

From the Editor's Desk...

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

In Chapter Hajj (Verse 37) while describing the essence of 'Qurbani', Quran says: "It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him. Thus, We have made them subject to you that you may magnify Allah for His Guidance to you. And give glad tidings (O Muhammad pbuh) to the Muhsinun (doers of good)."

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

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

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

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

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

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

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

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

An Approach to the Study of the Qur'an-II

Athar Hussain

Chapter 2: Doctrinal Content and Basic Concepts

The Qur'an describes itself" as 'discernment' (furqan) between truth and error. Its whole content is summed up in the words:

"Truth has come and error has vanished verily error is ephemeral". (17:81).

The purpose of the Qur'an is to expound the truth of the Absolute. "It is in essence the Truth and the Law. It sets out to abolish both uncertainty and hesitation. In other words both error and sin; error in holding that there is no Absolute or that it is relative or there can be more than one Absolute or the relative is the Absolute and sin is placing these errors on the level of the will or of action. These two doctrines of the Absolute and of man are respectively to be found in the two testimonies of Islamic faith, the first (لا اله الا الله) concerning God and the second (محمد رسول الله) concerning the Prophet (ﷺ). In its doctrinal content the whole of the Qur'an is a sort of multiple paraphrase of the fundamental discernment expressed by the shahada (testimony) — there is no divinity (or reality or absolute) outside the only Divinity (or Reality or Absolute) and Muhammad (the Glorified, the Perfect) is the Envoy of the Divinity."

Oneness of God

The most fundamental doctrine of the Qur'an is belief in the Oneness of God. The Qur'an says that belief in the existence of God is ingrained in man's

very nature. The first vision afforded to man was the vision of God. Man was also made conscious of the purpose of creation and the 'names' or meaning of things and the laws of their existence. It is against his nature that he should reflect over the working of the Universe and yet deny the existence of an all-embracing Providence. The Qur'an addresses human nature and invites an answer from its very depths.

"Say: Who supplieth you sustenance from the heaven and the earth? Who hath power over hearing and sight? And who bringeth forth the living from the dead, and bringeth forth the dead from the living. And who rules over all thing? They will surely say: God will ye not therefore mind Him? (10: 31).

If he ever denies the existence of God in his indifference, arrogance or pedantry, his very nature is an argument against himself.

"Nay, man is a telling witness against himself although he tenders excuses." (75:14-15).

The plan, the harmony and the balance in the Universe with all its forces and physical laws announce to everyone willing to hear that there is a Supreme Creative Power, The Lord of the Universe, the God Almighty who governs the Universe. It is for this reason that the Qur'an states:

"In the creation of the heavens and the earth and the alternation of the night

and the day, and the ships that sail in the sea with that which profit men", and the water that Allah sends down from the clouds, then gives life with it to the earth after its death, and spreads in it all kinds of animals, and the changing of the winds and the clouds made subservient between the heaven and the earth—these are signs for a people who understand" (2: 164)

"On Earth are signs for men of firm belief, and also in your own selves: Will ye not then behold them ?" (51:20-21).

The innumerable references made in the Qur'an to the diverse aspects of providence, to the means of life provided to every object in the Universe, to the immutability of the Laws of Nature, to the plan, harmony, proportion and perfection in nature from the basis of the Qur'anic argument in support of the unity of God.

The Qur'an points out that there is universal belief that there is but one Creator and Administrator of the Universe (43: 9) but the polytheists mistakenly associate secondary gods as capable of interceding on their behalf with Him and winning His favours; When creation and providence are attributes exclusively to God, how can one equate the creature to the Creator, asks the Qur'an. Is it conceivable that a being which has created nothing equals the One who has created everything? (16: 17). Is it not illogical to invoke that which never hears us? (46: 5). Is it not being ungrateful to forget the Benefactor who grants us our happiness, the Benefactor to whom we address all our supplications in times of

distress? (39: 8). Is it not ungratefulness to associate with Him others who are incapable of either good or evil actions (16: 53-54). Had there been multiplicity of gods, would not have the creation been overturned by competition among such powerful authorities? (21: 21). And finally those polytheists who believe that any man, or saint, or other being has the power of mediation or intercession with God Al-mighty must prove their assertions. (2:225; 13:33; 39:3).

The Qur'an also points to the unanimous testimony of the prophets. 'There has not been one prophet to whom We have not revealed the truth that there is no God but Me; therefore" worship Me' (21:25).

The Qur'an 'not only stresses in the most effective manner the Oneness of God, it also enables us to have a glimpse of the splendour of divine attributes. Possessing a finite intellect and limited perception, man cannot comprehend the Absolute. "The peculiarity of the Qur'an is that it lifts the veils of anthropomorphic similitudes from across the vision of God and allows us to take a transcendental view of Him in His attributes"

The Qur'an sweeps aside all distinction between the common people and the elite in forming a vision of God. To everyone it presents but a single way of approach to God and a single view of divine attributes. It affirms individual attributes but does not allow any attribute to receive an anthropomorphic touch.

Sovereignty of God

The Qur'an says there is a definite Law of Universe—a universal Divine August 2018

Government or Will of God or sunnatullah—governing and supporting the multitudinous objects, forces and creatures in the Universe. Everything is according to a well conceived plan with perfect proportion, harmony and balance in the creation and there is no blind play of forces without consciousness and purpose.

“Blessed be God in Whose hands is the kingdom of the creations; and Who has control over all things; He who created death and life, that, He may test which of you is best in deeds. God is most Exalted in Might and Oft-Forgiving.” (67: 1-2).

God is Omnipotent and everything is utterly dependent upon Him. Yet in His infinite Mercy He has endowed man with a free personality and created everything for the service of man. “Has thou not seen how Allah made all that is in the earth subservient to thee?”

It is this free personality, the freedom of conscious behaviour which calls for endeavour on man's part to avoid pitfalls and disasters. “And say: The Truth is from your Lord, let him then who cares, to believe; and let him who will not care to, not believe. (18:29)

“And if ye do well to your own good ye will do so, and if ye do evil, against your own harm will ye do so. “No soul earn but for itself and no bearer of burden has to bear the burden of another.” (6: 164).

“Every soul is held in pledge for what it earns” (74:38).

There are also a number of verses of determinist purport. But the freedom of will is not incompatible with predestination. Man is subject to

predestination because he is not God and he is free because God has willed so. ‘To deny predestination would amount to saying that God is not aware of events in advance and is not Omniscient.’

A question is often raised: if God is All-Powerful, why does He not abolish the ills from which creatures suffer. The reason is that omnipotence is not the only attribute which governs this Universe. Other attributes governing creation and laws of creation also come into play. Man has been given intelligence and will. If God were to abolish all evil which is nothing by itself but relativity, the free personality of man will be eliminated and this would not be in accord with the purpose of creation. “To speak of the world is to speak of relativity, of the deployment of relativities of differentiation and of the presence of evil; since the world is not God, it must include imperfection otherwise it would be reduced to God and thus cease to exist”?

Living Sense of God

It is the purpose of the Qur’an to engender in man's mind a living sense of God. Howsoever transcendental, God is intensely real and approachable and not a vague, distant and amorphous being or logical abstraction. He is closer to man than his jugular vein (50:16); The persons speak not privately together, but He is their fourth, nor five but He is their sixth, nor fewer, nor more, but wherever they be He is with them (58:7).

The humblest of His servants can approach Him for fulfillment of his

wishes and aspiration, for contentment of his mind, for his protection and safety and for God's grace, mercy, bounty and forgiveness and guidance without the aid of any intercessor.

O Muhammad: When My servants ask thee about Me, say: I am indeed near at hand. I respond to the prayer of every suppliant when he invokes My help. Let them also reciprocate to My call, and believe in Me, that they may become righteous. (2: 186)

The Qur'an asks man to treat life as a gift from God, a sacred trust and privilege to be lived in the presence of 'Divine Countenance' and to be guided by its light. He has been given ability to recognize moral values and to distinguish between right and wrong and he should always be conscious of his moral responsibility in everything he does, be it great or small. "Mere philosophic perception of essence of Divinity or contemplation is barren if it does not generate violation or give movement to human life in consonance with the qualities or attributes of that essence." "The main purpose of the Qur'an" points out Sir Mohammad Iqbal, "is to awaken in man the higher consciousness of his manifold relations with God and the Universe".

Prophets and Revelations

Man has been given the faculty to think, know and understand, to distinguish between right and wrong and to exercise his will. He has been given a sort of autonomy but he has not been made wholly independent. As God took care of his physical and material wants and made provisions for everything in

abundance, He took care of his guidance for his spiritual development and sent down Revelations through His chosen servants and Envoys indicating to him the true path of guidance. Man was not abandoned to his natural intelligence which was bound to be evolutionary and conflicting. Reason and revelation are not 'antipodal' but are complementary to one another. As P. Tillich says, "Reason does not resist revelation. It asks for revelation, for revelations means the reintegration of reason". Or as Parvez says in Ma'arif, "Since man is something more than physical and empirical world, it is incumbent on him to get acquainted with life's mystery..... And this is not possible without light gained from outside, which surpasses reason Reason takes a fragmentary view of life. But a mind enlightened by revelation sees the reality of an undivided life. The Prophet creates that new world of 'life's self-revelation and the individuals, enlightened by the light of revelation, partake in that reality."

These revelations were not just inspirations; they were the verbatim message of God conveyed through spiritual agents called angels.

The revelations which came in different ages and to different people were in essence one and the same. There was no doubt gradual evolution of the Creed or Sharia they embodied in accordance with the stage of development of man, but the fundamental doctrines they presented were one and the same, i.e. submission to God, in other words, Islam. The Qur'an enjoins belief in all the revelations and in all the prophets:

"Those who wish to separate God from His messengers, those who believe in some and do not believe in others, they are the real infidels and We have prepared for the infidels a terrible doom. (4: 150-151).

Muslims are those "who believe in what has been bestowed upon thee (Muhammad) and what was bestowed aforesaid". The Qur'an affirms all the earlier revelations and has precious preserved the previous teachings but it is not just a synthesis of those teachings. "It marks out its own-way by a spontaneous impulse. While it preserves the religious and moral patrimony, it adorns it more, crowning the divine building on which all the prophets have collaborated. The Qur'an does not, however, identify itself with or support the present state of other religions or scriptures. It emphatically states that prophets were neither God, nor His image or incarnations nor His sons. They were merely men like other men, but highly gifted and innocent who were chosen by God to transmit His message and to guide the erring humanity. By themselves they had no control over anything in the creation of God nor did they possess by themselves any supernatural powers. For himself the Prophet of Islam (ﷺ) declared supernatural powers. For himself the Prophet of Islam declared in the Qur'anic verse. 'Say (O Prophet) that I am a man like you;(18:110) I am nothing but a man and a messenger'. And the same was true of all the prophets. 'O prophets: Ye are but of one order.

In its unitary" and transcendental
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concept of God, Qur'an is definite and inelastic and refuses to enter into compromises in matters of belief. The double testimony or shahada has been made the basic doctrine of Islam with a view to prevent the Prophet from being ever treated as God or His incarnation or to be invested with attributes and honour exclusive to God. The Qur'an preaches toleration towards people of other faiths and asks its followers to seek modus Vivendi." with others but unequivocally it declares that Islam is the only religion acceptable to God.

Lo! Religion with God is Islam. (3: 19)

And whoso seeketh as religion other than Islam, it will not be acceptable from him. (3: 85)

It insists upon strength of belief and integrity of thought for without that no edifice can stand. At the same time, it makes clear that 'there is no compulsion in religion' (2: 256); that the believers should enter into the era of universal peace; and follow not the footsteps of the evil one for he is to you an avowed enemy (2: 208).

Another fundamental doctrine of the Qur'an is the belief in the life after death. To those who doubted resurrection, it addressed, amongst a host of other verses, in the following verse:

O mankind! If ye are in doubt concerning the Resurrection, then lo! we have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that we may make (it) clear for you. And We cause what we will remain in the wombs for an

appointed time, and afterwards We bring you forth as infants, then (give you growth) that ye attain your full strength. And among you there is he who dieth (young; and among you there is one who is brought to the most abject time of life. so that. after knowledge he knoweth naught. And thou (Mohammad) seest the earth barren, but when we down water thereon, it doth thrill and swell and put forth every lovely kind (or every lovely pair). That is because Allah, He is the Truth and because He quickeneth the dead, and because He is able to do all things: and because the Hour will come, there is no doubt thereof; and because Allah will raise those who are in the graves. (22:5-8)

The life in this world is not an end in itself but is an organic stage of the eternal life and disappears to assume a higher form:

Your creation and resurrection are but as (the creation and raising of) a single soul. (31:28)

And surely—from State to States shall ye be carried. (84: 19)

This life is ephemeral no doubt but it has a tremendous instrumental value. In fact, it is the key to the Life hereafter. The earth is a testing ground and upon the achievements of this life will depend whether a man will enjoy eternal bliss what no eye hath seen and no ear hath heard and no mind of men hath conceived or terrible agony, anguish and damnation in Hell.

The Qur'an uses a number of similes and metaphors to describe the eternal bliss of heaven and the terrible agony of hell, but in this earthly life, none can

form even a remotely precise idea of that bliss or agony.

Those who believe and do right, joy is for them and bliss their journey's end.

What will convey to them what the consuming Fire (Hell) is; it is the fire kindled by God which leapeth over the hearts. (104: 5-7)

The cardinal principle of this life according to Qur'an is its accountability in the Hereafter. That alone gives it meaning and purpose. The reaction of one's deeds are ineffaceably imprinted on one's soul to be carried to the Life Beyond.

And every man's deeds have We fastened about his neck. And on the Day of Resurrection will We bring forth to him a book which shall be preferred to him wide open: 'Read thy book; there needeth none but thyself to make an account against thee this day.' (17:14)

Resurrection and life after death are as certain and inevitable as the life of this world. Resurrection is certain because God has promised it; it is certain because justice and wisdom demand it for sake of just retribution for one's deeds, or as Frithjof Schuon says, "One proof of immortality of the soul—which is essentially intelligence or consciousness is that the soul could not have an end beneath itself, in other words matter or the mental reflection of matter. The higher cannot be merely a function of the lower, it cannot be only a means in relation to what it surpasses."

The Qur'an makes it clear that this Universe has not been created for pastime nor is the life of this world a

mere accident. Says the Qur'an, 'What! Deemed ye then that We created you for naught and that ye would not be brought back to Us'. (23: 115).

Having been created in the 'best of moulds'- and. as the highest form of Creation man has not been created just to live for a few moments and then get completely annihilated. On the contrary, the earthly life has a definite purpose to serve and a goal towards which it has to move. And that goal is the 'Life Hereafter'.

Unity of Mankind

And We have created you all from one single unit', says the Qur'an. It asks men to remember that all mankind was at first but one community, that it was only subsequently that it stood divided and that it should be man's endeavour to restore its unity (10: 19; 2: 208). This concept of unity of human origin rests and receives life and sustenance from the concept of Unity of God.

The Qur'an brushes aside all distinction of race and colour and every hierarchical conception of life, social or political. It restores dignity to man by placing him next to God and recognizing only righteousness as the criterion of superiority of one over the other. The Qur'an favours a World order and a universal brotherhood.

Verily this brotherhood of you human beings is a single brother-hood; and I am your Lord and Cherisher. (21: 92)

The Prophet (ﷺ) transformed that idea into an active reality in the life of his followers. He treated mankind as 'family of God', a fold every member of which is

a keeper or shepherd unto every other'.

'All creature; of God are His family, and he is the most beloved of God who loveth best His creatures'. (Baihaqi, Kitabul Iman)

Code of Life

Islam is not only a spiritual attitude of mind or a code of sublime precepts but it is also a self-sufficing orbit of culture and a social system of well-defined features. The Qur'an not only prescribes beliefs and defines the metaphysical relations between man and his Creator but it also lays down rules of personal conduct and social behaviour. Belief is the basis of the Code of laws, and the Code of laws is the result of belief, for legislation without belief is a building without a foundation and belief without a code of laws to put it into effect would be merely theoretical and ineffective. It offers a complete coordination of the spiritual and material aspects of life, lays down a simple and practical code and demands a righteousness well within the realm of practicability. Its concept of life does not exclude notions of happiness in the shape of material welfare. It demands no renunciation of the world nor does it prescribe austerities for spiritual purification. Its concept is based on the principle:

Our Lord give us the good in this world and the good in the Hereafter. (2: 201)

At the same time, it does not subscribe to materialistic trends but rouses in man a consciousness of his moral responsibility. There is no sphere of life, no conscious activity which may be outside the pale of its morality. If it falls in line with the Divine prescriptions and

the moral code almost every temporal act assumes a spiritual touch and is raised to the status of worship attracting reward or pleasure of God.

The injunctions that the Qur'an lays down are endorsed both by reason and experience. They constitute a system of channels divinely predisposed for the equilibrium of man's volitive life and this equilibrium far from being an end in itself, is on the contrary, in the final analysis, only a basis of escaping, in peace giving and liberating contemplation of the Immutable, from the uncertainties and turbulence of the ego'. (Frithjof Schuon, Understanding Islam)

According to the Qur'an, man has a dual responsibility to discharge. One is in relation to himself, the other is in relation to his external world. 'The one is to acknowledge in thought and action what is styled as Huquq Allah or the rights of God; the other is to acknowledge equally well Huquq-al-'Ibad or Huquq-an-Nas. or the rights of the external world of creation. The former has to express itself in a process of self-development— physical, intellectual and spiritual. In other words, man's primary responsibility is to invite God, so to say. to exercise His right to dwell in the individual and urge him to use properly the balance set in his nature. The idea is in conformity with the Qur'anic exhortation. 'Believers if you help or cooperate with God; God will help you, and set your feet firm'. The other responsibility lies in developing social conscience and in caring for the welfare of others. The two types of responsibilities are not to be regarded

as exclusive. They are merely two facets of one and the same attitude towards life of the same activity proceeding from it and signify the character of the mind one has to develop.' (Syed Abdul Latif; The Mind Al-Qur'an Builds). The discharge of these responsibilities is aided by certain disciplines which are divided into two categories prescribed disciplines or the so-called pillars of Islam and self-discipline embodying the ethical code. If any one considers that he can develop his personality and raise himself in the scale of spiritual development without subjecting himself to these disciplines, he is very much deluding himself.

Discharge of this dual responsibility is Khair or Good and failure to do is Sharr or evil. The distinction is to be upheld in every sphere of life's activity—physical, intellectual, spiritual, social, economic and political. "The personal virtues of kindness, purity, chastity, love, affection, truth, respect for covenants, forbearance, forgiveness, trustworthiness, justice, mercy and the like are not mere luxuries to be indulged in at convenience but are indispensable for a righteous living. And the opposite qualities such as hate, cruelty, indecency, fornication, adultery, dishonesty, falsehood, treachery, hypocrisy, spite, defection, unfaithfulness and exploitation of the weak which work for disintegration of the society are not only vices but positive sins in Islam, and are, therefore, not merely to be strenuously avoided but firmly discountenanced". (Ibid)

It will be thus seen that Islam is the path of devotion, of strenuous struggle with

evil and of surrendering one's will to the supreme will of God and of devoting one's talent to the service of the highest in life.

The culture and civilization generated by Islam are but expressions of these directive principles. In the words of Dr. Latif, "Culture in Islam does not stand for the fashion of the day, primarily in the externalia of life in dress, in drawing room manner, in material amenities of life, in recreation of diverse forms catering for the senses and in similar signs of seeming or outward polish". It is much fuller, more meaningful, having its foundations resting on the eternal and all pervasive spiritual law of life. Likewise, its civilization represents a process of development of human thought and personality to humanize organized civil life and to promote peaceful relations between man and man on an enduring basis.

And, O believers, thus have We made of you a nation justly balanced, that you might be model for all people, even as the Messenger is a model for you. (2: 143)

Eternal character of the directive principles

It is not that the directive principles of the Qur'an were only good and suited for the requirements of the times in which the Scripture was revealed. They are as good and worthy of application today as they will be in the ages to come. There are some useful trends in the modern world which are in accord with the Qur'anic principles and Muslims should fall in line with them. In main, these trends are—

- a) Progress of the world towards a democratic order of life for all mankind. This is upheld and promoted by the Qur'an.
- b) Socialization of the good things of life. Allowing full freedom of initiative and enterprise to increase wealth and to raise the standard of living by all legitimate means, the economic system of Qur'an aims at socialization. It, however, cautions that the standard of living is not to be expressed in self-indulgence or extravagant material comfort.
- c) Science is disclosing to man the hidden forces of nature and is pressing them into man's service. The persistent call of the Qur'an to man is to ponder over the working of the world of creation and to study the laws of the universe. By their observation, one is expected not to go merely into poetic ecstasy or adoration, but to study and understand the forces and elements of nature to harness them for his use. Then alone can he form a rudimentary idea of the Might, Wisdom, Benevolence and Sovereignty of God. God has subjected everything in the creation to man's use. Will it not be ungratefulness on his part to fail to put them to proper use by sheer ignorance.
- d) The Qur'an, however, insists that the impersonal power of nature is to be humanized and not to be converted into an engine of destruction.

The Qur'an denounces the ills of the present day society and does not support its materialistic trends which

exclude spiritual development. It advocates a synthesis between material and spiritual welfare. In fact, its principles provide the only answer to the disquiet and disharmony prevailing in the present-day society.

To quote Frithjof Schuon again, "In the life of the people there are as it were two halves: one constitutes the play of its earthly existence and the other its relationship with the Absolute. What determines the value of a civilization is not the literal form of its earthly dream but its capacity to 'feel' the Absolute. A sense of the sacred is fundamental for every civilization, because the sacred, which is immutable, inviolable and infinitely majestic, is in the very substance of our spirit and of our existence. The modern civilization, with what materialistic and experimental science or machines having made it, is an indeterminate flux... The world is sick because men live beneath themselves; the error of modern man is that he wants to reform the world without having either the will or the power to reform man and this flagrant contradiction, this attempt to make a better world on the basis of worsened humanity, can only end in the abolition even of what is human and consequently the abolition of happiness too. Reforming man means binding him again to Heavens reestablishing the broken link: it means plucking him from the kingdom of the passings, from the cult of matter, quantity and cunning, and re-integrating him into the world of the spirit and serenity—even, it might be said, into the world of his own sufficient reason."

The initiative for reform and movement has to come from man. Says the Qur'an—God does not change the conditions of a people unless they first change that which is in their hearts. (13:11)

Man shall have nothing but what he strives for. (53 : 39)

And whatever suffering ye suffer, it is what your hands have wrought. (42: 30)

Those who strive in Our way, We shall show them the way. (29: 69)

The attitude generated by Qur'an brooks no frustration or sense of defeatism in life. There can always be ups and downs in this life but failure in any endeavour is not to be allowed to darken one's life. It is to be borne patiently and turned into a moral victory.

Verily time bears testimony that man's life is at a discount, save of those who have faith and do the things that be right and practice righteousness and steadfastness (Surat ul Asr).

The Qur'an embraces the whole humanity in its fold, raises man to the highest moral and spiritual levels and is an unswerving Guide to the straight path which leads to happiness in this life and the life to follow.

By the soul and Him who balanced it and infused into the same the sense of discrimination and the power of choosing between the wrong and the right, happy is he who keepeth it pure and unhappy is he who corrupts it. (91:7-10)

Quaid's Role in Long Unremitting Struggle for Pakistan

Ghulam Hussain Qamar Baloch

If there is some truth in Carlyle's remark that "the history of the World is but the biography of great men", then there is no gainsaying the fact that the history of Pakistan Movement is but the history of the Quaid-i-Azam's achievements.

Born in Karachi in 1876 (25th December,) Muhammad Ali Jinnah had his early education at Sind Madrasa. He left for England in 1891. When he returned home in 1896, five years later, the Quaid started practice as a Barrister in Bombay. After passing through some difficult years of his career he established a leading position for himself at the Bar. His active participation in Indian politics began in 1906, when he attended the Calcutta session of the Congress. His first speech, significant enough, was about a matter that concerned the Muslims regarding "Waqf-al-Aulad". From 1913 onwards he also was a member of the Muslim League. Before this, he was elected to the Central Legislative Council from Bombay in 1909. He actively worked for Hindu-Muslim Unity, and Lucknow Pact (1916) was reached because of his efforts. Later when he realized the machinations of the Congress. Hindu proselytism and their militant attitude towards the Muslims, after the Nagpur session in 1928, he was convinced to leave the Congress for good. From that time till the creation of Pakistan, the Quaid worked exclusively and ceaselessly for the

Muslims of India and led the Muslim League. His subsequent stand on the Hindu-Muslim issue can be illustrated by the following extract from an article of Beverley Nichols published in Dawn on 21st September, 1948.

Looking me straight in the eye, he (Jinnah) continued, "There is nothing in life that links us together. We are different beings."

"It is your duty to quote it. Our names, our clothes. our food — they are all different; our economic life, our educational ideas, our treatment of women ----- we challenge each other at every point of the compass."

The Gandhi-Dominated Congress:

It was during the Khilafat Movement that Gandhi came to play a dominant role in Indian politics. In order to avail himself of the chance of winning over the Muslims he invoked Satyagrah to enforce the Muslim demands. By admitting that the Khilafat question was a vital one for Indian Muslims, he apparently conceded the Muslim claim that they formed a separate nation. All the same, Jinnah in 1937 suggested a coalition ministry of the Congress and the Muslim League. Gandhi rejected Jinnah's proposal in the name of Indian nationalism. Congress demanded as a precondition to coalition a dissolution of the Muslim League as well as its claim to form a separate political entity.

During the Congress rule in the Ministries (1937-39) the authoritarian nature of the Congress made a rapprochement with the Muslim League impossible.

Later in 1942, the Hindu leaders invited the Muslim League to join hands with the Congress after Gandhi's arrest, following the Congress decision to launch the 'quit India' movement. This time it was Jinnah's turn to reject the proposal. At the Muslim League Working Committees meeting of 16 August, 1942 he convinced the Muslim League members of the danger involved. He had the prudence and foresight to see through the share that the Congress had laid for the Muslim League with the purpose to involve the latter in a trouble similar to its own. The severe setback that the Congress suffered as a result of Gandhi's arrest proved the validity of Jinnah's decision. Had the Muslim League joined the 'Quit India' movement, it would have suffered a harsh setback.

The British Attitude:

The official British view on the separate electorate may be summed up by the following statement :-

The Hindu's acquiescence (to the separate electorate) is embodied in the Lucknow Pact of 1916. Much as we regret the necessity, the present system must be maintained until conditions alter ... But we can see no reason to set up communal representation for Muhammadans in any province where they form a majority of the voters, it is stated in the Report on Indian Constitutional Reforms. (London: His

Majesty's Stationery office, 1918) pp. 185-188.

Jinnah was certain that he would never have British support with regard to the Muslim demand for Pakistan. Lord Wavell supported the Congress concept of 'Akhand Bharat' but could not influence Jinnah, who through his perspicacity and political acumen convinced the Viceroy as to the non feasibility of an agreement between the Hindus and the Muslims. The Labour Government of Mr. Attlee, after considering Lord Wavell's recommendations sent Lord Mountbatten as Viceroy to India. The Muslim League under Jinnah's leadership had captured all the Muslim seats in the Central Assembly and most of the seats in the Provincial Assemblies in the elections of 1945-46. The elections constituted in principle, a referendum on the question of Pakistan as a result of which Lord Mountbatten was forced to yield to the demand for Pakistan.

Communal Antagonism:

Although Jinnah had diligently tried to work a compromise between the Hindus and the Muslims and was also responsible for the Lucknow Pact (1916), the alliance between the two communities had completely broken down by the middle of 1922. The non-cooperation movement had failed and the Khilafat issue vanished. When Turkey deposed the last Turkish Khalifa Sultan Abdul Majid, Hindu proselytism and their militant attitude towards the Muslims convinced Jinnah of the necessity to leave the Congress (1928).

A Charismatic Leader:

It is a matter of stark reality that many aspects of the Quaid's personality including his firmness of purpose, foresight, realism, negotiating skill and democratic outlook as well as, his regard for constitutionalism were visibly manifest in his application of his superb reasoning and argument to various problems.

As far as his incorruptibility is concerned, Mr. G. Allana records that in 1946, Jinnah personally warned him against bribing any of the voters during the elections to Sind Legislative Assembly. The winning of the 35 seats in the Assembly was crucial to the Muslim cause. The words of the Quaid bear witness to the strength of his character: "I prefer defeat to winning election by adopting dishonest methods". All the 35 seats were won by the Muslim League candidates.

Jinnah had the vision to apprehend and judge and this is why Muslims were willing to endure tribulations and material losses and cling together in their struggle for freedom. He was one of those rare personalities who had the superb qualities and incomparable skill to create their own situations and to lead the course of history in the direction they wished.

Quaid's firmness of purpose:

How decisive was the role played by Jinnah in the creation of Pakistan? Scholars and persons belonging to different schools of thought, have debated and are articulating about Jinnah's motivations and role to gain a clearer perspective on the events which

led to the partition of the subcontinent into the two nations of India and Pakistan. Almost all those, who write on the subject, characterize Jinnah as a highly pragmatic person with tremendous foresight and clear vision, a man of great acumen and firmness of purpose.

Man of decision:

He exerted himself and due to his personal control during the years in which he led the Muslim League, Jinnah dominated his followers so much that all the main decisions by the Muslim League were the result of his direction.

Realistic leadership:

Jinnah was the efficient advocate of the causes which his followers had freely agreed upon because of his exerted, forceful, but realistic leadership. His leadership was always conditioned and shaped by the attitudes and interests of many diverse Muslim individuals and groups who were united in following him. It can also be kept in mind that the majority of the Muslim League leaders were feudal. Their feudal behaviour was slightly submerged during Jinnah's leadership, because he was not a feudalist.

It will be no denying the fact that he was born in a family which belonged to a commercial class that has to keep accounts of every penny. A discipline, in ledger and book keeping was part of his upbringing. Even by profession, he was a practicing lawyer, who has to keep accounts for taxation purposes. Further, he belonged to that generation of this sub-continent's leadership, which by conviction believed in parliamentary

democracy. He thoroughly believed in democracy and constitutionalism.

Freedom Pioneer:

The Quaid was one of the greatest freedom pioneers of the world. He thus said in his Presidential speech at the 1940 Session of the All-India Muslim League: "The intelligentsia, in all countries in the world have been the pioneers of freedom".

In a statement published in "Manchester Guardian" in 1939, the Quaid said: We want freedom and liberty, but the question is whose freedom and liberty? Muslim India wants to be free and enjoy to the fullest extent and develop its own political, economic, social and cultural institutions according to its own glins and not to be dominated and crushed while wishing Hindu India well and giving it fullest scope to do likewise.

In his Presidential Address on the Annual Session of the All Indie Muslim League, 1940, the Quaid said: We stand unequivocally for the freedom of India. But it must be freedom for all India and not freedom of one section, or worse still, of the Congress caucus and slavery of Musalamans and other minorities.

Self Reliant Leader:

The Quaid, in his Eid message to Muslim India, 1941, said: "Let us pray to God that he may give us strength to prove ourselves worthy of this resolve and fulfill it."

In his address to the session of the Bengal Provincial Muslim League on 15th February, 1941, Jinnah said: We cannot look to the British Government

or to anyone else for justice and fairplay. We must stand on our own legs and rely on our own strength if we are to achieve anything in the world. You may depend upon none except your own inherent strength. This is your only safeguard and the best safeguard. Depend on yourselves.

In his speech at Muslim University Union on 2nd November, 1941, he said: As far as Muslim India is concerned, we have forged our Charter and, that is Pakistan. And for this Charter of ours, we want to make it clear, we will sacrifice anything and everything.

Also in his speech at the University Stadium Lahore on 30th October, 1947, the Quaid said: We are in the midst of unparalleled difficulties and untold sufferings: we have been through dark days of apprehension and anguish, but I can say with confidence that with courage and self-reliance and by the Grace of God we shall emerge triumphant.

Further in his speech at opening ceremony of Bengal Oil Mills, the Quaid said: we do not want merely to keep these unfortunate people alive as s drag on society - we want them to live as self-respecting, self-relying and useful members of society.

Conclusion:

British imperialism and Congress chauvinism prevented the Muslim leaders to launch an all-out campaign to rally all the Muslims on one platform. Jinnah alone was successful in arousing real political consciousness among his people. He also had to thwart the maneuvers (Continued on page #. 19)

Vital Forces of Social Integrity

Shamsul Haq

Relation of individual and society is inter-dependent. The distinctive feature of human life is that it is burdened with bi-polar responsibilities and entwined with mutual interest. It is the accomplishment of responsibilities of common interest that marks out the altitude of National elevation.

Human life seems to be encompassed with distinct shades of social intercourse. It is the sensible juxtaposition of social relations that shed lustre and charm; and foolish negligence may make this rather existence humdrum rather tearfully chaotic.

For a proper appreciation of the responsibilities of life, we shall have to look into it from different angles. We are fully conscious of the fact that each of us has an assigned status in life and we are called upon to play our assigned role well. The status role relation change from time to time from person to person. The varying phases of life make a demand on us to delineate and demarcate the distinctive feature of the various aspects. Well-being of group life depends on realistic appraisal and honest appreciation of one's limits and liabilities.

The complex structure of social communication reflects the centripetal and centrifugal forces of intrepid activities. In the light of the activating forces of daily life; human life seems to be encircled in three distinct spheres. The locus of private and personal

responsibilities is called Home; the locus of social responsibilities is called society, the locus of political responsibilities is known as State. Co-ordinate relation of these units weave out the blood-stream of national life.

Let us first examine and assess what are the disintegrating forces that damage the picture of Home-life, Social-life, and Political life. Lack of morality spoils home-front; loss of economic equilibrium injures the social-front; want of vision wrecks the political front.

We may now seek for a positive approach to these problems They are:—

- i. Education for a happy home.
- ii. Balanced economy for social equilibrium.
- iii. Foresight for stability of state.

Education for A Happy Home

A progressive Society primarily needs a comprehensive system of education. The youths of the Nation have to be harnessed in each walk of life. The object of education is to prepare the youths of the nation for universal needs of Social life. Education has to be catered for general culture, for skill and efficiency, for widening intellectual horizon, and for international acumen. It is for the education system to keep the nation prepared for the exigencies of life, and for the emergencies of State.

Education without an aim fails to fulfill its claims. Aimless education in the long run becomes hot-bed of vanity and

mischief "Idle man's mind is the devil's workshop".

Goal-oriented education is a source of inspiration; it is the only way to keep the young straight. Moral gospels fall flat on idlers. Moral philosophy divorced of active participation in nation-making is fertile field for the breed of mischief-mongers.

It is not possible to raise the standard of morality unless education is seriated with an orderly sequence to serve the practical ends of life. Unless one develops a sense of value for himself, he cannot have a moral ideal. The more conscious one is of his inherent abilities the higher his sense of responsibility. Morality does not thrive in vacuum.

A young man is expected to be active, energetic. He has to be a worker, a soldier, a clerk, a teacher or a leader. He has to be at the beck and call of national needs. He has to bear the brunt of this whimsical world. National aspirations are eventually spotted out to be ultimately achieved through the system of education.

Balanced Economy for Social Equilibrium

Economic disparity is the breeding canker of social evils. A sound economic order aims on the one hand, eradication of poverty and disease, on the other, must constrain concentration of wealth and luxury. Unfortunately it has not been appropriately realized what are the curses of disparity. It generates maladjustment and moral depredation. Economic exploitation is the fountain source of all evils. The

tentacles of ill-gotten wealth shake the very foundations of the state.

The spirit of fellow-feeling is the bedrock of a stable society. The hallmark of fellow feeling is mutual love and sympathy. How can it be had? No rule can be prescribed how to achieve it. No dogma can work as a charm. High sounding slogans do not touch the marrow of the bones. The essence of human relation is common interest, common level of life, common ambitions, common ideals. Unless one is made to feel that he belongs to the same group, the question of fellow-feeling does not arise.

It is the feeling of belongingness that ultimately matures into a feeling of brotherhood. The main problem of social discipline is to inculcate the righteous emotion of fellow-feeling. Egalitarian Society inspired with a national out-look holds out a promise of bright future.

Foresight for Stable State

Wise statesmanship can best be explained in terms of peace, prosperity and progress of the people. Law and Order is the first and foremost premium on State. The distinctive feature of progressive society is a liberal outlook of the cultural pattern. Narrow, stereotyped exposition of social philosophy does not serve a progressive society. Dogmatic indoctrination does more harm than good to intellectual and emotional rapprochement. Unless the moral code is liberal and comprehensive, the society cannot march forward.

These days, patriotic fervour by itself is not enough. As a statesman one has to be conversant with international situation, The chess-board of the political arena is changing its form and force from time to time. It is an age of incessant tension. One cannot think of a static political policy these days. No nation can afford to remain isolated. How to frame national policy requires vision and foresight.

The process of adjustment and readjustment has to be guided by national interest of the State. Boosting up of the national morale is an index of directive efficiency. Dynamic evolution

of the national prospects is the raison d'être of political sagacity.

The division of life mission into the three tiers is simply an expedient device. Individualistic, Social and Political phases are simply the three facets of the self-same prism'. The variegated colours of life can be seen through this, and the integrating forces of cohesion is as well reflected therein. This magic-prism was given the name of Islamic Socialism by the Father of Nation.

Darkness of doubts has been now dispelled and the silver lining beacons behind the vista of misty horizon. Let us march on with Hope and Courage!

(Continued from page # 16)

of the quisling Muslims who had their patrons in the enemies of Muslim freedom. Achieving his goal in the face of so many obstacles proved beyond doubt that Jinnah was a strategist par excellence.

The importance of keeping alive the memory of great heroes cannot be denied. This is especially true of the newly independent states who derive inspiration by looking up to their great

leaders. Quaid-e-Azam's role and personality in the making of Pakistan is an object of admiration for such a scholar as Hudson, who in the Great Divide calls him an important and enigmatic figure. Pakistanis too have to realize and sufficiently comprehend the decisive role that the Quaid played in the long, unremitting struggle for Pakistan.

(Continued from page #. 27)

climates and culture), in that humans are commanded to give thanks to Allah and praise Allah for the sustenance He has given them and that they should sacrifice something of value to themselves to demonstrate their appreciation for what they have been

given (which in their case was the very animals on which their survival was based).

(Courtesy: The Islamic Voice)



Culture in Crisis

Mr. Jawaid Quamar,
Part – I

The history of humanity is ceaseless conflict between two fundamental instincts. On the one hand, there is the instinct of conservation which jealously clings to what it holds, and, turning back into it-self, locks itself fast in. And, on the other, we find the instinct of expansion, that vital urge which continually strives to tear as under the shackles. History tells us that every age of expansion is succeeded by one of contraction, and vice versa. Today, once again, mankind stands at a cross-road.

Rise of Mob

“Modern civilization”, says Radhakrishnan, “is exhibiting today all the features which are strangely similar to the symptoms which accompany the fall of civilizations, the disappearance of tolerance and justice, the insensibility to suffering, love of ease and comfort, selfishness of individuals and of groups, segregation of men on grounds of blood and soil”. It is a development with roots striking deep through centuries especially the last two.

The latter part of the eighteenth century witnessed a rise of new populations, the populations of the then emerging new industrial societies. It was an uprooted population. It was uprooted not only from its villages and home towns but also from traditional, religious, moral and political pieties. It was a population which was made the victims of external agencies, for the most part for no fault

of it. As a consequence, this population was indifferent to its own character. Accordingly the potential of this population did not amount to more than riot and rowdyism.

This population was subsequently described by the term MOB. The mob appeared to be an antithesis of a normal citizenry, the citizenry infused with what has been called by some the **republican morality**. All existing industrial societies are nothing but the results of steady transformation of original urban mobs into a people. Obviously the factor responsible for this change of early societies is not only **faith** but also an **Economics** of technological innovation. Thus, with the increase in productivity, the urban mob turned into an urban citizenry and later into a suburban citizenry.

Bourgeois Mass

We all know that **bourgeoisification** of society is one of the great events of modern times. The ease and clarity with which today's society is breeding bourgeois men and women is, indeed, startling. There was a time when the urban mass was confronted with the problem of bourgeois. But now this urban mob is itself turning into what may be called a **bourgeois mass**. There rather unexpectedly, during the last decade, a queer phenomenon appeared on the scene. “Though bourgeois in condition and life-style”, writes Mr. Irving Kristol of New York

University, “the bourgeois masses, who inhabit new urban civilization of industrial societies, became less bourgeois in ethos and strikingly more mob-like in action”.

The ways in which sundry strata of today's citizenry are beginning to behave like a bourgeois mob are known to us all. What is significant here is “the extent to which a mob is not simply a physical presence”, observes Mr. Kristol, “but also, and above everything else a state of mind. It is, to be precise, the state of mind which lacks all of those qualities that — added up to republican morality steadiness of character, deliberativeness of mind, and a mild predisposition to subordinate one's own special interests to the public interest”.

Adversary Culture

What are the causes of the present-day disorders is surely a question that concerns all of us. In the opinion of Prof. Lionel Trilling, the well-known American critic, the trouble is traceable to what he call the **adversary culture** — the so-called elite culture. With the passage of time, this elite culture of the bourgeois society got steadily incorporated into the conventional curricula of the schools and like institutions. With the spread of mass higher education, it began to penetrate the popular culture of the masses and thus shape it anew. This resulted in an anomaly. From the very first days of the romantic movements, the work of the most gifted poets, painters, novelists, and such other men and women had an awful animus against its own bourgeois society.

This anomalous situation coupled with the absence of social and moral values makes the contemporary culture, practically, wholly inefficient. Today we are caught in a cultural confusion, nay, rather a culture anarchy. What is the secret behind this cultural shift? What are the further consequences of this cultural change? This necessitates a deeper insight into the very definition and the nature of a culture. Anthropologists as also sociologists define a culture as consisting of three main elements: **behaviour patterns**, as in a funeral service; **artifacts**, anything made by human Workmanship and **belief systems**, such as the conventional wisdom, religion, etc.

Culture per se

Certain psychologists, especially those of the school of **psychoanalysis** and of the newer school of **behaviourism** have a deliberate tendency to emphasize the role of behaviour ‘patterns and like in the definition of a culture. Thus a typical psychological definition of a culture may be something like this: “It is the man-made environment in its totality, especially the language and customs that distinguish one society from another”. But by a concept of culture we here mean a culture distinct from its popular usage as behaviour patterns and artifacts, that is as the sum of mere social symbols, customs and language. For this usage blurs the specificity of the super structural complex which is a society's original thought, art and its belief systems. In fact, T.S. Eliot goes so far as to assert that “no culture has appeared as developed except together

with a religion". In effect, the culture that concerns us immediately is the one which provides our fundamental concepts of man and society. Thus the disciplines which are obviously amenable and relevant to a sociopolitical and structural analysis are religion, anthropology, sociology, psychology, history, philosophy, aesthetics, political theory and economics.

Culture may be likened to an agency with a power transcending any particular observable act or habit or quality. The ideas of culture provides the metaphysic of our idea of community-life and the ground and sanctions of morality. Man can be fully human only if he is in accord with the best traditions of his cultural milieu and, also, if the cultural environment is in accord with the best tendencies in himself. It is this idea which is said to constitute the infrastructure for our theories of education, child-rearing, social sanctions and morality.

CULTURAL AUTONOMY

Nevertheless it is true that there does not exist anything as a **principle of cultural autonomy** in an absolute sense. It is a gravely mistaken idea to think of cultures as self-contained Systems. For the process of **cultural fusion** is always there at work. But then this does not mean that we should react to what Hegel described as "the

terrible principle of culture" in the same fashion as Freud did. For it only leads to another extreme. But, to our utter sorrow and surprise, we find that today's bourgeois mass, because of its mob-like mood, has reacted rather violently to what Hegel spoke of culture. Now we hear men speak of cultural status quo. Then there are those who speak of cultures as inadequate and inefficient. There are others who may now even speak of them as neurotic.

As a result of this arbitrary assault on culture, its domination started fading. The influence of the family, which generally serves as the conduit of cultural values and the allied effects, began deteriorating. The state and religious institutions came to lose their authority slowly but steadily. Thus there remained no agency or authority which might effectively support the general culture of the society. This **cultural depression** automatically resulted in the loss of a **definite sanction** which might revise or regulate the behaviour, attitudes and ideas of individuals as also of society. As a consequence, a lot of pseudo-systems and quasi-theorizing began to emerge. But all this was in vain. For they were all partial in character and often misconceived and confused.

(to be continued in next issue)



The Hajj Pilgrimage in Islam

The Fundamental Religious duties recognized by Islam are five, viz. (1) Kalema Tayyiba (2) Obligatory Prayers (3) Obligatory Fasts (4) Zakat and (5) Pilgrimage.

The first four are, more or less, individual duties, though having an important social value and structure. Among these four, Prayer and Zakat undoubtedly occupy most important position, and Hajj comes next to them.

The Arabic word '**Hajj**' means to act out for a definite purpose. Specially, it refers to the Pilgrimage to Ka'ba, for performing the necessary devotions. As an institution, Hajj existed from the very beginning in one form or the other. Thus, Ka'ba had been the centre of all administrative activities before Islam as within it was situated the Darun-Nadwa where all important matters regarding weal or woe of the people were settled.

After the advent of Islam, the sacred mosque besides the functions of congregational prayers, Tawaaf and meditations (l'tikaaf), has been the pivot of the intellectual activities of Makkah, and the whole Muslim world looks upon it as its nerve centre and focal point.

This first House of Allah which was raised for all mankind by Prophet Abraham (Ibraheem) (A.S.) and his elder son Isma'eel (A.S.), by the Will of Allah, in the Central Blessed Place of the world — Makkah, the place from where Allah created first life — germ and derived from him all lives and scattered them all over the world. In fact, this sacred mosque is the real

UNO (United Nation Organization) for the Nations of the Muslim World. The pilgrimage of this house is incumbent on every affluent person of every Muslim nation once in one's life. The person going on Hajj should be a Muslim. He should be an adult by age, in sound bodily and mental health.

Here we would like to stress the fact the main object and benefit of Hajj, an act of Islamic Worship, is to create the spirit of submission to Allah, to nourish spiritual joy, to witness the metropolis of the Faith everlasting, and the cradle of the language of the Qur'an.

The object of Allah by Hajj was

- (1) To unite the Muslim world in His name, and bring peace among them.
- (2) To reform the nations by the Guidance and spread of knowledge.
- (3) A mere by product, was spread trade and commerce among all the nations.
- (4) To encourage intermarriage.
- (5) To make this Holy place a Supreme Court of the Nations.
- (6) To make this Holy place the headquarters of the True U.N.O. and of one world government.

Self-Assessment

According to the estimate of material thinkers, Hajj is a useful institution, Muslims from all over the world gather at Makkah. They can discuss their mutual problems and chalk out a programme of success after fruitful

discussions. Goods of trade are carried by persons to this city and a flourishing market exists during the Hajj season. There is an exchange of cultural ideas and civilization finds a chance of flourishing by action and reaction of international forces.

Hajj entails a long and arduous journey, except by air. In this journey heavy obligations are imposed upon Hajjis. They cannot be rough in language or manners with one another. Hajj therefore develops in one's mind; patience, humbleness, cooperation and a sense of civilized manners. The journey is a source of gaining useful experiences. Some forms of worship require use of physical energy; other forms require economic resources. Hajj requires both. The Haji stands before the Lord as a humble servant, and expresses his thankfulness for the bounties bestowed upon him by the Creator.

There is a superior divine purpose in this special form of worship. Islam lays stress on the spiritual development of man. Islam discourages asceticism. But Islam introduces a workable formula in the daily life of men, which is in keeping with the secular side of human life.

The pilgrim deprives himself of regular work for a number of days. He gives up many other amenities of life. He lives more or less the life of an ascetic. This gives him the highest spiritual experience at least once in life. This ascetic course does not interfere with his main thread of secular duties in the world.

Putting on IHRAM

Hajj has got a strong effect of leveling all distinctions of race, colour and rank. All pilgrims put 'Ihram' and behave as members of one Divine Family. They all utter " لبيك اللهم لبيك ", which means, here are we all. O Allah! here we are in Thy Presence.

Sacrifice of Self

The spirit of Hajj is the spirit of total sacrifice of personal comforts, worldly pleasures, the acquisition of wealth, the companionship of relatives and friends, vanities of dress and personal appearance, pride relating to birth, national origin, accomplishments, work or social status. The sacrifice of self was attained to the highest degree by the Prophet Abraham (Ibraheem) (A.S.), who is known as the 'Friend of Allah'. The story of his sacrifice is narrated in the Qur'an in the following manner:

“(Abraham) prayed: O my Lord, grant me (son) from among the righteous. So We gave him the glad tidings of a forbearing son. Then when he was old enough to walk with him, he said; O my son, I see in a dream that I am to sacrifice you, so consider, what you think (about it). He said: O my father, do what you are command. You shalt, God willing, find me steadfast. So when they had both surrendered (to Allah's will) and he flung him down upon his forehead, We called out to him, O Abraham! Indeed you have truly fulfilled the vision. Surely, thus do We reward the virtuous. This indeed is the clear trial. And We ransomed him (the son) with a great (animal) sacrifice. And We left for his sake among the posterity (the solution). Peace be upon Abraham.

Thus do We reward the virtuous." (37: 109-110).

The significance of Abraham's readiness to sacrifice his son, who was dearer to him than anything else in the world, at Allah's command, is a clear demonstration that to him obedience to Allah was more important than any earthly ties or relationship, no matter how precious it might be. The spirit of submission to Allah cannot be illustrated for us any clearer manner than this.

Communion with Allah:

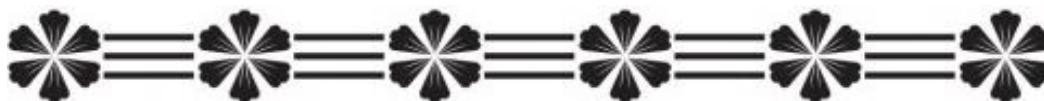
Now, one can understand, unless a man really loves Allah, he would never undertake such a long journey leaving all his near and dear ones behind him. Taken this, pilgrimage is unlike any other journey. Here his thoughts are concentrated on Allah, his very being vibrates with the spirit of intense devotion. When he reaches the holy place, he finds the atmosphere laden with piety and godliness. He visits places which bear witness to the glory of Islam and all this leaves an indelible mark on his mind, which he carries to his last breath.

The persons who perform the Hajj are clad in two plain sheets (Ihram). As all men in the eyes of Allah are created equal, the distinction of dress is, therefore, discarded. Until the rites of pilgrimage are performed, the person in Ihram has to abstain from luxuries and gratification of the sex, however, legitimate they be, and to concentrate in prayer, and self-examination. It is true

that, according to the teachings of Islam, Allah does not reside in Ka'bah alone, and a Muslim can hold communion with Allah in any remote corner in solitude or in company. It stands only to be experienced to witness it.

Thus a Haji (Pilgrim) is not a hermit, but behaves like a hermit of a high order, no amorous talk with his wife who is walking by his side, no quarrel with his adversary, no jests with his friends. This Hajj hermit finds himself the company of lacs of men and women who are inspired by the same idea of feeling; the presence of Divine Being. The mighty effect of one dress and one utterance of "لبيك", is the source of a spiritual experience in an assemblage as there is a mysterious intangible bond between one heart and the other. They are all engrossed in the contemplation of the Divine Being, as they feel they are standing in His Divine Presence.

It is a deep and overpowering experience. Many persons undergo a change of heart; and the metamorphosis becomes permanent as a principle. This is the meaning of True Hajj. Every Haji has shattered and shaken of his old garment (of evil thoughts). And remember this is not the experience of a hermit who locks himself up in cell. It is the experience of a free man, who is at liberty to move and think as he likes but has submitted himself to the Will of Allah to witness Divine Presence and to receive Divine Communion. (Continued on page #. 30)



The True Spirit of Qurbani (Sacrifice)

Islam's attitude towards ritual slaughter is not that of blood atonement, or seeking favour with Allah through another's death, but rather, the act of thanking Allah for one's sustenance.

"Eid Al-Adha" is at the doorstep, many rams, cows, 'camels, of course, are tied to be slaughtered. What is the concept of sacrifice in Islam? -

Actually, there are many misconceptions in the mind of many non-Muslims, who fail to perceive the significance and wisdom behind acts of worship in Islam. That is why addressing those misconceptions becomes obligatory in order to erase distortions about Islam.

We must look at the occurrences of sacrifice in a contextual manner, understanding not only the pre-Islamic institution of sacrifice, the Qur'anic reforms concerning this practice, and the continuance of sacrifice in the Muslim world, but also the context in which the Qur'anic revelations occurred. For it seems that with many people, both non-Muslims and Muslims alike, context is the key that they are missing.

What was the situation in pre-Islamic Arabia with regard to animal sacrifice? Not only did the pagan Arabs sacrifice to a variety of gods with hopes of attaining protection or some favour or material gain, but so, too, did the Jews of that time seek to appease the God by blood sacrifice. Islam, however, broke away from this long-standing tradition of

appeasing God. Neither is the idea of gaining favour by offering the life of another to Allah. In Islam, all that is demanded as a sacrifice is one's personal willingness to submit one's ego and individual will to Allah.

One only has to look at how the Qur'an treats this subject, to see a marked difference regarding sacrifice and whether or not Allah is appeased by blood. The Qur'anic account of the sacrifice of Ismail ultimately speaks against blood atonement. Allah says :

"Then when (the son) reached the age of serious work with him, he said: "O my son; I see in vision that I offer thee in sacrifice: Now see what is thy view;" (The son) said: "O my father; Do as thou art commanded: Thou wilt find me, if Allah so wills one practicing patience and constancy. So when they had both submitted their will to Allah, and he had laid him prostrate on his forehead for sacrifice, We called out to him, "O Abraham; Thou hast already fulfilled the vision," Thus indeed do We reward those who do right. For this was obviously a trial and We ransomed him with a momentous sacrifice." (37-102-107)

"Notice that the Qur'an never says that Allah told Abraham to kill (sacrifice) his son. Here, it teaches us that Abraham had a dream in which he saw himself slaughtering his son. Abraham believed the dream and thought that the dream was from Allah. However, in Abraham and Ismail's willingness to make the

ultimate sacrifice - Abraham of his son, Ismail of his own life - they are able to transcend notions of self and false attachment to the material realm, thus removing a veil between themselves and Allah.

As far as the yearly tradition that has followed this event, that is, the sacrificing of a ram to commemorate Abraham and Ismail's great self-sacrifice, we must understand it and the Qur'anic verses that pertain to animal sacrifice, in relation to the time and place circumstances under which these revelations were received and how people were trying to make a personal sacrifice by sharing their limited means of survival with poorer members of their community.

That is to say, the underlying implication of Islam's attitude towards ritual slaughter is not that of blood atonement, or seeking favour with Allah through another's death but rather, the act of thanking Allah for one's sustenance and personal sacrifice of sharing one's possessions and valuable food with one's fellow human. The ritual itself is not the sacrifice. It is merely a method of killing where the individuals kill as quickly as possible and acknowledge that only Allah has the right to take a life and that they do so as a humble member of Allah's creation in need of sustenance just like every other species in Allah's creation.

Allah also says: "To every people did we appoint rites (of sacrifice) that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food). But your God is

one God: Submit then your will to Him (in Islam): and give thou the good news to those who humble themselves." (Al-Hajj: 34)

This is the true end of sacrifice, not propitiation of higher powers, for Allah is one, and He does not delight in flesh and blood, but a symbol of thanks-giving to Allah by sharing meat with fellow humans. The solemn pronouncement of Allah's name over the sacrifice is an essential part of the rite."

Allah says: "It is not their meat nor their blood that reaches Allah: it is your piety that reaches Him: He has thus made them subject to you, that ye may glorify Allah for His guidance to you: And proclaim the Good News to all who do right." (Al-Hajj: 37)

No one should suppose that meat or blood is acceptable to the one God. It was a pagan fancy that Allah could be appeased by blood sacrifice. But Allah does accept the offering of our hearts, and as a symbol of such offer, some visible institution is necessary. He has given us power over the animals, and permitted us to eat meat, but only if we pronounce His name at the solemn act of taking life, for without this solemn invocation, we are apt to forget the sacredness of life. By this invocation we are reminded that wanton cruelty is not in our thoughts, but only the need for food.

It is quite clear from the Qur'anic passages above that the issue of animal sacrifice is in relation to the role animals played in Arabian society at that place and time (as well as other societies with similar (Continued on page #. 19)

Sufiism

The Uncovering of the Eighth Veil: Concerning the Pilgrimage (Hajj)

The pilgrimage (Hajj) is binding on every Muslim of sound mind who is able to perform it and has reached manhood. It consists in putting on the pilgrim's garb at the proper place, in standing on 'Arafat, in circumambulating the Ka'bah, and in running between Safah and Marwah. One must not enter the sacred territory without being clad as a pilgrim (be ihram). The sacred territory (Haram) is so called because it contains the Station of Abraham (Maqam-i- Ibrahim). Abraham had two stations: the station of his body, namely, Makkah, and the station of his soul, namely, friendship (khullat). Whoever seeks his bodily station must renounce all lusts and pleasures and put on the pilgrim's garb and clothe himself in a winding sheet (kafan) and refrain from hunting lawful game, and keep all his senses under strict control, and be present at 'Arafat and go thence to Muzdalifah and Mash'ar al-Haram, and pick up stones and circumambulate the Ka'bah and visit Mina and stay there three days and throw stones in the prescribed manner and cut his hair and perform the sacrifice and put on his (ordinary) clothes. But whoever seeks his spiritual station must renounce familiar associations and bid farewell to pleasures and take no thought of other than God (for his looking towards the phenomenal world is interdicted); then he must stand on the 'Arafat of gnosis (ma'rifat) and from there set out for the

Muzdalifah of amity (ulfat) and from there send his heart to circumambulate the temple of Divine purification (tanzih), and throw away the stones of passion and corrupt thoughts in the Mina of faith, and sacrifice his lower soul on the altar of mortification and arrive at the station of friendship (khullat). To enter the bodily station is to be secure from enemies and their swords, but to enter the spiritual station is to be secure from separation (from God) and its consequences.

Muhammad b. al-Fadl says: "I wonder at those who seek His temple in this world: why do not they seek contemplation of Him in their hearts? The temple they sometimes attain and sometimes miss, but contemplation they might enjoy always. If they are bound to visit a stone, which is looked at only once a year, surely they are more bound to visit the temple of the heart, where He may be seen three hundred and sixty times in a day and night. But the mystic's every step is a symbol of the journey to Makkah, and when he reaches the sanctuary he wins a robe of honour for every step." Abu Yazid says: "If anyone's recompense for worshipping God is deferred until tomorrow he has not worshipped God aright today," for the recompense of every moment of worship and mortification is immediate. And Abu Yazid also says: "On my first pilgrimage

I saw only the temple; the second time, I saw both the temple and the Lord of the temple; and the third time I saw the Lord alone." In short, where mortification is, there is no sanctuary: the sanctuary is where contemplation is. Unless the whole universe is a man's trysting place where he comes nigh unto God and a retired chamber where he enjoys intimacy with God, he is still a stranger to Divine love; but when he has vision the whole universe is his sanctuary.

"The darkest thing in the world is the Beloved's house without the Beloved."

Accordingly, what is truly valuable is not the Ka'bah, but contemplation and annihilation in the abode of friendship, of which things the sight of the Ka'bah is indirectly a cause. But we must recognize that every cause depends on the author of causes (musabbib), from whatever hidden place the providence of God may appear, and whencesoever the desire of the seeker maybe fulfilled. The object of mystics (mardan) in traversing wildernesses and deserts is not the sanctuary itself, for to a lover of God it is unlawful to look upon His sanctuary. No; their object is mortification in a longing that leaves them no rest, and eager dissolution in a love that has no end. A certain man came to Junayd. Junayd asked him whence he came. He replied: "I have been on the pilgrimage." Junayd said: "From the time when you first journeyed from your home have you also journeyed away from all sins?" He said: "No". "Then," said Junayd, "you have made no journey. At every stage where you halted for the night did you traverse a station on the way to God?" He said:

"No". "Then," said Junayd, "you have not trodden the road stage by stage. When you put on the pilgrim's garb at the proper place did you discard the attributes of humanity as you cast off your ordinary clothes?" "No". "Then you have not put on the pilgrim's garb. When you stood on 'Arafat did you stand one instant in contemplation of God?" "No". "Then you have not stood on 'Arafat. When you went to Muzdalifah and achieved your desire did you renounce all sensual desires?" "No". "Then you have not gone to Muzdalifah. When you circumambulated the Temple did you behold the immaterial beauty of God in the abode of purification?" "No". "Then you have not circumambulated the Temple. When you ran between Safah and Marwah did you attain to the rank of purity (safa) and virtue (muruwwat)?" "No". "Then you have not run. When you came to Mina did all your wishes (munyatha) cease?" "No". "Then you have not yet visited Mina. When you reached the slaughter place and offered sacrifice did you sacrifice the objects of sensual desire?" "No". "Then you have not sacrificed. When you threw the stones did you throw away whatever sensual thoughts were accompanying you?" "No". "Then you have not yet thrown the stones, and you have not yet performed the pilgrimage. Return and perform the pilgrimage in the manner which I have described in order that you may arrive at the station of Abraham." Fudayl b. 'Iyad says: "I saw at Mount 'Arafat a youth who stood silent with bowed head while all the people were praying aloud, and I asked him why he did not pray like them. He answered

that he was in great distress, having lost the spiritual state (waqri) which he formerly enjoyed, and that he could by no means cry aloud unto God. I said: 'Pray, in order that through the blessings of this multitude God may accomplish thy desire.' He was about to lift up his hands and pray, when suddenly he uttered a shriek and died on the spot." Dhu 'l-Nun the Egyptian says: "At Mina I saw a young man sitting quietly while the people were engaged in the sacrifices. I looked at him to see what he was doing. He cried: 'O God, all the people are offering sacrifice. I wish to sacrifice my lower soul to Thee; do Thou accept it.' Having spoken, he pointed with his forefinger to his throat and fell dead - may God have mercy on him!"

Pilgrimages, then, are of two kinds: (1) in absence (from God) and (2) in presence (of God). Anyone who is absent from God at Makkah is in the same position as if he were absent from God in his own house, and anyone who is present with God in his own house is in the same position as if he were present with God at Makkah. Pilgrimage is an act of mortification (mujahadah) for the sake of obtaining contemplation (mushahadah), and mortification does not become the direct cause of contemplation, but is only a means to it. Therefore, in as much as a means has no further effect on the reality of things, the true object of pilgrimage is not to visit the, Ka'bah, but to obtain contemplation of God.

(continued from page #. 25)

No other institution in the world has the wonderful influence of the pilgrimage called Hajj, in leveling all distinctions of race, colour, or rank, country or language. Not only do people of all races and all countries meet together before the Holy House of Allah as His servants and as members of one Divine family but they are clad in one dress called Ihram and there remain nothing to distinguish the high or low rich or poor.

This oneness of physical appearance and singleness of purpose also

impresses upon the minds of the pilgrims that all men are equal in the sight of Allah and that all will be accountable to Him. Thus Hajj also reminds Muslims of the forthcoming assembly of the Day of Judgement, when all persons shall stand equal before Almighty Allah, to receive their reward or punishment. So Hajj is the only occasion on which we are taught how to live in one way, and be one, before the One Supreme Being.

(Courtesy: Yaqeen International)



قربانی کی کھالوں سے بھی ان غریب و نادار لوگوں کی مدد ہوتی ہے جو کہ ان کے گھر میں خوشیاں لانے کا سامان مہیا کرتی ہے۔
قربانی کی کھالوں سے دینی اداروں کی بھی اعانت ہو جاتی ہے جو کہ مسلمانوں میں دینی تعلیم اور شعور کے ابلاغ کا اہم ترین ذریعہ ہیں۔

ذوالحجہ کا مہینہ ہر سال اپنے جلو میں یہ پیغام لے کر آتا ہے کہ دنیا میں وہی قومیں کامیابی و کامرانی سے سرشار ہتی ہیں جن میں جذبہ قربانی زندہ ہوتا ہے۔ جذبہ قربانی، جانی و مالی دونوں لازم و ملزوم ہیں اور عید قربان پر جانوروں کی قربانی ہر سال مسلمانوں کو نیا جذبہ، حوصلہ، ہمت اور ولولہ عطا کرتی ہیں۔

زندہ قومیں ہمیشہ اپنے محسنین اور اکابرین کو یاد رکھا کرتی ہیں اور ان کی یاد میں انکے اطوار کو اپناتی اور انکے ارشادات پر عمل پیرا ہتی ہیں چنانچہ قربانی کے ذریعہ حضرت ابراہیم علیہ السلام کا اپنے فرزند حضرت اسماعیل علیہ السلام کو اللہ کی راہ میں قربان کرنے کی یاد منانے کا پہلو پوشیدہ نہیں بلکہ قربانی کے ذریعے اکابر، اسلاف و محسنین کی یاد منانے کا درس ملتا ہے۔

گوشت تقسیم کرتا ہے، جس سے غریبوں کی ضروریات کا احساس اور ان پر احسان کرنے کا جذبہ بیدار ہوتا ہے۔

اسلام کے فلسفہ قربانی کا خاص پہلو بندوں کو ہر وقت اپنی جان و مال اپنے رب کی بارگاہ میں قربان کرنے کی تعلیم دیتا ہے۔

اللہ تعالیٰ نے انسان کو تمام مخلوق پر سبقت اور اپنی پیدا کی ہوئی اشیاء پر جو تصرف و اختیار بخشا ہے اس کے اعتراف میں تقاضا یہ ہے کہ اللہ تعالیٰ کے دیئے ہوئے اس مال و زر میں سے اسی کی راہ میں خرچ کیا جائے، اسی طرح اللہ تعالیٰ نے اپنے پیدا کئے ہوئے جانوروں پر انسان کو جو تصرف اور اختیار عطا فرمایا اور ان جانوروں کو انسانوں کیلئے مسخر کیا اس کا تقاضا ہے کہ ان جانوروں کی اللہ تعالیٰ کی رضا و خوشنودی حاصل کرنے کی خاطر اس کی بارگاہ میں قربانی پیش کرے۔

قربانی کا معاشی اور معاشرتی پہلو بھی نہایت اہم ہے کہ وہ لوگ جو سال بھر غربت و افلاس کے سبب گوشت کا صرف نام ہی سنتے ہیں اور کھانا تو درکنار انہیں چکھنا بھی نصیب نہیں ہوتا، قربانی کے سبب انہیں بھی گوشت حاصل ہو جاتا ہے جبکہ

کسی ایک شعارِ اسلام کو چھوڑ دینا، جملہ احکامِ اسلام کی بیخ کنی کے مترادف ہے۔

اسلام کا فلسفہ قربانی

اقبال احمد اختر القادری

خلوص نیت کا نہ صرف درس دیتا ہے بلکہ اس پر عمل پیرا ہونے کی سختی سے تاکید کرتا ہے۔

قربانی بندوں میں شکر الہی کا جذبہ پیدا کرتی ہے۔ ہر انسان اپنے جوہر عقل، جس نے اسے دوسری مخلوق پر فوقیت و برتری دی اور اشرف ہونے کا شرف بخشا، اس کی رہنمائی سے اتنا تو یقیناً غور کر سکتا ہے کہ جو جانور گائے، اونٹ و بیل وغیرہ قربانی میں ذبح کرتا ہے وہ اپنی جسامت، جسمانی قوت اور قوت مدافعت میں انسان سے کہیں زیادہ قوی ہوتے ہیں مگر پھر بھی انسان اس پر حاوی ہو جاتا ہے۔ یہ انسان کیلئے ایک مخصوص نعمت الہی ہے کہ وہ کمزور ہوتے ہوئے بھی اپنی تدبیر کی بدولت طاقتور جانوروں پر حاوی ہو جاتا ہے۔ قربانی کے ذریعہ شکر کا درس ملتا ہے اور یہ تعلیم دی جاتی ہے کہ جو لوگ اللہ تعالیٰ کا شکر ادا کرتے ہیں اللہ تعالیٰ انہیں اُن سے زیادہ طاقتور پر گرفت اور برتری عطا فرماتا ہے۔

قربانی کے ذریعہ ایثار و احسان کا جذبہ بھی پیدا ہوتا ہے۔ عام دنوں میں انسان اپنی ضروریات کو پورا کرنے میں مشغول رہتا ہے مگر قربانی میں وہ اپنی ضروریات کے علاوہ غریب و نادار و مفلس کو تلاش کرتا ہے اور اُن میں قربانی کا

10 ذی الحجہ کو سنت ابراہیم کی پیروی کرتے ہوئے اللہ کی راہ میں جانور قربان کرنا ایک اسلامی عبادت ہے، ہر وہ مسلمان جو مالی اعتبار سے قربانی کرنے کی طاقت رکھتا ہو، اس پر قربانی واجب ہے۔

اسلام کا فلسفہ قربانی فقط جانور قربان کر دینے کا نام نہیں بلکہ اس میں بے شمار حکمتیں ہیں۔ قربانی اگرچہ قرب الہی کا اہم ترین ذریعہ ہے لیکن یہ شخصیت اور اس کی فکر کی اصلاح کا ذریعہ بھی ہے۔ کسی انسان کی شخصیت کا تعین کرنے کیلئے اس کے افکار کا مطالعہ کیا جاتا ہے اور افکار کے ادنیٰ و اعلیٰ ہونے میں نیت کا اہم دخل ہے۔ قربانی جیسے اہم عمل میں بھی نیت کا بڑا دخل ہے اگر خلوص نیت نہ ہو تو یہ قربانی بے کار ہے۔ رب کا قرب حاصل کرنے کیلئے ضروری ہے کہ انسان کے اعمال ریا کاری سے پاک ہوں، فقط رضائے الہی ہی کی نیت ہو، ورنہ یہ قربانی، قربانی نہیں، یہ عبادت نہیں۔

ارشاد باری تعالیٰ ہے کہ اللہ تعالیٰ تک ان قربانیوں کا گوشت اور خون ہرگز نہیں پہنچتا ہے بلکہ اس تک تو تمہارا تقویٰ پہنچتا ہے۔ (الحج: ۳۷) معلوم یہ ہوا کہ قربانی میں خلوص نیت لازم ہے۔ اسلام اپنے ماننے والوں کو قربانی کے ذریعے