an the speech maintains a wonderful solemnity and powerful majesty which nothing can disturb.

8. Finally, when we pass from the structure of a sentence or a group of sentences dealing with the same object, to the structure of the surah and of the Qur'an as a whole, we find an over-all plan which could not have been created by man. (*Muhammad Abd Allah Draz— 'Origin of Islam' in Islam the Straight Path, edited by Kenneth W. Morgan*)

Expansion of Islam is yet another proof of the Divine character of the Book. As the well-known author and philosopher Frithjof Schuon says: "The supernatural character of the Book does not lie only in its doctrinal content, its psychological and mystical truth and its transmuting magic, it also appears equally in its most exterior efficacy, in the miracle of the expansion of Islam" (*Frithjof Schuon, Understanding Islam.*)

Manner of presentation and variety of subjects

Its manner of presentation is simple and direct. It employs no 'artifice or conventional poses'. Its appeal is the intellect of man, his feelings and imagination.

It draws lessons from daily experiences of man's life. Yet it speaks tersely and covers a multitude of subjects. In the anecdotes of prophets of different ages

and nations and in the accounts of earlier revelations, it covers the period from the beginning of the creation to the Last day of Judgement and Life Beyond. It discusses the forces of nature, the creation of man, the history of past nations, their belief and conduct; it exhorts man to observe the ancient rites and remains of earlier civilizations and discusses metaphysical relations between man and God.

The Qur'an gives insight into some natural phenomena about which man knew nothing till then. These indications correspond precisely with the discoveries of science. To give a few instances, it alludes to the sphericity and revolution of the earth (39:5) and describes the formation of rain (30:48), fertilization by the wind (15:22), the revolution of the sun, moon and planets in their fixed orbits (36: 29-38), the aquatic origin of all living creatures (21:30), the duality in the sex of plants and other creatures (36:35), the collective life of animals (6:38), the mode of life of bees (16:69), the successive phases of the child in the mother's womb (22:5,23:14). Yet its purpose is not to teach either astronomy or history or philosophy or the physical sciences.

Main subject and central theme

Its subject is man: to tell him what is really good for him and what is bad for him. Its central theme converges on the fact that in the sphere of beliefs, and some eternal truths, man has misled himself by following his desires, conjectures and conclusions based on superficial observation and that the Right

Path is the one which God revealed to man at the time of his creation. The same path was pointed out to him again and again by the prophets in all the ages. The main purpose of the Qur'an is to invite man to return to the Path of Guidance, the correct way of life.

The Qur'an does not deviate anywhere from these cardinal subjects and purposes. Every subject discussed in the Qur'an, is related to these basic objects. Exhortation to observe and study the forces of nature, to reflect upon his own creation, to study and draw lessons from the history of past nations and civilizations are all calculated to disclose to man his errors, to remove his misgivings, to reveal eternal truths and to strengthen man's convictions in these truths.

Some of its stories and sayings may appear to the casual reader as incoherent or, in places, incomprehensible; the Qur'an may appear repetitive or even obscure at places. The obscurities disappear, the incomprehension is replaced by clarity and the usefulness and purpose of repetitions is evident if one were to have an idea of the chronological order of the verses and surahs and to ponder over the lessons deducible from the repetitions of the anecdotes.

Chronological order

The Qur'an is not a book in the sense that it might have been revealed and presented in one volume and it is not a historical record of events arranged in their sequence. The Qur'an was revealed in fragments of varying lengths over a

period of twenty-three years, a period of stresses and conflicts, and every text was not only related to the over-all plan but also to the emerging situations. As each text appeared, it was properly arranged, assigned a number among the verses and that position was never altered. For each verse there are, thus, two orders—a chronological order and a structural order.

In the chronological order, every verse met with the requirement of the time and was dovetailed with the preceding and subsequent verses in the gradual development of the entire plan of the scripture. This is how the plan unfolds itself:

A man was selected in the land of Arabs to receive the mantle of prophet-hood. The revelation begins with the simple command 'Read' (96:1), then goes to the apostolic charge 'Preach' (74:2); then it asks him to call his near relatives (26 :214); the call is extended next to the whole town (6:92) and finally to whole mankind (21 :107)

The preaching was to be done in stages,

1. The Prophet (ﷺ) was taught how to train himself for his great mission.
2. Preliminary information was given to him about eternal truths along with a convincing refutation of disbelief, erroneous notions, myths and superstitions then prevailing in the society.
3. Then came an exposition of basic tenets of morality and a directive to invite the people to the right path.

MINARET

In the beginning, the revelations appeared in short, brilliant, awe-inspiring but lucid and melodious verses which could capture man's heart and soul and compel attention. Though universal truths were being revealed, they were based on examples and observations immediately available. The daily facts of life of the Meccans, their own history and traditions, and their moral and social weaknesses, were presented before them and they were cautioned to beware of them.

A few were interested but the great majority paid no heed. Some just smiled and took no serious notice. Others resorted to gibes and mockery. Some took the revelations to be utterings of a soothsayer, a mad man or a possessed person. When the appearance of the revelations continued and began to cause a stir in the society, people were alarmed. Opposition grew and there was combination of forces to curb the new movement. The opposition grew sterner and sterner as the movement gained momentum. Every weapon was employed in the process—false propaganda, slander, economic and social boycott of the believers, persecution and finally violence.

In this long and critical period God was sending the revelation in eloquent verses like surging waves and the gush of a flood. In these sermons the believers were taught their elementary duties and obligations, they were given lessons in piety, high standard-of morality and sublimity of conduct. Social and collective consciousness among them was aroused. They were inspired to

strive in the way of God with zeal, fervour and perseverance and were prepared to face all difficulties and tribulations. They were encouraged by promise of success in this life and eternal bliss in the Life Beyond. At the same time, the opponents and diehards were warned to remember the fate of past but familiar nations and tribes and the vividly described terrors of Hell and the Day of Resurrection. Their evil ways, superstitious cults, opposition to eternal truths and animus towards the believers were denounced. Basic truths of the culture and civilization and high morality were presented before them. Arguments for belief in the Oneness of God and the Life Hereafter were taken and advanced from daily facts of Life and natural phenomena. Disbelief, association of partners with God, denial of the Day of Judgment, traditional beliefs and claims of complete autonomy were strongly refuted.

When the opposition turned into hostility and the movement could make no further headway, the Prophet with his band of followers migrated to the more congenial city of Medina. Almost overnight were laid the foundations of a State. It was confronted with planned and violent attacks. A new group of hypocrites had arisen who wanted to cripple the movement from within. They had to be reckoned with.

The hearts of the believers were strengthened by reciting to them repeatedly the struggles, fortitude, steadfastness and devotions of the earlier prophets. These anecdotes constitute positive lessons for all times.

MINARET

Then again, the accounts appear repetitive only on a cursory reading. A close study reveals that, more often than not, different aspects of the stories have been described at different places to yield new influences.

After ten years of hard struggle, the new religion had spread to the farthest corner of the country. Various stages had to be passed before this was achieved and the texts corresponded with the requirement of every stage. In the Meccan surahs the fundamental bases and principles of theology were laid down. With the organization of the State in Medinian period came longer surahs containing codified application of those general principles to lay down the Code of Islam a religious, social, civil, military, commercial, judicial, moral penal and political code, in short, containing all the elements of a perfect code. The Qur'an had predicted the various stages through which the Islamic movement would pass (surah 44). It had even predicted the reaction of its opponents, i.e., how in the beginning they would be heedless and then conciliatory and interested and finally opposed and hostile. It predicted the defeat of the Meccans in their first pitched encounter with the Muslims (44:9-16). It announced in advance the triumph of Islam, the permanence of its doctrine, the growth of the young State and the utter inability of any earthly power to annihilate Islam (1 3:18; 14: 24;24: 55; 8: 36).

It will thus appear that nothing is improvised in the Qur'an. Everything was foreseen in every detail from the beginning to the end including the

July 2018

accomplishment of the mission and the death of the Prophet. Every detail was to serve as integral part of a flawlessly complete plan. As Muhammad Abd Allah Draz asks, "Who could have formed and carried out such a complete plan? Who other than God from Whom came the heavenly mission?"

Structural Plan

By its very nature, the chronological order of the verses and surahs could not serve as the plan of the written scripture for all times. With the message of Islam spread to all corners of the globe, it would not have been a wise plan to start the scripture with the words 'Read' or 'Preach' or to invite the near relatives or to discuss the weaknesses and evils of Meccan society, its cults and superstitions or to give a jolt to the people and warn them of the tormenting punishments of Hell or the gravity of the Day of Judgment without telling them what Islam is, what it stands for, what its doctrines and principles are, what is the way of life it propounds and what are its legislative bases.

In its structural plan, the Qur'an starts, after the Al-Fatihah, with the mystic words of Alif Lam Mim and says, "This is the scripture whereof there is no doubt; a guidance unto those who ward off (evil); who believe in the Unseen, and establish worship, and spend of what we have bestowed upon them; and who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter. These depend on guidance from their Lord. These are the

successful". Then it goes on to describe different types of disbelievers, those who are confirmed disbelievers who would not listen in any circumstances and nothing will redeem them, those who profess to believe in God and the Last Day while they do not actually believe so, those who make mischief on the earth even while pretending to be peace-makers, those who are hypocrites and purchase error at the price of guidance. These opening passages present the fundamental doctrines of Islam in a nutshell. Then different types of disbelief are taken into account and immediately after comes the clarion call:

O mankind! worship your Lord Who hath created you and those before you, so that ye may ward off (evil); Who hath appointed the earth a resting place for you, and the sky a canopy; and causes water to pour down from the sky, thereby producing fruits as food for you, and do not set up rivals to Allah when you know (better) (2 :21-22).

This is followed by confirmation of the Divine origin of the Qur'an and a challenge to those who doubt it:

And if ye are in doubt concerning that which We revealed unto Our slave (Muhammad), then produce a surah of the like thereof, and call your witnesses besides Allah if ye are truthful.

And if ye do it not and ye can never do it then guard yourselves against the Fire prepared for disbelievers, whose fuels are of men and stones". (2 :23-24).

A full exposition of the doctrines, principles and ideas contained in these

opening passages alone can cover volumes. Can there be a more striking, more beautiful and artistic, more masterly and perfect, more meaningful and profound beginning of the scripture? And the same superb and perfect plan runs throughout the scripture in its structural arrangement.

To quote Muhammad Abd Allah Draz again. "The very texts which followed in the chronological order the most wise educational plan were taken from their historical positions and fixed in the architectural order, everyone in a definite frame already built to receive it, taking its place in those units of different lengths called surahs. What makes it so wonderful is that once each surah is completed from those scattered parts, it is a unit faultlessly formed artistically, linguistically and logically. A special musical rhythm runs equally through all parts of the speech; there is a common harmonious style and a logical plan in the development in the verses as placed in the chronological order. Equally striking sequence, harmony, rhythm and logical development have again emerged in the entirely different structural order. And if we remember that there are 114 surahs in the Qur'an and many of them were revealed piecemeal ", at intervals of several years, nothing but amazement can overtake us.

"It is clear that to establish such a scheme in advance, the Author would have had to foresee not only the problems which would arise from the events of the next 23 years and their solutions, but also the literary form, the musical tone and rhythm in which it

MINARET

would be expressed, the appropriate structure for all the revelations yet to come and the precise spot in that framework where each revelation would be fixed. Only the Divine Omniscience could be the Creator of the Qur'an".

This structural plan was not devised at any later date. It was laid down by the Prophet (ﷺ) himself under inspiration from God. He used to recite the whole Qur'an during the month of Ramadan and a large number of followers had remembered it by heart.

The Modernist approach

Without realizing the beauty, grandeur and significance of the structural plan, a few modernists have advocated rearrangement of the Qur'an in the chronological order. A few isolated attempts have been made here and there but they were doomed to failure. God has guaranteed protection of the Qur'an (15:9) and that protection should cover not only its text but also its arrangement. These modernists are like those who make an attempt to rediscover in the Qur'an the result of modern researches or to support the Divine statements by the present state of science. Without being scientists themselves, they try to evolve scientific theories on the basis of isolated scientific indications. A few go to the ridiculous limit of equating jinns with microbes or to hold them as creatures of fantasy who find mention in the Qur'an since the pagans believed in them. Their attempts to get round the whole surah jinn and such verses as "We have not created men and jinn except for worship" are most amusing. They do not realize that it is not

the purpose of the Qur'an to teach science or to give scientific explanations of the forces of nature. The purpose of these indications is to urge man to ponder over the creation, to study the physical laws by using his intellect and to draw his attention, to his own advantage, to the might and wisdom of the Creator. It is for strengthening his conviction that the Qur'an appeals to man's intellectual faculties and repeatedly urges him to take note of the natural phenomena. (2: 159-164; 3:182-190; 10:6; 16: 67-68; 45: 415).

Miracles in the Qur'an

There is another tribe, though extremely small, of ultra modernists who try to give rational explanations to the various miracles mentioned in the Qur'an.

They forget that the greatest miracle is the Qur'an itself. As an eminent writer puts it, "Everything proves it: its style, its contents, its constant conformity with the past, present and future truths; its transcendent character which never shows a trace of a particular man of any one society or epoch of history or specific region of the globe. It is not a passing event in history—it is unchangeable and eternally present for the admiring contemplation of all men. It is the truth, the truth which proves itself and while it appeals to reason it transcends reason and thus shows its Divine origin." Apart from this great miracle, several miracles, as understood in the general sense, are mentioned in the Qur'an, e.g.:

The Prophet's journey by supernatural means from Mecca to Jerusalem in a single moment of the night. (17:1)

Cleavage on the surface of the moon (54:1)

Miraculous victory over the army of Meccans by a small number of the faithful. (8 :17)

Revelation by the Prophet (ﷺ) of secret facts which had been carefully hidden from his knowledge. (4:113; 66:3)

Some miracles performed by earlier prophets are also mentioned like Moses' palm of dazzling brightness, his transformation of a stick into a living snake. Abraham miraculous escape from the fire in to which he was thrown and revival of the death by Jesus.

As the Qur'an ushered an era of reason, it based its arguments on observations, reflection and intellect rather than on miracles. Generally the Prophet (ﷺ) refused to accede to the importunate demands of the people to produce miracles:

And they say: We will not put faith in thee till thou cause a spring to gush forth from the earth for us: or thou have a garden of date-palms and grapes, and cause rivers to gush forth therein abundantly; or thou have a house of gold, or thou ascend up into the heaven and even then we will put no faith in thine ascension till thou bring down for us a book that we can read. (17:90-93)

And they say: Why are not signs sent down upon him from his Lord'? Say signs are with Allah only, and I am but a plain Warner.

Is it not enough for them that We have sent down unto thee the Scripture which is read unto them?

Lo! herein verily is mercy, and a reminder for folk who believe (29:50-51).

In that age people demanded production of miracles as proof of apostleship. Now some people fight shy of them and pass over them as incredible. The scripture is for all times. It was not meant to oblige the people of that age or the people of this age.

It is necessary to understand what is meant by a miracle. In Islamic terminology a miracle is generally defined as a fact contrary to general rules, opposed to the normal course of events, with a cause which escapes human comprehension and this fact is also a challenge" to anyone who doubts it'. Miracles whether they be material or spiritual in character are not of human origin, for all fall exclusively within God's domain and competence. He alone overcomes the physical laws whenever He chooses to do so in order to prove the Divine origins of the message of the prophet's transmission or such other purpose as He deems fit. We cannot deny to the author of physical laws the competence to override the physical laws. As for the prophets, they were as much governed by physical laws as other powers. It was not for them to demand a miracle or substitute one with another of their preference. As the Qur'an says:

And verily We sent messengers (to mankind) before thee, and We appointed for them wives and offsprings and it was not (given) to any messenger that he should bring a sign save by Allah's leave. (13:38)

To each epoch, its book.

In recent history many a saint produced lesser miracles known as Karamat. They, too, did so under the authority of God Who alone is the Master of the supernatural. Yet some modern interpreters of the Qur'an stretch the plain meanings of the verses to give pseudo-rational explanations!

Prophecies

The Qur'an has made a number of predictions also. Some of them have been mentioned in the foregoing pages. It has also predicted the eternal schism in Christianity (5:14); the dispersion of the Israelites (7:168); their prosecution until the end of the world (7: 167), and the domination of the Christians over the Jews till the end of the world (3 :55).

Not only the predictions of the Qur'an have come true, the Qur'an asserts that nothing can contradict its statements (41:42). 'Who could give guarantees against space and time other than the Master of space and time Himself ?'.

Historical approach

Before passing on to the next chapter, it seems desirable to touch upon another aspect of Qur'anic narration. It narrates some events in the lives of the earlier prophets and the faith of the nations who paid no heed to their warnings. These accounts are intended to reinforce the purpose of the present revelation, by letting people draw lessons from past history. No chronological sequence in the description of the events is maintained. Only the most significant facts are mentioned and the scenes

change with amazing rapidity. Historical details are not considered relevant for the lessons of history and not historiography are the main objective. In order to focus attention on guidance, the Qur'an often keeps historical details vague, for example, "or like him who passed by a town..." in (12:261). In surah 54: 18-21, nothing is told of the families, the houses etc. of the Adites, or of the dispute between Hud and his people but the chastisement is highlighted and described in a manner calculated to arouse vivid emotions. As a consequence of this the scene, the time of action as well as the character of the figures often go into the background in favour of the Qur'anic message.

Another method that the Qur'an adopts in preaching is the 'actualization of the past to stir the hearts of its listeners. Thus in 2: 47-49, the people of the Book are reminded of the mercy and bounty of God granted them long ago. It is done with tenses that shift the past to the present as if the events concerned the listeners rather than their forefathers. Also at times the opposite method is adopted. In 14:21-22, descriptions of the

hereafter are put in the perfect tense instead of the future apparently to shake up the people of the day.

"And not only do Qur'anic tales appear to be configured after the conditions and purpose of the message, at the moment of delivery, but also occasionally a detail of a story concerning a former prophet reflects a certain event befallen to the Arabian messenger. An instance of this is the caution which Moses receives in surah 18: 19-20. "The chiefs are consulting together to kill you". At this time, there was a conspiracy to kill the Prophet (ﷺ). (Baljon, Modern Muslim Qur'an Interpretation)

It has to be remembered that the narrative content of the Qur'an depicts all the vicissitudes of the soul from the time of creation to that of resurrection of man and the World Beyond. "The tales in the Qur'an are enacted daily in our souls. The Qur'an is like a picture of everything the human brain can feel and think, and it is by this means that God exhausts human disquiet, infusing into the believer's silence, serenity and peace." (Frithjof Schuon, Understanding Islam).

WOMEN AND THEIR STATUS IN ISLAM

By: Maulana Shah Muhammad Abdul Aleem Siddiqui Al-Qadri (R.A.)

Price: Rs. 60/-

Published by World Federation of Islamic Missions, Karachi.

Available at: World Federation of Islamic Missions

Islamic Centre, Block-B, North Nazimabad,

Karachi-74700. Phone: 36644156

Abu Nasr Al-Farabi, A Great Philosopher

Abu Nasr Al-Farabi (c. 870-950) is said to be one of the world's greatest philosophers and much more original than many of his Islamic successors. A philosopher, logician and musician, he was also a major political scientist.

He was known to the Arabs as the "Second Master" (after Aristotle). Al-Farabi has left us no autobiography and consequently, relatively little is known for certain about his life. His philosophical legacy, however, is large.

Al-Farabi may rightly be acclaimed as one of the greatest of Islamic philosophers of all time. Considerable myth has become attached to the man. We do know that he was born in Turkestan and later studied Arabic in Baghdad. It has been claimed that most of his books were written here. He travelled to Damascus, Egypt, Harran and Aleppo and in the latter city, the Hamdanid ruler Sayf Al-Dawala became his patron. Even the circumstances of his death are not clear: some accounts portray him dying naturally in Damascus, while at least one holds that he was mugged and killed on the road from Damascus to Ascalon.

Al-Farabi became an expert in philosophy and logic, and also in music: one of his works is entitled "KITAB AL-MOSIQA AL-KABIR" (The Great Book of Music). However, perhaps the book for which he is best known is that whose title is abbreviated to AL-Madina At.-Fadila (The Virtuous City), and which is often compared, misleadingly in view of its

Neoplatonic orientation, to Plato's Republic. Other Major titles from Al-Farabi's voluminous corpus included the RISALA FIL AQL (Epistle on the Intellect), KITAB AL-HURUF (The Book of Letters) and KITAB IHSA-AL-ULUM (The Book of the Enumeration of the Sciences).

Although many of his books have been lost, 117 are known, out of which 43 are on logic, 11 on metaphysics, 7 on ethics, 7 on political science, 17 on music, medicine and sociology, while 11 are commentaries. Some of his famous books include the book FUSUS AL-HIKAM, which remained a text book of philosophy for several centuries at various centres of learnings and is still taught at some of the institutions in the East.

The best source for Al-Farabi's classification of knowledge is his KITAB IHSA AL-ULUM. This work illustrates neatly Al-Farabi's beliefs both about what can be known and the sheer range of that knowledge. Here he leaves aside the division into theological and philosophical sciences which other Islamic thinkers would use, and divides his material instead into five major chapters. Through all of them runs primary Aristotelian stress on the importance of knowledge.

Chapter 1 deals with the "Science of Language", chapter 2 formally covers the "Science of Logic". Chapter 3 is devoted to the "Mathematical Sciences". Chapter 4 surveys physics and metaphysics, and

the final chapter encompasses "Civil Sciences" (some prefer the term 'political science), jurisprudence and scholastic theology. A brief examination of these chapters headings shows that a total of eight main subjects are covered; not surprisingly, there are further sub-divisions as well. To give just one example, the third chapter on the mathematical sciences embraces the seven sub-divisions of arithmetic, geometry, optics, astronomy, music, weights and mechanical artifices', these sub-divisions in turn have their own sub-divisions.

There is no consensus or sufficient evidence to decide the matter of Al-Farabi's ethnicity origin. The existing variations in the basic facts about Al-Farabi's origins and pedigree indicate that they were not recorded during his life time or soon thereafter by anyone with concrete information, but were rather based on hearsay or probable guesses.

Some historians thus claim Farabi was

born in the small village of Wasij near Farab (in what is today Turkmenistan) of Persian parents. The older Persian form PARAB is given in the historical account, HODUD AL-ALAM for his birthplace. Ibn Al-Nadim, among other historians, however, states Farabi's origin (in ed. Flugel p. 2631.9) to lie in Faryab in Khorasan ("men AL-Faryab men ardh Kho-rasan"). Faryab is also the name of the province in today's Afghanistan. Very little is thus known of Al-Farabi's life for certain and whether or not he was of Turkic origin. '

But what is known with certainty is that after finishing his early school years in Farab and Bukhara, Farabi arrived in Baghdad to pursue higher studies in 901. He studied under a Christian cleric who abandoned lay interests and engaged in his ecclesiastical duties, and he remained in Baghdad for well over 40 years and acquired mastery over several languages and fields of knowledge.

AL-FATH AL-RABBANI

(An English Translation of 62 Sermons)

DELIVERED BY

**Hazrat Ghaus-e-Azam Sayyeduna
Shaikh Abdul Qadir Jilani (R.A.)**

Price: 210/-

Now available at: World Federation of Islamic Missions

Islamic Centre, Block-B, North Nazimabad,

Karachi-74700. Phone: 36644156

Moral Values in Islam

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

We have seen through the annals of history many a mighty nation crumbling down into ruins while many other weak and insignificant nations rising to undreamed of glory. During the heyday of the Persian Empire none would have imagined that this mighty empire would one day be defeated by the Greek shepherds. But it did happen. If the military strength alone were enough to maintain power and prosperity, the mighty nations which claimed sway over many a small and insignificant nation in different periods of time would never have lost their sway and vanquished. But it appears that there is a power more effective than military strength. The deeper one probes into this matter, the surer one becomes that this super power is no other than moral perfection. It is the power which turns weaker nations into formidable powers while the lack of it turn great powers into moth eaten oaks which fall down under the pressure of the winds.

When moral power is accompanied by the power of faith and piety, it is multiplied many fold and becomes impregnable. It is an infallible means of success, both in this world and the Hereafter. The Holy Qur'an says :

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

“By (the token of) time (through the ages), verily man is in loss, except such as have Faith and do righteous deeds, and (join together) in washings of Truth,

and enjoin upon each other endurance (perseverance constancy)”. (Sarah: 103)

The moral power which is a sure means of success should be associated by the power of sound faith to ensure success in this world and Here-after. Only such people who are qualified with these attributes have been recognized as those who prosper by the Holy Qur'an, and the rest of the Humanity has been condemned as the looser. The Holy Qur'an further says:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

“Whoever works righteousness, man or woman, and has faith, verily, to him will We give a new life, a life that is good and pure, and We will bestow on such their reward according to the best of their actions”. (16: 97).

According to Hadith, Islam is founded on five basic principles which are to have faith in God and His Messenger, to perform five daily prayer, to fast during the month of Ramadan, to pay Zakat and to perform Hajj. But the essence of Islam is the conformity with moral values. The Holy Prophet (ﷺ) has said:

انما بعثت لأتمم مكارم الاخلاق

“Verily, I have been commissioned to perfect the moral values”.

It is a great saying based on deep wisdom. The teaching of Islam as a whole tends to leading humanity towards moral perfection.

What are moral values? They are not mere abstract properties, on the very contrary, the moral values are solid, palpable and practical facts. They are contained in the following Hadith:

“Tamim bin Aus says that the Holy Prophet (ﷺ) has said:

“Religion contains in good-will”.

We asked: “Good will for whom, O Messenger of Allah”?

He replied: “Good will for God, for His Books, for His Messenger, for the leaders of the Muslims and for Muslims in general”. (Muslim).

According to this Hadith, the essence of religion, the underlying spirit of moral values, is to have good-will for all. It is a wise saying, because it is not humanly possible for anyone to be practically good to all; what is practicable is to have goodwill for all and to do good to as many as possible. The idea has been presented still more clearly in yet another Hadith:

“Abu Hurairah narrates that the Holy Prophet (ﷺ) has said :

“Whoever helps a Muslim in the problems of his worldly life, God will help him in his problems on the Day of Judgement. Whoever provides a Muslim with ease at a time of hardship, God will provide for him ease both in this world and in the Hereafter. Whoever covers a Muslim (with clothes), God will cover him (with His Mercy) both in this world and in the Hereafter. God helps his servants as long as they mean to help their brethren”. (Muslim).

The Hadith mentioned above sets the acts of charity as the acts of great merit. There is yet another Hadith which renders it essential for every Muslim to perform a large number of meritorious and charitable deeds every day.

“Abu Hurairah narrates that the Holy Prophet (ﷺ) has said:

“Each day when the sun rises, it becomes essential for people to perform as many acts of charity as there are joints in their bodies. To settle disputes with justice is a charitable deed, to help a person mount his steed or to hand him his goods is an act of charity, to say a good word is an act of charity, when one goes to the mosque for prayers, each step one takes is an act of charity and to remove harmful objects from the road is an act of charity”. (Muslim).

Apart from the divine service (prayers etc.) which is meant for the purification of soul, the teachings of Islam constitute the most perfect system of moral law. Islam gives each individual the best he deserves and protects him from any harm that might come to him through the selfishness of others. There is no exploitation in Islam: The best of one’s earning is what one gets through the labour of his own hands. Usury is therefore prohibited while honest trade has been blessed. Since the field of commerce claims a large share of human activity, Islam has paid much importance to purifying it of evil and immoral practices tending to cause harm to society. None is allowed to earn out of the ignorance or inexperience of others. All such practices which are outwardly

quite lawful but ultimately turn to be harmful to the society have been branded as unlawful, like hoarding etc. All such bargains which might result in the loss of the one or the other of the parties have been rendered as unlawful, like the fish in the net which has not yet been pulled ashore. No government and no religion known to man has paid such a great importance to Moral laws in the field of commerce.

The modern society is based on exploitation and the worst of it is the exploitation of almost one half of the human race, namely that of the fairer sex. Islam has granted each sex the rights and privileges which it claims by the right of its sex. The fairer sex for instance, has been burdened by some additional responsibilities—pregnancy, nursing the infants, etc. As such they have been exempted from the responsibilities of earning, though they have the right to inherit and possess properties of their own, while their husbands have been made responsible to provide them with their necessities of life. This is the most natural adjustment of the affair. But the modern civilization aims at the exploitation of womanhood through a series of arguments and inducements. It begins by claiming to

uphold the equality of the sex, then it encourages women to compete with man in every field of human activity. As a result, the fairer sex has been made to undergo the drudgery of the factories and workshops. Now the womanhood is groaning under the burden of her two-fold responsibilities—those imposed on her by man and those entrusted to her by nature—while man sits playing his fiddle at his fire-place.

Is this moral? As we have already said, the moral values are not mere abstract values, having nothing to do with practical life. They, on the contrary, are closely related with life and tend to make life happier for all. All moral values turn finally into material benefit. When we make a thorough study of the teachings of Islam, we will come to know that the Holy Prophet (ﷺ) meant by saying: "Religion is good will" and what he meant when he said: "Verily I have been commissioned to perfect the moral values".

It will not help us to be Muslims in the name and ignore the moral aspect of the teachings of Islam. We can never progress and prosper unless we mould our lives and actions in absolute conformity with the moral code of our Faith.

(Continued from page #. 18)

The fruit of hunger is contemplation of God (mushahadah), of which the forerunner is mortification (mujahadah). Repletion combined with contemplation is better than hunger combined with

mortification, because contemplation is the battlefield of men, whereas mortification is the playground of children.

Sufiism

The Uncovering of the Seventh Veil: Fasting (Al-Sawm) – II

Hunger sharpens the intelligence and improves mind and health. The Apostle said: "Make your bellies hungry and your livers thirsty and your bodies naked, that perchance your hearts may see God in this world." Although hunger is an affliction to the body, it illumines the heart and purifies the soul, and leads the spirit into the presence of God. To eat one's fill is an act worthy of a beast. One who cultivates his spiritual nature by means of hunger, in order to devote himself entirely to God and detach himself from worldly ties, is not on the same level with one who cultivates his body by means of gluttony, and serves his lusts. "The men of old ate to live, but ye live to eat." For the sake of a morsel of food Adam fell from Paradise, and was banished far from the neighborhood of God.

He whose hunger is compulsory is not really hungry, because one who desires to eat after God has decreed the contrary is virtually eating; the merit of hunger belongs to him who abstains from eating, not to him who is debarred from eating. Kattani says: "The novice shall sleep only when he is overpowered by slumber, and speak only when he must, and eat only when he is starving". According to some, starvation (faaqa) involves abstention from food for two days and nights; others say three days and nights, or a week, or forty days,

because true mystics believe that a sincere man (sadiq) is only once hungry in forty days; his hunger merely serves to keep him alive, and all hunger besides is natural appetite and vanity. You must know that all the veins in the bodies of gnostics are evidences of the Divine mysteries, and that their hearts are tenanted by visions of the Most High. Their hearts are doors opened in their breasts, and at these doors are stationed reason and passion: reason is reinforced by the spirit, and passion by the lower soul. The more the natural humours are nourished by food, the stronger does the lower soul become, and the more impetuously is passion diffused through the members of the body; and in every vein a different kind of veil (hijab) is produced. But when food is withheld from the lower soul it grows weak, and the reason gains strength, and the mysteries and evidences of God become more visible, until, when the lower soul is unable to work and passion is annihilated, every vain desire is effaced in the manifestation of the Truth. It is related that Abul-Abbas Qassab said: "My obedience and disobedience depend on two cakes of bread: when I eat I find in myself the stuff of every sin, but when abstain from eating I find in myself the foundation of every act of piety." (Continued page #. 17)

The Muslim Mind

Meryam Jameelah Begum

To become a Muslim involves far more than creed, prayers, fasting or pilgrimage. Although Indispensable, they cannot achieve effectiveness unless the entire mental, moral and spiritual outlook of the Convert is changed.

The most important change, which took place after I embraced Islam, was the transformation of my mind from a Kufr Mind into a Muslim Mind. In order that the outsider may gain deeper understanding into the workings of the Muslim Mind, I shall attempt to describe from personal experience how a Muslim looks at the world, how he regards life and the effect of his Faith upon his behaviour, his tastes and his aspirations. Much will surprise or even shock until sufficient insight is attained into the inner meaning and intrinsic merit of genuine Islamic Values.

The most Essential Belief in Islam is the Concept of man as the Slave of Allah. The Arabic word for "Slave of Allah" is 'Abdullah' which is among the commonest Arabic names in every Muslim country. "Islam" itself means literally "submission to the will of Allah" and all who choose to do so are Muslims. Since Allah is the Supreme and only true Sovereign of the universe, the Christian conception of "separation of Church and State" appears utterly illogical.

The purpose of the Islamic Ruler is to enforce the law of Allah as already laid down in Qur'an and Sunnah. He cannot become a law unto himself nor has he

the right to create any new legislation on his own. The Shariah or Sacred Law can never be changed and can only be interpreted within strict limits. Everything belongs to Allah. Man owns nothing and is utterly dependent upon Him. All that a man possesses, even his own body, is merely loaned to him by Allah to put to the best possible use. If a man shirks this responsibility, he will be severely punished.

To serve Allah as his Slave, a man must be willing to sacrifice anything and everything if necessary — his personal happiness, his pleasure, his desires, conveniences, wealth, his possessions and even his life. The genuine Muslim will not hesitate to sacrifice all his transitory pleasures for the greater good. In so doing, he attains lasting happiness and serenity of mind. To be a "Slave of Allah", means freedom from the tyranny of men. A true Muslim does not fear any man. He fears only Allah.

The Muslim divides the world into two camps - Dar-us Salaam or the "Abode of Peace" and Darul-Harb or the "Abode of the unbelievers." The worst affliction of mankind is NOT poverty, disease or illiteracy but Kufr. Whatever is in harmony with Islamic Teachings constitutes the supreme good while Kufr is an open rebellion against Allah which can never be tolerated. A Muslim judges his fellowman solely on the basis of the correction of his Belief and its practical implementation in his daily life. A man's race, nationality, wealth or social position

has no relevance to his intrinsic merit as a human being. If a man fails to practice what he professes to believe, he is no more than a Hypocrite and really has no faith at all. The Muslim is convinced that a man's deed is utterly dependent upon his creed because he cannot conceive of morality and ethics apart from their supranatural, theological foundations.

The True Muslim is not a fanatic. Our sacred Qur'an forbids conspiring and backbiting. He does not believe in heretic-hunting. No Muslim, however, wrong or mistaken he may be, can ever be excommunicated by another Muslim. Apostasy, however, is not tolerated and its penalty according to the Shariah, is death. Bigotry has no place in Islam. The Muslim does not persecute other religions nor try to convert people by force. Religious Minorities live in autonomous self-contained communities of their own where they are allowed to follow their own religious laws, educate their children as they see fit and perpetuate their own culture in addition to the complete safety of their lives and property. However, "despite all these rights guaranteed to the protected minority by the Divine Shariah, a non-Muslim can never be considered as equal to a Muslim, either civilly or religiously. The non-Muslim under Muslim Rule is exempted from military service because only those who believe in the cause of Islam can fight for it. For the same reason, the non-Muslim is not eligible to hold vital positions in the land. A Muslim feels the closest bonds of kinship with all other Muslims regardless of racial or national origin. He can never

feel at home among non Muslims.

The true Muslim has no fear of death, for death is only the passage way to eternal life with Allah. This striving in the cause of Allah is what is known as Jihad or Holy War. While Islam prohibits warfare waged for any selfish motive, the Muslim does not believe in pacifism. As the famous Muslim poet, Muhammad Iqbal (1873-1933) said in his ASRAR-I-KHUDI. "War is good if its object is Allah. Strength is the twin of Truth." The Qur'an forbids Muslim soldier on the battlefield to retreat. Even if he appears overwhelmed by the enemy, who are double in number than of his own; he must fight to the death, Jihad is an essential duty obligatory for every Muslim, and "the supreme test of his sincerity.

Islam is a universal Faith actively seeking converts. Unlike the Christians, we feel no need for professional Missionaries. Every Muslim is a Missionary. To spread Islam as far and wide as he possibly can is his sacred duty. It may surprise some to learn that vast areas of the world, particularly South-East Asia and Africa, have turned Muslim through the activities of ordinary Arab and Indian traders and merchants. No force or violence was ever used. Nor were any of these countries politically subjected by them. This was possible only because these merchants and traders put Islam first and business afterwards.

The genuine Muslim strives to follow the practice of the Kind Prophet Muhammad (ﷺ) down to the last minute detail. He is

convinced that a man draws closer to Allah through obedience to His sacred laws. This is why he draws no sharp distinction between ritual and morality which are inseparably intertwined. The Muslim does not separate the spirit from its outer form because no belief is effective without its tangible expression.

Thus the details of Sunnah regarding how and what to eat and what not to eat, the necessity for washing private parts after use, or the keeping of the beard are no mere trivial. Ablution and Prayers must be performed in a precise manner exactly as the Prophet Muhammad (ﷺ) did. The Muslim who performs his prayers as he should develop a keen conscience and a high standard of Morality because there is nobody but God to know for certain whether or not he does it properly. No other Religion places so much emphasis upon the necessity for personal hygiene and cleanliness. Physical purity deeply affects spiritual purity and the outer man is an expression of the inner man.

The penal law of the Qur'an which prescribes stoning to death as penalty for adultery, one hundred lashes with the whip for fornication, eighty lashes for the consumption of intoxicants and malicious slander of innocent women or deliberately giving false evidence, and the amputation of the hand of a thief, is much misunderstood and maligned. What Islam regards as the worst crimes against Society are hardly considered crimes at all in Western countries. The Muslim does not believe that the merit of the law depends upon its leniency or that the criminal deserves greater sympathy

than society.

To the Muslim, the penal law of the Qur'an is not the cruel and barbaric product of primitive 7th century Arabia, irrelevant for today: on the contrary, he is convinced that it is far more human than the extreme psychological deprivation and moral depravity of our modern prisons and in the context of a genuine Islamic community, infinitely more effective in combating crime than any man-made law could possibly be.

A Muslim is convinced of the necessity for strictest segregation of sexes as essential for wholesome community life. This means that man and women not closely related to each other by blood or marriage, are forbidden to intermingle freely. Thus a Muslim cannot tolerate mixed parties, co-educational schools or courtship before marriage. Men must not look at strange women nor women at strange men. Modest dress is required at all times; women are required to shroud their entire bodies whenever they find it necessary to go out and behave as inconspicuously as possible in public.

A woman's beauty is for her only. Her body is not under any circumstances to be on public display exposed to the vulgar gaze of strangers. Similarly public demonstrations of affection between men and women are severely punished.

In Islam the man is responsible for his social duties outside the home while the woman is responsible for everything within the home.

Therefore, it is not for women to compete with men in business or politics. The

Muslim knows only too well that once the woman leaves the home, there is no home!

Celibacy is condemned and every normal man and woman is expected to marry. Although a man is permitted to marry up to four wives, Islam does not ordain-polygamy; it is not even encouraged; it is merely allowed. Only small fraction of Muslims practice polygamy. The overwhelming majority have always been monogamous. The restricted polygamy; permitted by Islam curtails illicit sex to a minimum because if a man desires relations with another woman, he must marry her first, undertake the responsibility of her support and of fatherhood.

The modern concept of "family planning" and artificial contraceptives for "birth control" are diametrically opposed to Islamic values because the raison d'etre of marriage is to raise children as good Muslims. To the Muslim mind nothing could be more perverted than to practice marital relations and then frustrate its very purpose! Furthermore, habitual use of artificial contraceptives inevitably leads to the illusion that the creation of new life does not depend upon the will of Allah but rather solely upon the use of such human devices. The illusion that human being have the ultimate power to make conception possible or prevent it cannot but lead straight down the road to atheism. More economic reasons are insufficient excuse to deliberately attempt to curtail the number of children because it is not he who provides his sustenance but Allah.

Islam differs from all other religions in its discouragement of the "arts". A Michelangelo, a Rembrandt, a Beethoven. For a Shakespeare would not receive any acclaim in a Muslim Community. Consequently, this is why in Muslim cities there is such a conspicuous absence of symphony concert halls, opera houses, theatres and art museums. Status making of human beings or animals is prohibited by Muslim Law because it inevitably leads to obscenity and idol-worship. The Mosaic Law as written in the Book of Deuteronomy (5:7) says;

"Thou shalt have no other gods before Me. Thou shalt not make unto thee a graven image even any manner of likeness of anything that is in the heavens above or that is in the earth beneath or that is in the waters under the earth. Thou shalt not bow down unto them nor serve them.

Nobody takes this commandment more seriously than the Muslim. The genius of Islamic art has expressed itself most fully in an architecture that has never been surpassed, and Arabic calligraphy.

Music, dancing, acting in plays whether on stage, cinema or television screen are banned as they detract the mind away from remembrance of Allah and eventually lead to lewdness. In addition encouraging immorality, Islam condemns plays whether one participates in them as actor or watches them as spectator also because they encourage people to become increasingly preoccupied with their private phantasies and less and less with

real life. This is why literary fiction in the Form of either drama or novel is not indigenous in any Muslim country.

The Islamic way of life is based entirely upon transcendental values. Morality and truth are absolute, eternal and universal. They are instituted by Allah and not by man. Therefore man has no right to tamper with them. To the Muslim the Qur'an is Allah's Book - Not the Prophet's book. He believes that every word of the Qur'an is literally true and must be obeyed. Indeed the Qur'an is the source of all knowledge and to question any part of it, amounts to rejection of Allah's guidance. The Hadith or Sayings of the Prophet (ﷺ) and the Sunnah or the Practice of the Prophet (ﷺ) are indispensable for a correct interpretation of the Qur'an. One is meaningless without the other. Since the Qur'an is Allah's infallible, complete and final revelation to man, Islam cannot be "reformed" or "Changed". It will never be improved. The Muslim understands progress as bringing of his life in closer conformity with the letter and spirit of the Qur'an. His earthly goal is not worldly success but preparation for the life

Hereafter.

The genuine Muslim abhors the modern concept of progress. Progress as understood today is synonymous with the supremacy of secularism and materialism and the organization of society along increasingly mechanical lines. The Muslim rejects modern progress as inhuman and destructive of everything good and beautiful. The Muslim places no value on change for its own sake. Muslims are convinced that as human beings people were superior centuries ago. In other words modern civilization is retrogressing, not progressing. Consequently the last thing the Muslim wants to be is modern or up-to-date. The last thing he wants to do is move with the times.

Islam demands the Muslim's total allegiance. A Muslim is a Muslim every minute of the day. Islam is rigorous to a degree inconceivable for a person of any other faith. Its laws control every aspect of his life from birth to death. A wake or asleep Islam is always with the Muslim. He is never for a single instant allowed to forget what he is.

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.

Evolution in Science and Islam

Mr. Muhammad H. I. Doblson

How life on this planet originated and evolved has always been, ever since the earliest days (and still is to a limited extent) a highly controversial issue. It now seems fairly certain that life on earth originated (in the "soup" of the primeval oceans) in a finely balanced admixture of certain appropriate chemicals and gases upon which impinged energy in the form of ultraviolet-light rays and electrical discharges in the form of lightning. All this can be readily simulated in the modern scientific laboratory, but a way to create life itself has not yet been found: everything short of this has been achieved by modern scientific methods.

The creation of life (a population of entities) is said to be "alive" when it is possessed of the properties of reproduction, multiplication, heredity, and variation is vitally dependent upon the application and injection of external energy and precisely this is what is thought to have happened in the primitive conditions obtaining some 4,000 million or so years ago, when scientist today believe that life itself first came into existence on this earth and began to evolve. This vital energy was in the form of ultraviolet radiations from the sun and the electrical discharges of lightning flashes in the atmosphere, and these can be adequately reproduced under controlled conditions in the laboratory.

What then is the vital ingredient necessary to produce life as we know it

on earth today and which is missing from the laboratory experiments? So far, science has not come up with an answer to this particular conundrum. Could it be some form of vital life energy in the shape of what the religionists call "the spirit", or is it something else quite different again and as yet not fully understood, isolated, or identified by scientists? The question is posed, but not so far answered, and, perhaps, it never will be to everybody's complete satisfaction, and the arguments will most likely continue to rage between the two sides of the religionists and the scientists until the very end of time itself:

When the eminent 19th Century English naturalist, Charles Robert Darwin, first presented his famous paper (in London to the Linnaean Society on 1 July 1858) and his subsequent book ("The Origin of Species") was published on the origin of species and the development of life by means of what he called "natural selection", all hell broke loose and a battle royal immediately ensued between fundamentalist religionists (led by such men as Archbishop Wilberforce) on the one hand who postulated the origin of species was entirely due to Spontaneous (or Special) Creation, and the Darwinists on the other hand who maintained that species had come into existence naturally by the simple processes of natural selection. Which side (if either) is right and which side is wrong is a question that drags on to the present day. although Darwin's theory is by far

the most popular of all evolutionary theories and generally accepted by the vast majority of men of science, and a few isolated shots are still being fired at each other by the protagonists on both sides :

It now transpires that neither side is completely right or completely wrong, and the answer that should finally settle the dispute once and for all lies essentially in a combination of both evolutionary processes (special creation and natural selection) being intimately connected and inextricably interwoven and taking place side by side and simultaneously throughout the whole course of evolutionary history, as evidenced by, for example, the fossil record.

It has been proved by the modern science of genetics, beyond any possible shadow of doubt or any fear of reasonable and justifiable contradiction that evolution proceeds chiefly by means of genetic changes in a species, spontaneous random mutations giving rise to the appearance of entirely new and distinct forms. Could not this phenomenon, then, completely account for the sudden appearance in the fossil record of entirely new and separate species without there being any trace of any known intermediate transitional forms or fossil types? When a new species appears, evolution then proceeds in the normal and classical manner of natural selection (of which there is abundant, indeed overwhelming, evidence for this in the fossil record) until environmental and other circumstances and conditions become such as to
MINARET

seriously and fatally inhibit the continued existence of the species which then begins, steadily and rapidly, to decline, eventually becoming altogether extinct when it disappears for ever from the face of the earth, never to reappear. Thus does evolution proceed by as the eminent French microbiologist, Jacques Monod, has so succinctly put it. "chance and necessity".

Genetics then thus provides (by accommodating both the fundamentalist religionists and the Darwinists simultaneously) the simple answer to the question. special creation or natural selection, and proves to be the very much-sought-after and long-awaited BRIDGE BETWEEN SCIENCE AND RELIGION in this particular matter: Now, surely, at long last, everybody should be completely satisfied and happy - and remain so.

The very apposite question now arises as to where does man go from here? Will he, in common with so many other endangered species, eventually find environmental conditions such as not to be able to support his continued existence and he will then cease to evolve at all any further but steadily and rapidly decline ultimately to become extinct altogether and disappear from the face of the earth (literally); or will the human species either remain substantially Static in its present form (in evolutionary terms), having evolved to finality; or will it continue to evolve into ever higher forms of life ? No one today, by looking into the future can predict with any real semblance of accuracy the future course of man's (or, for that

matter, any other known species') evolutionary Journey and which way it will take, but, man has already learned how to (in the present stage of knowledge, albeit to a very limited extent and extremely crudely at that) "control the environment in which he lives together with all other forms of life, so his future, from the purely evolutionary point of view, does then seem to contain a faint glimmer of hope for the continued survival of the species.

Nevertheless, in order to ensure (insofar as it is humanly possible to do so) his continued indefinite survival man must do, two vitally important and necessary things : firstly, he must learn to control in a proper and healthy manner himself and his own personal evolution (of body, mind, and spirit) and, secondly. he must control (again, insofar as it is humanly possible to do so) the environment in which he exists and propagates and these two things he must, of necessity, do entirely and essentially according to the peculiar requirements of his own innate nature and the natural order of things external to him generally, in other words, strictly according to and within natural law and the so-called "laws of nature" Anything else or less will inevitably prove utterly futile, useless, and counter-productive - and produce only purely negative results.

It is the sincerely and firmly held belief of this present writer, not only as an

educated and scientifically and religious minded modern Muslim, but also as an intelligent, rational, thinking, feeling, caring, sharing, human being, that this process can best be effected only through the medium of Al-Islam, the unique God-given comprehensive, intergalactic, scientific, natural, and intelligent world socio-religious system of the Holy Qur'an and Muhammad, the Holy Prophet of Islam (ﷺ), Al-Islam, alone of all the great systems of the world, being universally applicable to all men (and women) and to all possible and foreseeable circumstances and eventualities - for all time to come:

It is, therefore, to be, earnestly hoped and fervently prayed for that the whole world will, sooner or later, (preferably sooner) accept as valid and viable the ultimate survival technique that the One Almighty God, Allah, has provided for man in the shape of Al-Islam, and adopt and practice and use it, not only in their daily lives on a personal basis, but in their activities in the greater and lesser communities of men and women and in the world at large, to the highly commendable ends of, not only ensuring (as far as is humanly possible) their own personal survival but that of the entire human race and the environment in which it, and all other living creatures, must perforce, exist and (hopefully and prayerfully) continue to exist right up to the end of time itself and beyond.

The Aim of Human Life

(A synopsis of an Urdu speech delivered by the late Dr. F.R. Ansari compiled and edited by Mrs. Safia Saeed M.A. B. Ed.

During the last days of his life Socrates advised his pupils in write down on the door of the Academy the following words:

“Man, know thyself!”

All the Prophets of Allah had also given the message that before knowing Allah human beings must first know themselves. It is said in Hadith that only that person who knows himself knows his Lord.

This is an established fact that without knowing himself man cannot know Allah, for the nearest to his senses is man's own being. The person who does not know himself can neither know the other people around him nor is there any possibility of his knowing the world. Then how would he be able to know Allah the Almighty, who is Supra-human?

In the Holy Qur'an, along with the laws of Fiqh, the skill of knowledge has always been intimated to us. Just as diet is aimed at correct sustenance of the body, in the same way religious laws are also supposed to be the means towards an end. The most essential thing for us is to know the aim of human life. The reason of there being a duality in the way of life is that the aim of our life has not been taught to us.

First of all there is depicted in the human beings the animal and instinctive side of their lives, for after the birth of a child the five senses and their subordinate modes develop in him gradually. The sense of

intellect, however, takes rather long to develop itself.

Since the animal and sentimental modes of conduct start functioning at an early age, the same last forever in some people and they consider the material values to be the most important ones. Besides, we also see in the mind of a child, while the normal decisions are gradually formed later, and it is only then that we are able to distinguish between right and wrong. Moreover, a number of such questions are raised in the minds of a human being as to who am I? where have I come from ? What is the foundation and aim of human life? What is meant by reward and punishment? Spiritual senses naturally get awakened along with the experiences of life. In his youth a man takes so many wrong things to be right. This is so because he is so overpowered by sentiments but getting himself tumbled in life again and again he learns some lessons. At the age of forty human intellect reaches a point where, owing to his experiences, he is capable of understanding the ups and down of life, and the spiritual growth takes place.

Since Deen (Religion) is a collective philosophy, training of human intellect and emotions also comes under its jurisdiction. But the people through whom this training is imparted must not be “dry Puritans”. Courtesy, patience and sweet manners are so urgently required for the implementation of this training scheme.

Just as the human body needs food to keep itself physically fit, the human soul also requires proper nourishment for its development, and the same can be got through religion. It is quite feasible to work upon the Qur'anic teachings, but a lot of sacrifices are required for this purpose. We people are so badly engrossed in the worldly affairs that we have become careless about carrying out the order of Allah and His Prophet, and we do not even try and provide nourishment to our soul. That is why our souls are left so undeveloped.

The diet for the soul proposed by Allah is worship (Ibadat) in which lies the secret of spiritual development. For instance, through Salat (prayer) man comes nearer to Allah, seeks refuge and develops self-confidence. Even if different types of routing work are performed in accordance with the Will of Allah, they would also be graded as Ibadat. To consider the permitted things as 'Halal' and to regard the prohibited ones as 'Haram' also come under the range of Ibadat.

For the right upbringing of Rooh (soul) Allah also inflicts punishments on us. Hence the calamities and sufferings also comes to us by orders from Allah and a Mo' min always look towards Him in each calamity and trouble. Allah is a focus and it is upto us to establish this focus. Through each and every object a Mo'min perceives the Creator of the whole universe and remembers Him all the time. We cannot see Allah, but the symbols of His glory are visible everywhere. We pass by these evidences but do not penetrate into them. We should always keep Allah in mind, Who is the Creator of

MINARET

Knowledge, Beauty, Wisdom as well as a number of other qualities, and Who is the source of everything. The aim of a Muslim's life as indicated by Islam is!

“To establish a live link with Allah“!

Unless this link with Allah is established, the aim of a Muslim's life cannot be fulfilled. The moment this link is broken, the aim of his life comes to an end.

“Amal (action) is very essential for real faith, and this 'Amal' is also to be pure and sincere. If there is no sincerity of heart, the recitation of Kalima or the performance of Salat are merely formal things. In Salat we have direct conversation with Allah, so the way of talking should be such as one also gets the reply.

Salat of the worshippers is in prostration, Salat of the lovers is in self annihilation !

To obtain Irfan-e-Ilahi (Realization of Allah) we must possess healthy and pure hearts, and then the purity of hearts also establishes a link with the tongues. Our hearts should always be enkindled with the love of Allah, and as regards keeping Allah in mind any negligence on our part even for one second would be wrong.

Since the foundation of pure action (Amal-e-Saleh) is laid upon real faith, it depends upon undertaking the aim of life. Hence each Muslim is to be always anxious to achieve whatever good he can out of life. The greatest tragedy today is that the Muslim possess belief but not faith, and there is a vast difference between the two. A certain belief stands for a point of view or a principle in which we just believe but it is not essential to act

upon the same. Just saying (امنت بالله) is not a proof of possessing faith (Imaan), for faith is something concerned with the heart and not merely with the tongue. If we have faith upon the fact that whatever Allah said in Qur'an is beyond all doubts, there is no reason whatsoever that we should be working against it. Hence Real Iman is something quite different from Formal Iman, and Quranic teachings are also for real Iman rather than for formal one.

Since pure and sincere 'Amal is the basis of Real Iman, we are to have true love for Allah and His Prophet a love which stands above all the benefits.

It is said that Rabia Basri was once going somewhere holding water in one hand and fire in the other. When asked about those things she said that as the servants of Allah are worshipping Allah either through fondness of jannah (Heaven) or fear of jahannam (Hell), she wants to burn jannah with that fire and to extinguish the fire of hell with that water, so that they would worship Allah for His sake only.

A child makes the start with vigour of life. He becomes a young man and walks proudly. Then comes a stage in his life when his back is bent down and he is to take support of a stick. At last he dies, and his dear and near ones try to bury him underground as soon as possible. In case his dead body is preserved, the nasty smell emerging from the same would be unbearable. Hence man should not be proud of anything. Beauty, perfection, power, virtue and all these qualities are ascribed to Allah alone.

This worldly life which we are engrossed
MINARET

in all the time, is just a causal and a temporary thing. It is just like a film screen which gets life through reflection, while the person who watches the film takes it for a real fact. Everything in this life is changeable like the movie, and the scene changes every second. Being the demand of human nature man first struggles for a particular thing, soon gets fed-up with it and then starts making quest for some other thing. Thus in the search of still better, he keeps on falling in the ditch.

Since man's greed leads him to a wrong path, Allah has bestowed two things upon him: Message and the Messenger. Allah's message has been delivered in the form of the Holy Qur'an, and the Messenger, is Muhammad, the Holy Prophet, who is the Perfect instructor and the Perfect Leader.

Love of Allah is our destination, which can only be arrived at by moulding our actions in accordance with the actions of the Holy Prophet (ﷺ). All the good deeds must be performed in the way shown by the Holy Prophet (ﷺ). For the purification of man Allah has made Muhammad (ﷺ) a source, and the title of (رحمة للعالمين) has been bestowed upon him. There is a direct link between Allah and Prophet Muhammad, and no connecting link stands between the two.

Our faith upon Allah would be as strong as it would be upon Muhammad (ﷺ). We can rise up only by holding fast to the allegiance of Hazoor, While left alone we can do nothing Hence to get ourselves lost in the love of Muhammad (ﷺ) is the peak of Humanity.

میں ڈھیروں دولت ہار دینا، روزمرہ کے کسی خوشی کے موقع پر یار دوستوں کو خوب کھلانا، میلوں میں بڑے لاڈ لنگر کے ساتھ جانا اور دوسروں سے بڑھ کر شان و شوکت کا مظاہرہ کرنا، تقریبات میں بے تحاشا کھانے پکوانا کہ دور دور تک شہرت ہو جائے اور ایسے ہی دوسرے نمائشی اخراجات جنہیں جاہلیت میں آدمی کی بڑائی کا نشان سمجھا جاتا تھا، معاشی قوت کو ضائع کر دینے والے ہیں، جس کا نتیجہ معاشی ترقی نہیں معاشی بد حالی ہی ہو سکتا ہے۔

اسراف کے ان تمام ذرائع اور طریقوں سے پرہیز کے نتیجے میں جن کا ذکر مندرجہ بالا آیات میں کیا گیا ہے، بے تحاشا ذرائع ضائع ہونے سے بچ سکتے ہیں۔ جن کو انفرادی یا اجتماعی طور پر حکومتی یا سماجی اداروں کے ذریعے سے معاشرے کی بہتری اور معاشی ترقی کیلئے استعمال کیا جاسکتا ہے۔ اسراف سے پرہیز کرنے کے نتیجے میں بچت بڑھے گی جو سرمایہ کاری کے کام آسکے گی۔ مفید چیزوں پر سرمایہ کاری سے معاشرے کو حقیقی فائدہ پہنچے گا یعنی ضروریات بھی پوری ہوں گی، معاشرہ بھی ترقی کرے گا اور جسمانی محنت کا صحیح استعمال بھی ہوگا۔

ماہر القادری

سلام

سلام اُس پر کہ جس نے بادشاہی میں فقیری کی
 سلام اُس پر کہ جس نے زخم کھا کر پھول برسائے
 سلام اُس پر کہ جس نے گالیاں سن کر دعائیں دیں
 سلام اُس پر کہ ٹوٹا بویا جس کا بچھو نا تھا
 سلام اُس پر جو بھوکا رہ کے اوروں کو کھلاتا تھا
 سلام اُس پر کہ جو خود بدر کے میدان میں آیا
 الٹ دیتے ہیں تختِ قیصریت اوجِ دارائی

سلام اُس پر کہ جس نے بیکسوں کی دنگیری کی
 سلام اُس پر کہ اسرافِ محبت جس نے سمجھائے
 سلام اُس پر کہ جس نے خون کے پیاسوں کو قبائیں دین
 سلام اُس پر کہ جس کے گھر میں چاندی تھی نہ سونا تھا
 سلام اُس پر جو سچائی کی خاطر دکھ اٹھاتا تھا
 سلام اُس پر کہ جس نے زندگی کا راز سمجھایا
 سلام اُس پر کہ جس کا نام لے کر اس کے شیدائی

سلام اُس پر کہ جس کے نام لیوا ہر زمانے میں
 بڑھا دیتے ہیں کلوا سرفروشی کے فسانے میں

مدوں پر خرچ ہونے لگتے ہیں جو غیر پیداواری یا معاشی طور پر غیر اہم ہوتی ہیں۔ لہذا اس سخت انداز کو اختیار کر کے اللہ تعالیٰ اپنے بندوں کو ذرا لگ دو مسائل کے ضیاع سے روکتا ہے، تاکہ یہ معاشرے کی بہتری اور ترقی کیلئے استعمال ہوں۔ سورۃ الاعراف میں فرمایا گیا:

ترجمہ: "اور کھاؤ پیو اور حد سے تجاوز نہ کرو، اللہ حد سے بڑھنے والوں کو پسند نہیں کرتا۔"

"اس آیت مبارکہ میں کھانے اور پینے کی یہ ترغیب معاشی ترقی کی طرف متوجہ کر رہی ہے اور ساتھ ہی یہ اشارہ بھی دے رہی ہے کہ کھانے اور پینے میں حد سے تجاوز معاشی ترقی گنوا دینے کے باعث بھی ہو سکتا ہے اور اللہ حد سے تجاوز کرنے والوں یعنی اسراف کرنے والوں کو پسند نہیں کرتا، کیونکہ اسراف معاشی طاقت کو ضائع کر دینے کے مترادف ہے۔ جس کے نتیجے میں معاشی ترقی رُک جائیگی اور معاشرہ معاشی طور پر کمزور ہو جائے گا۔ اس سے معلوم ہوتا ہے کہ مالک کائنات اپنے بندوں کی معاشی خوشحالی اور ترقی دیکھنا چاہتا ہے۔"

سورۃ بنی اسرائیل میں فرمایا گیا:

"فضول خرچی نہ کرو، فضول خرچ لوگ شیطان کے بھائی ہیں اور شیطان اپنے رب کا ناشکر ہے۔"

اہل ایمان کی علامت بیان کرتے ہوئے ارشاد فرمایا:

"جو خرچ کرتے ہیں تو نہ فضول خرچ کرتے ہیں، نہ بخل بلکہ ان کا خرچ دونوں انتہاؤں کے درمیان اعتدال پر قائم رہتا ہے۔"

مندرجہ بالا آیت مبارکہ میں فضول خرچی یعنی اسراف سے منع کیا گیا ہے اور مزید یہ کہ اسراف کرنے کو شیطانی فعل اور اس سے بچنے کو رحمان کی بندگی سے تعبیر کیا گیا ہے۔ اس سے معلوم ہوتا ہے کہ شیطان کی پیروی کرنے سے دنیوی لحاظ سے معاشی کمزوری واقع ہوتی ہے اور اخروی لحاظ سے خدا کی نافرمانی کا ارتکاب ہوتا ہے، جبکہ اسراف نہ کرنے سے بندگی رب کا پروانہ مل جاتا ہے۔ سورۃ المائدہ میں فرمایا گیا:

"اے لوگو جو ایمان لائے ہو، جو پاک چیزیں اللہ نے تمہارے لئے حلال کی ہیں، انہیں حرام نہ کر لو اور نہ حد سے تجاوز کرو، اللہ کو زیادتی کرنے والے سخت ناپسند ہیں۔"

"حد سے تجاوز کرنا، وسیع مفہوم کا حامل ہے۔ حلال کو حرام کرنا اور خدا کی پاک ٹھہرائی ہوئی چیزوں سے اس طرح پرہیز کرنا کہ گویا ناپاک ہیں، بجائے خود ایک زیادتی ہے۔ پھر پاک چیزوں کے استعمال میں اسراف اور افراط بھی حد سے بڑھ جاتا ہے۔ حلال کی سرحد سے باہر قدم نکال کر حرام کی حدود میں داخل ہونا بھی زیادتی ہے۔ آیت مبارکہ میں اظہار ناپسندیدگی سے یہ نتیجہ بھی نکالا جاسکتا ہے کہ اللہ تعالیٰ نے اپنے بندوں کی معاشی بہتری کیلئے جو معاشی نظم منتخب فرمایا ہے اسے پامال نہ کیا جائے۔"

خرچ کرنے کا یہ انداز دراصل اسراف ہے جو کسی حقیقی نیکی کے کام نہیں آتا، بلکہ اپنی مالدار کی نمائش اور فخر اور بڑائی کا اظہار ہے۔ مثلاً شادی اور غمی کی رسموں میں سینکڑوں، ہزاروں آدمیوں کی دعوت کر ڈالنا، جوئے

اسلامی نظام معیشت اور معاشی استحکام

ڈاکٹر محمد جنید

کاموں پر خرچ جو ریا اور نمائش کیلئے ہو، اسراف ہی ہے۔ اسی طرح جسمانی اور مادی صلاحیتوں کو ضائع کرنا بھی اسراف میں شامل ہے۔

آئیے دیکھیں کہ اسراف یا فضول خرچی سے بچنے کی روش کا کسی قوم یا ملک کی معاشی ترقی پر کیا اثر پڑتا ہے۔

قرآن کریم میں ارشاد ربانی ہے:-

ترجمہ "اے ایمان والو، اپنے صدقات کو احسان جتا کر اور دکھ دے کر اس شخص کی طرح خاک میں نہ ملا دو، جو اپنا مال محض لوگوں کے دکھانے کو خرچ کرتا ہے اور نہ اللہ پر ایمان رکھتا ہے، نہ آخرت پر۔ اس کے خرچ کی مثال ایسی ہے، جیسے ایک چٹان تھی جس پر مٹی کی تہہ جمی ہوئی تھی۔ اس پر جب زور کا مینہ برسا، ساری مٹی بہ گئی اور صاف چٹان کی چٹان رہ گئی۔ ایسے لوگ اپنے نزدیک خیرات کر کے جو نیکی کماتے ہیں، اس سے کچھ بھی ان کے ہاتھ نہیں آتا اور کافروں کو سیدھی راہ دکھانا اللہ کا دستور نہیں ہے۔" (سورۃ البقرہ)

ایک موقع پر ارشاد ہوا: "اور وہ لوگ بھی اللہ کو ناپسند ہیں جو اپنا مال محض لوگوں کو دکھانے کیلئے خرچ کرتے ہیں اور درحقیقت نہ اللہ پر ایمان رکھتے ہیں، نہ روز آخرت پر۔ سچ یہ ہے کہ شیطان جس کا رفیق ہوا، اسے بہت ہی بری رفاقت میسر آئی۔"

مندرجہ بالا آیات مبارکہ میں اپنا مال دکھاوے کیلئے خرچ کرنے والوں سے ناپسندیدگی کا اظہار اتنا سخت ہے کہ ان کے ایمان باللہ و آخرت ہی کی نفی کی جا رہی ہے۔ اس کی وجہ یہ ہے کہ دکھاوے کیلئے کیا جانے والا خرچ ذرائع و وسائل کا ضیاع ہے۔ یعنی ملک کے قیمتی ذرائع و وسائل ایسی

عام طور پر یہ تصور پایا جاتا ہے کہ اسلام معاشی ترقی کے خلاف ہے، یا اسے اہمیت نہیں دیتا ہے، حالانکہ یہ سراسر غلط تصور ہے۔ اسلام معاشی ترقی کو نہ صرف اہمیت دیتا ہے بلکہ معاشی ترقی کیلئے مختلف انداز سے ابھارتا ہے۔ اسلام کی نظر میں معاشی ترقی یہ نہیں کہ ایک طرف معاشی خوشحالی اور عظمت کے اظہار کیلئے عالیشان عمارتیں اور محلات تعمیر ہو رہے ہوں اور دوسری جانب معاشرے کے ضرورت مند اور غریب افراد معاشی استحصال کا شکار ہوں اور ان کیلئے سر چھپانے کی جگہ تک نہ ہو۔ اس کے برعکس اسلام حقیقی معاشی ترقی کیلئے یہ چاہتا ہے کہ دولت چند ہاتھوں میں مرکوز نہ ہو بلکہ گردش کرتی رہے یہی وجہ ہے کہ اسلام وسائل کے دانشمندانہ استعمال پر بے حد زور دیتا ہے اور اس کا ایک ثبوت یہ ہے کہ اسلامی معیشت میں "اسراف" کو سخت ناپسند کیا گیا ہے۔

اسراف کے بارے میں اسلامی نقطہ نظر

"اسراف" وسیع معنی اور مفہوم کا حامل ہے، مثلاً ناجائز کاموں میں دولت کو خرچ کرنا اسراف ہے، اسی طرح فخر، شان، ریا کاری، عیاشی، قمار بازی، شراب نوشی، ناچ گانے، فسق و فجور اور خوشی و غمی کی ان رسوم میں جن کا اسلام میں کوئی مقام نہ ہو، مال و دولت خرچ کرنا بھی اسراف ہے۔ جائز کاموں میں خرچ کرتے ہوئے حد سے تجاوز کرنا، خواہ اس لحاظ سے کہ آدمی اپنی استطاعت سے زیادہ خرچ کرے یا اس لحاظ سے کہ آدمی کو جو دولت اس کی ضرورت سے بہت زیادہ مل گئی ہو، اسے اپنے ہی عیش اور ٹھانڈھ بات میں صرف کرنا چلا جائے، اسی طرح غذا، لباس، مکان، تزئین و آرائش وغیرہ پر دولت لٹانا اور شادی بیاہ میں بے دریغ خرچ کرنا بھی اسراف ہے۔ نیکی کے