

From the Editor's Desk...

The hectic nature of our day-to-day lives means that many things we want to achieve come to nothing, perhaps without us even knowing it but a Muslim should always remember that only aim of his life is seeking Allah's pleasure. This topic demands me to divide this article in two headings due to the complexity of its nature and usage.

Necessity of Moderation

Today necessity of moderation has become very vital due to unsolicited distracting information impacting our hearts and souls in the form of words, images, videos and audios through the internet. Therefore, this usage of internet needs to be controlled to keep our soul, minds and hearts clean and focused.

Adverse effects can occur with little or no regulation of excess information. It's not surprising to find regular internet users being diagnosed with chronic disorders like anxieties, addictions, depressions, panic attacks, bipolar disorders and antisocial personality disorders among others. Some of us may be victims to not following Islam properly and exposing ourselves to such evils. Let's see how we can apply Islamic rules in our virtual lives as well:

Prophet (ﷺ) said: "Be moderate in seeking worldly things, for everyone will be facilitated for which he was created." (Saheeh Muslim, Sunnan ibn-Majah)

We as humans need some time for ourselves to help us focus but the world of internet has made us slaves to

constant socializing, preventing us from disconnecting even for short periods of time. We have instead gained a habit of multitasking [remember those multiple browser tabs that are always open], which permanently reduces our performances and quality of accomplishments. It's worth noting here that multitasking is also against the sunnah of uni-tasking, which improves focus and performance.

Internet has taken up so much space in our daily lives (home, work, hobbies, knowledge, games, etc.) that it's important to assess the effects it has, not only on our future but also on the future generations that are going to come.

There is no escape from internet; and who wants to escape the luxury of being connected to loved ones, gaining knowledge from experts and knowing what's going on in the whole world, just by sitting at home? It's the bad content that we want to escape from; and this can only be done by applying the Islamic guidelines in the virtual world as well.

Nowadays, if a device is not connected, it's not "smart". Any electronic device that is not connected to internet is like a "dead" device.

This somehow reminds Holy Prophet (ﷺ) once said how humans can be "dead":

"The similitude of one who remembers his Rabb and one who does not

remember Him, is like that of the living and the dead.” (Al-Bukhari and Muslim)

Not that I am comparing electronic gadgets to humans; but, the analogy infers (to me) how without connecting (devices to internet and, humans to Allah), both are dead. Apart from the analogy, a quick question: Do you think we would have remembered Allah better, if we were not so connected to our social lives?

Role

Role defines how we participate in anything. On internet, we are either uploaders or downloaders. They are three forms of uploading or downloading through which we use the internet: words, images and videos (or audio-visuals). Hence we can say we are, at a time, a downloader of images, audio-visuals or even words/docs (also online reading); and sometimes, we are uploaders of the same. No action in Islam can be performed irresponsibly. We must be responsible about what we:

- 1. Read and write*
- 2. See and show*
- 3. Say and listen*

Another irresponsible act growing common is arguments. We are taught to stay calm and avoid argumentation even if we are right by our Prophet (ﷺ) when he said:

“I guarantee a house in Jannah for one who gives up arguing (quarrel), even if he is in the right.....” [Abu Dawood]

But we are mostly seen doing online “dawah” through arguments. Why is it

that we feel so carefree on the internet without considering our etiquette of being a proper Muslim? Blatant and shameful examples can be seen in comments section on Facebook and YouTube posts. Many would disagree with my point because of their love towards Islam and hatred towards anti-Islamic elements. I would ask them, what is the sunnah to reply to those who hate Islam? Can anybody show a single incident of argument done by our Prophet (ﷺ)? Then why do we portray something that is not there in the religion? I guess, it is the freedom we have assumed over the internet that typing words does not come under the sins of tongue and presentation of bad character. Or maybe, we feel more confident to hide behind a computer screen. We end up uttering words or show a certain type of behavior which we wouldn't dare to show face-to-face with that person.

This is a reminder to all brothers and sisters who have active internet connectivity and online presence, to treat this technology responsibly and selectively. There are many good deeds done online by people who are wise and can differentiate between using time and wasting time. I ask Allah to help them stay focused and help them promote Islam through sunnah. A lot more can be said as a brotherly advise, but I would like to end here by sharing a profound hadith: “Part of the perfection of one's Islam is his leaving that which does not concern him.” [Hasan, 40 Hadith Nawawi].

Culture in Crisis

Mr. Jawaid Quamar

Part – III

The cultural configuration of Pakistan is considerably complex. It is not that modernization, westernization and economic uncertainty are the only factors which are responsible for the cultural turmoil of this young developing country. The emergence of Pakistan brought in its wake newer difficulties. Deep gulfs were created between people and their native environment. Cut off from their kith and kin in villages and towns, people were driven to strange parts. Separated from their past, their total way of life was disrupted. This disruptive dislocation took a heavy human toll.

Uprooted Society

The rootlessness brought about by Partition gave rise to an excessive heterogeneity in culture. The newly-born society of Pakistan hardly possessed any tradition at all. For whatever influences reminiscent of Islamic tradition existed—a tradition which is usually as common to different sub-cultures of the regions now constituting Pakistan, they were to be found only as a **cultural lag**. Obviously this lag was a result of an undesirable emphasis on mere rituals and trivialities and technicalities in the matter of religion. Anyhow, cumulatively, the factors worked in such a way that optimum conditions obtained for a high rate of **cultural diffusion** from within as also without Pakistan. This accounts for the cultural upheaval in Pakistan.

Now the question arises: How to control
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and channelize the rapid cross-currents arising from the cultural diffusion and the modern sweep of things? How to redirect the modernizing river away into less disruptive rivulets? How to make most of the fast-changing life of a young and progressive Pakistan! The answer to these questions is one. It is education which can serve as the means to repair the cultural breakdown of contemporary Pakistan and, consequently, to achieve desirable social and national goals. Here a few issues emerge as the natural focus of struggle for a mass movement to build an 'integrated' Pakistan anew.

Agent of Change

T.S. Eliot is of the opinion that "education is the process by which the community attempts to pass on to all its members its culture, including the standards by which it would have them live". And according to Mr. Cole S. Brembeck, "educational systems must be congenial to the cultural soil from which they spring". It is, indeed, a truism that our educational enterprise will not flourish if we do not learn to build upon the best within our cultural experience. On the other hand, education must also be fully prepared to meet the challenges of the cultural realities of the lives of the people standing uprooted amid ever-growing abyss of the old and the new, the past and the present. This leads us to the most important aspect of education, viz. its role as an **agent of change**. So education has to play a

dual and, thus, difficult role: While preserving the healthy roots of culture, it has to graft on new branches. In a sense, education should biculturalise people, rather than deculturise them.

In the transference of culture, in its more comprehensive view, moral and ethical values are also involved. But in the matter of morals, authority is significant. Oft, especially today, it so happens that in the name of freedom of the individual—which in many instances borders on wholesale permissiveness and even license—‘authority’ is completely ignored. Thus education should play its part in such a way that the evolution of cultural process is fair to the individual and is yet protective of the Social interest. In other words, education should aim at the reconciliation of individual uniqueness with social unity. This does in no way imply that we should not keep an eye on the personified community which is the repository of authority.

Positive Approach

While commenting on the common feature of Arab scientists and scholars, Baron Carra De Vaux writes in the “Legacy of Islam” “The Arab is always practical and never becomes lost in reverie. They are more positive than the Greeks”. So even traditionally Moslems should have a positive mind and should be practical. Education should not degenerate into the modern ‘phenomenon of half-education’. For if it happens, as it does today, people will not have the education necessary for the functions they may be called upon to perform. An education which draws on rote memory becomes an

abstraction remote from life. Education should put pupils, instead, into a questioning frame of mind, give them the apparatus of analysis, and teach them to discover answers to the ever-emerging problems in the socio-economic, scientific and other spheres. “The art of being taught”, Mark Van Doren points out, “is the art of discovery, as the art of teaching is the art of assisting discovery.”

Generally, attempts to tackle the total development process result in fiasco. One of the main reasons is that the methods employed to attack the problems are methods of divided attack. Social change as a whole cannot be handled with each specialist working in an isolated fashion in his own sphere. It is as much true of educationists as of scientists, economists, sociologists, statesmen et al. In the view of Gunnar Myrdal, it is more likely for the desired social change to result when we attempt to move all the different factors along with a view to getting optimum cumulative impact upon the total development process. Accordingly, educational enterprise should be carried on with a view to exploring the interlocking relationship among various factors of development and approaching toward practical measures to render education into a positive force in the process of over-all development of society. Hence educational and economic plannings must be coordinated.

General Commitment

We are, we know, deeply committed to education. But this is not a commitment to a chosen few. Myrdal’s Theory of

interlocking, circular, cumulative causation in respect of the relationship, holding among various factors in a total development is of specific relevance to this issue. Real change in a society is more apt to occur when attempt is made to bring all of the human components of education viz. children, parents and community at large—into an interlocking, circular and cumulative reinforcement of positive educational values. A movement for literacy, fundamental, social and adult education comes under the purview of nation's educational enterprise not by way of choice but of necessity.

It is not difficult to see that such a general commitment to education will create a harmonizing influence on our children who are always exposed, on the one hand, to the pervasive sub-culture of the home and, on the other, to the set of newer and, at times, alien values and skills disseminated within the precincts of educational institutions. In a way, this kind of commitment can also help reduce the much-troubling Generation Gap. Besides, extension of educational opportunity at as large a level as possible will assist develop the nation's manpower to its highest potential which is so essential for a fast-changing society. It can also aid weaken the menace of Bourgeoisification by gradually thinning the gap between the elite and the uneducated. But in the fulfillment of a general commitment to education we have to be very much on our guards. For, Eliot tells us, "in our head-long rush to educate everybody, we are lowering our standards, and more and more abandoning the study of those subjects

by which the 'essentials' of our culture... are transmitted..."

Unity in Diversity

A general commitment to education may prove socially unhealthy in another sense. This aspect arises out of the attitude to regard culture as group culture exclusively. Group culture may be taken to mean the culture of the section of the population forming what sociologists characterize as an achievement-oriented class, which is a product of excessive modification. According to Eliot, "to treat the uneducated mass of population (representing different minority cultures) as we might treat some innocent tribe of savages to whom we are impelled to deliver the true faith, is to encourage them to neglect or despise that culture which they should possess and from which the more conscious part of culture draws vitality..."

Its practical implication is that the tendency of politics to dominate culture, instead of keeping its place within culture, must not be left unchecked. This holds good, we observe, notwithstanding the fact that culture is recognized both as an instrument of policy and as something socially desirable. And, we know, it is the duty of the state to promote whatever is socially desirable. The subtlety of this issue has ever haunted us. We, perhaps in our innocence, believe that we have one language without any dialect, one art without any non-uniformity, one architecture without any variation and one grand tradition without differing customs and practices. That is to say, in order to be a 'MILLAT' we have to denunciate diversity. We fail to realize

that meaningfulness and relevance demand 'unity in diversity', the practical implication being that uniformity is to be achieved only in essentials, not in details.

Absent Centre

The trajectory of Pakistan's social structure reveals nothing and has arrested development. The question arises despite efforts to keep on moving forwards, why at all today we are caught in a crisis. A moment's reflection will reveal that 'means' have all along been mistaken for 'ends'. For instance, many of us believe that it is 'democracy' which is the final goal Pakistan keeps and should keep on struggling to achieve. We could never grow the awareness that it was merely one of the many available 'machineries to run a government'. Similar has been the case with 'socialism'. We never realized that it was simply one of the several available formulas to attack the economic issue. Height of innocence is that many a Pakistani treat the establishment of Pakistan as the achievement of the ultimate end toward which all the freedom endeavours were directed—freedom endeavours that started as far back as in 1857 and continued down to 1947.

This confusion between means and end created a void at the centre of our culture. Our culture now does not possess the centre which may provide us with the instruments to conceive the social totality. The fact that even after almost a quarter century we have not been able to locate the absent centre, to discover our destiny is indeed a matter of great concern for us all. But do we not hear the silent and yet profound articulations of our destiny which lies hidden in the true faith, the faith in Islam? History is replete with records all of which only go to establish that in times of trials and tribulations it was always Islam which came to our rescue.

The price of missing Islam may prove too high to pay. The current crisis may assume the form of the crisis of identity. And a loss of Identity will mean a life of continued obloquy and opprobrium, which would be worse than death. So what we need most is a recovery of religion, a reawakening of the life of spirit, a rebirth of faith, "sensitive and informed minds". Radhakrishnan tells us "believe that the fundamental need of the world, far deeper than any social, political or economic readjustment, is a spiritual reawakening – a recovery of faith".

(continued from page #. 18) A new light has appeared in your mind. You perceive a sense of peace in your heart, solace in your spirit, and a thrill of soft happiness all over your frame. But practicing under the guidance of an experienced spiritual leader (Pir) is essential: lest you may distort your spiritual capacities by a wrong procedure. I have known persons who

tried to develop spiritual powers for years in the river-side jungles of Chenab river, but nothing came out. There were others who adopted a 'Pir' or 'Sheikh' and submitted their will to the positive guidance of the 'Sheikh'. They effectively concentrated their faculties with a positive purpose, and succeeded in a few months.

“Social Service” (Khidmat-e-Khalq)

Dr. Hafiz Muhammad Fazl ur Rahman Al-Ansari Al-Qadri (R.A.)

All religions of the world preach charity and social good because religion as an organized institution cannot but aim at the common good of the group which it brings into existence. The conception of social good may be different in different religions as far as the details are concerned and the scope may also be different in keeping with the norms and ideals of every particular religion. But the fact remains that social service must form and has always formed an integral part of the religious life.

So far as Islam is concerned, its point of view is that of society above self. Selfishness in all forms and self-aggrandizement of every type forms the very negation of Islam. This is so, because the Holy Qur'an has set the ideal of Muslim life in the following words : “Say verily my prayer and my sacrifice and my life and my death are all for Allah, the Lord of the world who hath no partner.”

At another place we have been told in the Holy Qur'an: “Verily Allah has purchased from the Believers their lives and their wealth in lieu of paradise”.

This means that a Muslim is he who lives his life for God and God alone. A Muslim is he who submits his will and his desires to the will and pleasure of God. Whatever he owns in this world is a gift of God and when he sells it away to God he retains it in his possession only as a sacred trust. He is consequently the trustee and not the owner and as such he has to pursue all

the obligations towards God, towards himself and towards others with unstinted devotion.

Self-interest demands that a person should care for himself alone. But no one lives in a vacuum. indeed, every individual is born in a society and is sustained through that society. The society is therefore, the very foundation of his existence, as also the source of life, light and survival. To serve the society therefore is, in the final analysis, to serve one's own self. The healthier the society, the more the opportunity for the individual to lead a healthy life. The more godly the social order, the better will be the chances for leading a life of piety. On the other hand, if the society is corrupt and the social order falls into ruins, even the men of character are bound to suffer and the avalanche of social sins will crush the good and the bad without discrimination. Therefore, while Muslims have been enjoined to fulfill the obligations towards themselves, a much greater emphasis has been laid on rendering service to others. The Holy Qur'an defines the character of a Muslim in this regard in the following words: “They suffer hardships for achieving the well-being of others, although such hardships may be extremely painful.” The entire life of the Holy Prophet Muhammad (ﷺ) is an illustrious demonstration and the glorious embodiment of this principle. When he married the wealthy widow Lady Khadija who was forty while he was a handsome young man of twenty-

five, that was an act of sacrifice of the sensuous fantasies of the youth for the sake of providing companionship and solace to a noble old lady to whom no young man would like to have offered his hand in marriage. Lady Khadija placed all her wealth at his feet as a homage to his love. But although he was poor, he distributed most of that wealth to the needy and the destitute and that remained the law of his life all through. Even when he was the master of all Arabia and wealth was pouring in from all quarters, he and his family would starve for days together. This most powerful and greatest man of human history lived in a mud-hut measuring 10 X 10 X 10 feet and he would, sleep on bare mattress made of palm leaves, while his hands continued to distribute gold and silver to thousands of human beings. If he had anything to eat and he found anyone who also was in need of food, he would give that food to him and he and his family remained hungry. If he had anything to wear and he found anyone who was in need of it, he went all the way to give that dress to him passing his own life in patched and scanty garments. It was the rule of his life not to keep any gold or silver or eatables in the house for the next day but to distribute them to the needy before sunset every day. When this great leader of mankind passed away from this earthly existence, Lady Ayesha had to borrow oil for the lamp from a neighbour. This life of selflessness on the one hand, and the profound devotion to social service, on the other, is the very meaning of Islam. The ideal of Islam in this connection is contained in the following Hadith: "The best

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among human-beings is he, who benefits human-beings most".

Cultivation of Knowledge (Talab-i-Ilm)

Among all the religions of the world, Islam stands alone when it lays down the law in the words of the hadith, "The cultivation of knowledge is obligatory on every Muslim man and Muslim women". It might be significant to point out here that the Holy Prophet Muhammad (ﷺ) was born in a country of illiterates among whom the urge for the cultivation of knowledge was virtually non-existent. The Arabs of those days were not only steeped in ignorance and barbarism but were actually proud of being so. They used to say that the highest pursuit was the pursuit of the sword and the pursuit of knowledge was meant only for the lower class of people. And this darkness and ignorance prevailed not only in Arabia but all over the world. The lights of learning which the ancient civilizations of China, India, Greece and Rome had kindled in the past had been extinguished by the time Islam came. But it is noteworthy that in that age of universal darkness and in that country of illiterates the first message which the Holy Prophet Muhammad (ﷺ) received from God for communication to humanity was the message which spoke of the light of knowledge and the power of the pen. The subsequent teachings in the Holy Qur'an concerning the cultivation of knowledge in general and investigation of the physical phenomena in particular form a landmark in human history. These teachings of the Qur'an gave to the Holy Prophet Muhammad (ﷺ) the role of the inaugurator and founder of the modern

scientific era and brought into being a community which unearthed all the ancient wisdom from the debris of antiquity. The Holy Qur'an has laid down the principle that it is only the men of learning from amongst the Servants of God who can be genuinely godly and among all the praises of the cultivation of knowledge, there is perhaps no praise higher than the one contained in the following Prophetic Saying: "The ink of the scholar is holier than the blood of the martyr". Combined with this hadith there is another which runs as follows: "The superiority of the scholar over him who (merely) practices formal devotions to God is like my superiority over my humblest follower". One of the prayers which Muslims have been enjoined continuously to repeat is to be found in the Holy Qur'an in the following words, "Oh Lord! increase me in knowledge",

Education in Islam has been conceived not merely the specialized business of the few but as a universal pursuit and obligation, and consequently Islam has made it the duty of the state to institute free compulsory education for all and to promote through state aid and patronage the cause of the advancement of knowledge. And while the non-Islamic civilizations were one and all victims of narrow-mindedness and parochialism, the Holy Prophet Muhammad (ﷺ) laid down the law once for all: "All knowledge is the lost property of the believer. He should take hold of it wherever he finds it". In another Hadith the Holy Prophet (ﷺ) has exhorted the Muslims to "seek

knowledge even though it was to be found in China." As we all know the Chinese wisdom of those days had not even the slightest trace of Islam. It was a purely non-Muslim heritage. The Holy Prophet's exhortations in this behalf brings into broad relief two vital principles:

1. All knowledge should be considered the common heritage of humanity, which means that it is not correct to style knowledge as Arab, Indian or Chinese.
2. A Muslim should be open-minded and large-hearted in the domain of knowledge. He should taste every piece of knowledge that comes in his way and accept the truth wherever he finds it without prejudice.

The emphasis which Islam has laid on the cultivation of knowledge been highlighted in the following hadith, "Seek knowledge from the cradle to the grave". This means that the Islamic concept of the cultivation of knowledge is not the same which the modern Muslim youth has generally adopted. They join the educational institutions mostly for obtaining degrees with a view to get material benefits and not for the sake of their intellectual culture and for advancing the cause of knowledge. In this they are committing a sin against humanity; and the consequence of all this is that in spite-of being the followers of Islam in the general sense, Muslim scholars of today have become barren in the sense that they are making little contribution to human knowledge.

Sufiism

The Uncovering of the Ninth Veil: Concerning Companionship, Together with its Rules and Principles

Ali bin Uthman Al Jullabi Al-Hujwiri (R.A)

As long as the human body remains in existence men are bound to keep the rules of obedience to God, sometimes, with effort and sometimes without effort

The Apostle said: "Good manners (husn al-adab) are a part of faith." And he also said: "My Lord corrected me and gave me an excellent correction. "You must know that the seemliness and decorum of all religious and temporal affairs depends on rules of discipline (adab), and that every station in which the various classes of mankind are placed has its own particular rule. Among men good manners consist in the observance of virtue (muruwat); as regards religion they consist in the observance of the Apostolic custom (Sunnah); and as regards love they consist in the observance of respect (hurmat). These three categories relate to each other, because one who is without virtue does not comply with the custom of the Apostle, and whoever fails to comply with the custom of the Apostle does not observe due respect. In matters of conduct the observance of discipline is the result of reverence for the object of desire; and reverence for God and His ordinances springs from fear of God (raqwa). Anyone who disrespectfully tramples on the reverence that is due to the evidences of God has no part or lot in the Path of Sufiism; and in no case are rules of discipline neglected by seekers of God,

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because they are habituated to such rules, and habit is second nature. It is impossible that a living creature should be divested of its natural humours: therefore, so long as the human body remains in existence men are bound to keep the rules of obedience to God, sometimes, with effort (takalluf) and sometimes without effort: with effort when they are 'sober', but when they are 'intoxicated' God sees that they keep the rules. A person who neglects the rules cannot possibly be a saint, for "good manners are characteristic of those whom God loves". When God vouchsafes a miracle to anyone, it is a proof that he causes him to fulfil the duties of religion. This is opposed to the view of some heretics, who assert that when a man is overpowered by love he is no longer subject to obedience. I will set forth this matter more lucidly in another place.

Rules of discipline are of three kinds. Firstly, those which are observed towards God in unification (tawhid). Here the rule is that one must guard one's self in public and private from any disrespectful act, and behave as though one were in the presence of a king. It is related in the genuine Traditions that

one day the Apostle was sitting with his legs drawn in (pay gird). Gabriel came and said: "O Muhammad, sit as servants do in their master's presence." Harith Muhasibi is said never to have leaned his back against a wall, by day or night, for forty years, and never to have sat except on his knees. On being asked why he gave himself so much trouble he replied: "I am ashamed to sit otherwise than as a servant while I am contemplating God." I, 'Ali b. 'Uthman al-Jullabi, was once in a village called Kamand, at the extremity of Khurasan. There I saw a well known and very excellent man, whose name is Adib-i Kamandi. For twenty years he had never sat down except in his prayers, when he was pronouncing the profession of faith. I inquired the reason of this, and he answered that he had not yet attained such a degree that he should sit while contemplating God. Abu Yazid was asked by what means he had gained so high spiritual rank. He answered: "By good companionship with God," i.e. by keeping the rules of discipline and behaving in private as in public. All human beings ought to learn from Zulaykha how to observe good manners in contemplating the object of their adoration, for when she was alone with Joseph and besought him to consent to her wishes, she first covered up the face of her idol in order that it might not Witness her want of propriety. And when the Apostle was borne to Heaven at the Ascension, his observance of discipline restrained him from paying any regard either to this world or to the next.

The second kind of discipline is that which is observed towards one's self in one's conduct, and which consists in

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avoiding, when one is in one's own company, any act that would be improper in the company of one's fellow creatures or of God, e.g., one must not utter an untruth by declaring one's self to be what one is not, and one must eat little in order that one may seldom go to the lavatory, and one must not look at anything which it is not decent for others to see. It is related that 'Ali never beheld his own nakedness, because he was ashamed to see in himself what he was forbidden to see in others.

The third kind of discipline is that which is observed in social intercourse with one's fellow-creatures. The most important rule for such intercourse is to act well, and to observe the custom of the Apostle at home and abroad.

These three sorts of discipline cannot be separated from one another. Now I will set them forth in detail as far as possible, in order that you and all my readers may follow them more easily.

Chapter on Companionship and matters connected therewith

God hath said: "Verily, the merciful God will bestow love on those who believe and do good works" (Qur.xix,96), i.e., He will love them and cause them to be loved, because they do their duty towards their brethren and prefer them to themselves. And the Apostle said: "Three things render thy brother's love toward thee sincere: that thou shouldst salute him when thou meetest him, and that thou shouldst make room for him when he sits beside thee, and that thou shouldst call him by the name that he likes best." And God said, "The believers are brethren: therefore reconcile your two brethren" (Qur.xlix,

10); and the Apostle said, "Get many brethren, for your Lord is bashful (hayi) and kind: He will be ashamed to punish His servant in the presence of his brethren on the Day of Resurrection."

But companionship must be for God's sake, not for the purpose of gratifying the lower soul or any selfish interest, in order that a man maybe divinely rewarded for observing the rules of companionship. Malik b. Dinar said to his son-in-law, Mughira b. Shu'ba: "If you derive no religious benefit from a brother and friend, abandon his society, that you maybe saved," i.e. associate either with one who is superior or with one who is inferior to yourself. In the former case you will derive benefit from him, and in the latter case the benefit will be mutual, since each will learn something from the other. Hence the Apostle said, "It is the whole of piety to instruct one who is ignorant;" and Yahya b. Mu'adh (al-Razi) said, "He is a bad friend to whom you need to say, 'Remember me in the prayers' (because a man ought always to pray for anyone with whom he has associated even for a moment); and he is a bad friend with whom you cannot live except on condition of flattering him (because candour is involved in the principle of companionship); and he is a bad friend to whom you need to apologize for a fault that you have committed (because apologies are made by strangers, and in companionship it is wrong to be on such terms). The Apostle said: "A man follows the religion of his friend: take heed. therefore, with whom you form a friendship." If he associates with the good, their society will make him good,

although he is haul; and if he associates with the wicked, he will be wicked, although he is good, because he will be consenting to their wickedness. It is related that a man said, while he was circumambulating the Ka'bah, "O God, make my brethren good!" On being asked why he did not implore a boon for himself in such a place, he replied: "I have brethren to whom I shall return; if they are good. I shall be good with them, and if they are wicked, I shall be wicked with them."

The Sufi Shaykhs demand from each other the fulfillment of the duties of companionship and enjoin their disciples to require the same, so that amongst them companionship has become like a religious obligation. The Shaykhs have written many books explaining the rules of Sufi companionship; e.g. Junayd composed a work entitled Tashih al-iradar, and Ahmad b. Khudruyu of Balkh another, entitled Al-Ri'ayat bi-huquq Allah, and Muhammad b. 'Ali of Tirmidh another, entitled Adab al-muridin. Other exhaustive treatises on this subject have been written by Abu 'l-Qasim al-Hakimf' Abu Bakr al-Warraaq, Sahl b. 'Abdullah (al-Tustari), Abu 'Abd all Rahman al-Sulami, and Master Abu 'l-Qasim Qushayri. All those writers are great authorities on Sufi'ism, but I desire that my book should enable anyone who possesses it to dispense with other books and, as I said in the preface, be sufficient in itself for you and for all students of the Still doctrine. I will now classify in separate chapters their various rules of discipline relating to conduct.

Complete Man is a Composition of Materialism and Spiritualism

DR. M. S. NAMUS, M.A., M.Sc., Ph.D., H.P., Fazil, M.R.S.L., M.H.S.S.

When the morning twilight begins to shed its charming radiance, when the first ray of the sun strikes the sultan's turret, when the sweat zephyr begins to blow in the fresh garden laid with shining dew, then the bud opens its lips. It proclaims to the world its glorious message which is full of fascinating aroma and productive action. The nightingale begins to warble. The seeds begin to grow. The fruit begins to ripen. This is the message of hope and peace. This is the message of industrious progress and constructive prosperity. This is the message of world brotherhood through mental faculties, humane qualities and intangible spiritualism. But my brothers of the human race, do you think nature broadcasts this message every day in vain? Mother nature expects you to begin your day, month and year by materialism and to finish it by spiritualism.

My words are addressed. to those physical frames of flesh who have got a head on their shoulders, which ponderates to create; persons who have got a heart a heart which throbs with sentiments. I am addressing those persons, who have got a sixth spiritual sense, along with the five physical senses. This is the faculty of Spiritualism in man.

خليفة الله في الارض

Man is the Vicegerent of God on earth because he has been endowed with

spiritual powers which animals do not possess. Almighty Creator has thus delegated a part of his great qualities, powers and authority to his Khalifa on earth. Without endowment of necessary qualities, God would have been unjust in expecting the deeds of new production and solemn creation from the material human frames.

Man has been designated as *اسفل السافلين* (lower than the lowest) when he behaves like animals. Man: considering his physical body is in fact an animal. He has to satisfy all his animal needs to keep the machinery of life in action. He eats, drinks, throws out refuse, takes rest. He protects and glorifies himself with clothing and building. He procreates and then becomes dead after passing through a normal span of life. But when inspired. by spiritual powers. he raises himself above the animal plane, he becomes the true vicegerent of God. His position is then, above those of angels.

خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ- ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

"We (says God) have created Man, considering the situation, as he is to act as Vicegerent, in the best moulds of nature: and therefore, possesses the highest faculties. But when he debases himself by becoming a slave to animal desires. we allow him to get deteriorated as the lowest of the low". (Al-Qur'an-95: 4-5)

By dint of his spiritual efficiency man

thinks, creates and invents. Iqbal says:

ہر کہ اورا قوت تخلیق نیست - پیش ما جز کافر و
زندیق نیست

“A person who does not possess the capacities of constructive action according to my estimate is not better than a Kafir or Zindiq”.

Man by his creative genius and cultivation of spiritual self, has raised himself to this stage of civilization. He has transformed waste deserts into fruitful green fields. He has piled up stones to act as dignified edifices. He has constructed bridges to cross the rivers, ships to travel on sea and wings to fly in air. Iqbal as a member of the human race, advocates the qualities of man, in the Darbar of the Great Creator.

تو شب آفریدی چراغ آفریدم
سفال آفریدی ، اباغ آفریدم
بیابان و کہسار و راغ فریدی
خیابان و گلزار و باغ آفریدم
من آتم کہ از سنگ آئینہ سازم
من آتم کہ از زہر نوشبنہ سازم

Rabul Alamin! you created the night, and I have created the lamp to illuminate it. You created the clay, and I have made the cup which people use in everyday life. You created deserts, barren mountains, and waste lands. I have transformed these into flower beds, gardens and orchards. I am the person who makes mirror from stone, and I am the person who turns the poison into alexiphar”.

In early stages of human civilization, man was a beast. Animal spirit and material forces dominated his decisions. Gradually he developed his spiritual

element. Humane actions, good manners, heavenly thoughts became the law of human society. From about 700 A.D. to about 1400 A.D. when Muslim Civilization dominated the world, spiritual element was supreme. The Musalman rulers, thinkers and teachers always derived their inspiration and final ruling from the Holy Book, which is the Word of God. This applied to both physical and spiritual departments of life. They had a tacit belief that God is the owner of all land. He is the master of all bounties. We must submit to his spiritual guidance before we can be successful in this world and the hereafter.

والله على كل شئی قدير-

“For God hath power over all things”

After 1400 A.D. the leadership of world civilization passed into the hands of the white western races. They neglected the spiritual element and developed the material and physical elements of human activities. There was a race among the European political groups, for armaments, colonies and economic domination. Greed, physical force and politics got the lead. This philosophy became their religion. It completely overshadowed the atmosphere of that age. It resulted in the complete annihilation of two flourishing cities of Japan: Nagasaki and Hiroshima by atom bombs. Human laws, moral codes, religious impositions were all blown up with the atomic explosion. And now American, Russian, English and French cultured citizen lives in a great fear of an unknown atomic explosion at any time.

We have reached a stage in the mental

development of our small globe (diameter between poles 7900 miles, equatorial 7926 miles, circumference at the equator 24860 miles) at which it stands in need of reconstruction.

And now I am sure, your mind has created an urge inside its depths to ask me that tickling question. What is this spiritual power, which Dr. Namus is advocating. Why so much importance should be attached to it. I will relate today certain personal experiences and mention some of the experiments which I have performed in this field.

I have come to the conclusion that: "Complete Man is a composition of Materialism and Spiritualism". For full development of the Whole Man an individual should neither neglect one nor the other. Man should develop his physical body. He should learn sciences, arts and crafts, as these are various departments of the physical universe.

But then he should also develop his spiritual self: the soul which resides inside this earthly frame. This will give him a powerful personality, strong will power, and stamina to accomplish purposeful pursuits. This will create in his mind, an urge to elevate his morals and to spiritualize his programme of life. Man will develop in his frame the qualities of the creator, although in a smaller degree. He will thus come near to God. His soul will find solace and peace, which it has never found before. Prayer is the most effective means of attaining the state of mental peacefulness. It serves as the deliverer through etherial channels.

Now comes the answer to your hidden

inquiry! How to attain this merit of cultivation, purification and concentration of spiritual self. I have performed many a Chillah (long spiritual development exercise, which extends over 40 days and is therefore called a Chilla). The purpose of some of these was to captivate Jin or Hamzad. Others were expected to confer the power of curing diseases. Some of these were merited as the Wazifah to generate the secret sense of prognosticating, by which a man can probe into the darkness of future. Some of the Chillas are believed to give the power of controlling the hearts of people; or to talk to dead persons in the graves.

I have studied literature connected with the subject which is current among the Sufi Sects of Islam, Hindu Spiritual Philosophy, Yoga System. Sikh Spiritual Reeti and Catholic Church Miracle Workers. I have also studied the Reports and criticism regarding the Modern Prayer Circles and Healing Workers of Europe and America. Psychological Laboratories of America. England and France are busy in experiments connected with hypnotism and animal magnetism. I have studied their literature. Some non-believer type of groups who ardently place faith in physical sciences, have also been experimenting on the subject. Chance Theory predicts a certain percentage of 'Success Chances' and a known percentage of 'Failure Chances'. A long and painstaking series of accurate experiments has been performed.

Now the globe stands in danger of being devastated dangerously by atomic blasts. Chemical warfare by poisonous gases and salts, Biological

warfare through germs, Scientific warfare by destructive rays, and the Nuclear fission warfare in which the 'Fall Out' kills the procreative faculties of living beings, are all added weapons of destruction.

Well-wishers of mankind. and intelligent social workers of different lands have begun to think seriously on and about the problem. Their conclusion is that we should go back to spiritual development in the realm of human faculties. If we cannot change the path of progress of science we can produce a change in the path of progress of human mind. Let us not use this added knowledge for destruction. Change of opinion in the purpose of creation of mankind can do this. Religion is a luminous path for pilgrim on the road of life. Submission of soul to the Will of God, gives to the heart of man, a new ray of light.

All the serious sociologists of modern age agree, and I admit that there is an element in human body which is ethereal in nature. We have not been able to investigate its properties, qualities and reactions in full detail up to this time. Modern physical sciences have not been able to fabricate instruments which would find check or measure spiritual force which resides in the material frame of man. The subject opens a new vista of research for the investigator, which deserves serious thought.

The Holy Book says:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۗ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

“And people ask (from you O Prophet) about the nature of soul (spirit inside man). Soul is an ordinance of God. And

knowledge to you has not been given about it, except small”. (17:85)

I have also come to the conclusion that the spiritual element in man is a living force. It depends in certain ways on the material frame of the person. It remains strong when the physical body is strong: and becomes weak in strength, but not limited in the sphere of its action, when physical health deteriorates.

We can develop the spiritual gift of the Creator by exercise, just as we can develop the muscles of the body by exercise; and improve memory by training. Some of the families possess a larger share of this spiritual gift. It passes on in their progeny as a trait of heredity. They can hypnotize and magnetize more easily. They can cure nervous diseases. They can change the internal thinking of a person. By exerting his strong will power, on the weaker will power of the Murid, the Pir keeps within certain limits the mental attitudes of the person under his control. This force will work at a few yards, a few furlongs, and sometimes at a distance of many miles. By powerful hypnosis an exceptionally gifted powerful spiritual leader may produce a fit of hysteria by which the nervous deaf begin to hear, the nervous blind begin to see, rheumatic pain vanishes, cripples due to psychological causes begin to walk. But this is for a short period, as long as the spiritual influence prevails up to a required minima of voltage. After this suddenly or gradually the person comes back to his infirm condition. The cures in certain cases are permanent; as the patient accumulates sufficient amount of confidence and nervous stamina to proceed towards an admitted state of

health, through his own physiological reactions.

According to the available literature on the subject, this faculty of spiritual force can be made to develop by training on certain lines. Concentration of will is the chief process. Sufi literature, Yogaism, Mesmerism, all experts of these methods of training agree that spiritual power develops by concentration of mind. Clean your body, Clean your garments, Clean your habitat, Clean your mind, Sit early morning, facing the light of the unborn Sun. Sun, the Controller of our Solar System, exerts a powerful influence on all growing living units however large or small. Sit on a small comfortable flexible Gaddi say, 3 feet by 3 feet. Relax yourself, sit completely relaxed in all respects. Relax your muscles, body, sinews, nerves: and forget yourself. Let all thoughts vanish from your brain. Take it as a conviction with confidence that you are getting absorbed in the Creator. Close your eyes when exercising. Concentrate your thought with a will and power and force on one point, the Creator in whom you are getting absorbed. In higher stages of spiritual development, believe that by the act of absorption you have become a part of the omnipotent, omnipresent, all-pervading, all-powerful, Creator of all-Creator.

In preliminary stages, the following procedure will help to concentrate attention. Take a square piece of clean white non-polished card-board, fourteen inches square. Make a jet-black line circle of one quarter inch thickness, seven inches in diameter, exactly in the middle of this card-board. Make the circle inside this black line yellow in

colour, rich yellow. In the centre of this yellow circle, make a solid black circle. When you sit early morning, before sunrise, facing the sun, gaze at the central black circle in the yellow circle; and concentrate your mind. You have got about half an hour only to work at your disposal. Stop when the first ray of the sun strikes your face. To start with two minutes are quite enough. Increase time of exercise slowly; but not longer than twenty minutes under ordinary circumstances. In the higher stages of development, close your eyes and follow the procedure. Let your mind's eye observe the material objects; and concentrate.

For full spiritual development, to this procedure may be added the supernatural *wird* at night. Between two and three in early hours after midnight, the *Wird* (ورد;) of the word Allah-huu (الله) should be done. The spiritual phonetic value of the heavenly combination of sounds is the most powerful. Allah is the *Ism-i-Zat* of Rab (Creator). It is *Ism-i-A'zam* among his names; all-others are attributes and submit to this name. It is basic in its character. With the best of your heard synchronies the sound of this heavenly song Allah-huu. Go slowly. Start with five minutes only. You can go up to twenty minutes. The breathing is thus coordinated in the exercise of the *Wird*. It takes about three months for the heavenly light to dawn on your heart, which is the chief receptacle of bounties in this case.

In about ten days you will perceive that spiritual personality is growing strong in you.

(continued page 7)

Meaning of God in Human Experience

A.K. Brohi

Supposing, someone sets out on the sea shore with a view to finding out what the ocean was like, and all he had in his hand was a tea-cup. With the tea-cup he cannot adequately measure the ocean indeed, that is not possible. Every tea-cup that you use in taking out water from the ocean in no way contributes to your understanding of the nature of water, much less does it give you an idea of the size and the depth of the ocean. Human understanding, in its encounter with the Divine, is like that little tea-cup with which man is trying to size up the measure of the ocean which is God. Of course, it is true that the problem of God has been approached by the learned speaker from the point of view of religious belief and more appropriately, that species of religious belief which has been sanctioned by Islam. I would also like to come to that approach at a later stage of my remarks, but I think the far more important question which arises even before religious consciousness comes to our rescue and renders to us the assistance we need for the comprehension of the idea of God, is to look within ourselves to be able to see whether our human experience, such as it is—by which I mean the limited, imperfect, finite human experience—contains some unmistakable indications and pointers to the existence of a Presence which is higher, more enduring, more abiding than our own. The subject, 'Meaning of God in Human Experience', therefore, can only be approached by an analysis of human experience, and it is this that I shall try

to present before you, and that too only in a very limited and in a very qualified way.

Now, if you think deeply, you will discover that the most startling fact of human life is that all the time the river of human life is rising beyond its source. If you could understand the significance of that aspect of human experience you would be able to get at the kernel of the point I propose to make. You have seen the rivers that flow down from the high tops of hills; they come down into the low-lying valleys and take on a long way-ward course before they eventually disappear into the sea. By the operation of the law of gravitation, their water is dragged down from the high heights and flow on with tremendous force and velocity. Coming down the hill water reaches ultimately the sea level which is the lowest level—that is why when you talk about the height of any particular mountain, you say it is so many thousand feet above the sea level. The sea level represents the nethermost point, the lowest point on the surface of the planet. Thus the earthly rivers have the tendency in them to flow below the level of their sources; they do not go beyond their sources; the waters in flowing rivers do not run up, they come downwards. The river of Human life, on the other hand, has a strange tendency of rising beyond its source. This is established by the facts of common experience. A hero who goes to the battlefield and gives up his life for the cause of his country, is running counter to all biological impulses within him. There is in such a one an impulse of

saving oneself, of preserving oneself, of maintaining oneself, but lo and behold there is an inexplicable sort of heroism in the deed of a martyr who is prepared to throw away the only life that he has for some purpose, the consummation of which he will never even be able to witness in his own life; Similarly, we have the proverbial sacrifice of a mother in taking care of her young one: she watches her sick child is prepared to brave and hazard all life's inconveniences, so that the fragile life of the child might be spared. It seems to be an unusual experience, is it not, to find that she is not afraid of exposing herself to the risk of getting infection or getting weak in the process. But she is a martyr to the cause of the emergence of a new life—all she cares for is the end that the child's life might be saved. And it would appear that all the great men in human history are precisely men who have abdicated and renounced their right to this life, in order that some other higher life might be possible. Consider in this context the case of Christ. He gives up his life on the cross (according to Christian tradition). Judged by worldly standards, it didn't seem to be a good bargain at all. If this life is all that there is to it, then one cannot explain why Christ should give up his own life. And yet he believed with the Fire of his soul that only those that give up this life will get that Eternal Life. All that most of us are apt to take life to consist in is the activity of eating and drinking and sleeping, and its meaning is seen by using its so called comfort and conveniences. But if these at all constituted the essence of life, then surely it is not understandable why any person should give up this life for that

kind of life which he does not see, but in which he verily believes. These are some of the illustrations of human experience in which we find that the life in man is capable of rising far beyond its own plateau. It does not seem to go downward—which is the way the cowards go but upwards; the heroes of Human History seem to be swimming steadily against the current of mere biological urges and all bravery and all courage and all heroism and all martyrdom, is indicative of the fact that there is something within us which says: "I am indestructible, If I give up this life for a higher cause it would not make the least difference to me at all." And in listening to that voice, humanity has found it worthy its while to renounce this life in order that some other life might be made more manifest and more real.

Now, the fact that this is possible tends to show that man has an instinctive awareness of the existence of some abiding presence higher than his own. This awareness is our link with eternal life. Otherwise one cannot explain the fact of this life at all. How is it that some men, for the purpose of saying truth, which is bitter, are prepared to invite all the ridicule upon themselves, just to be able to publish the truth. From the worldly point of view it seems to be hardly a bargain, indeed, it is an onerous obligation.' And yet there are men who are prepared to stake all they have, nay, their very own lives, their honour, their reputation, in order that their capacity for speaking truth, or doing justice, might be maintained. There are men who despite odds wish to live good lives; they are prepared at all cost to fight evil.

It is easy to pay a compliment to a

tyrant and tell him: "You are a wonderful fellow" "and so come to be patronized by him. But there are some people, nevertheless, who say: "No, that's a lie and I shan't do it". Indeed there are some who are more defiant. All these are illustrations of that significant feature of human life which I mentioned earlier, namely of Man's inveterate capacity to rise beyond its source, of his moral capability of going beyond its present premises. This then is the law of spiritual gravitation. The terrestrial gravitation, the gravitation of the earth takes the flowing waters of the river from the high hills down to the sea, but to man there is the pull of some strange magnet, we call God. This is what draws the life of man up-wards, and responding to that pull man fulfils a higher Law: that is his real ascension, that is his real resurrection.

Evil's Compliment to 'Good':

To the same effect are facts of Man's moral life. Take the case of the greatest rogue going anywhere in the world. Even such as he, when he is left in the privacy of his inner life, condemns himself and says: "what I do is wrong". Is that not a strange phenomenon? After all it is his lifelong profession to go wrong; and yet to his dear ones, to his near ones, he doesn't say he is a rogue or a rascal, he says: "I am a very upright and honest man, I am a very good man". Now why is this so. Is it not strange that a man, who is a professional scoundrel, doesn't admit it to himself, or to those to whom he is devoted. Strange, is it not; although he knows that he is a scoundrel, he down deep in his soul says: "Indeed, this is a false aspect of my life". He never

publicly parades that he is an immoral person. He goes to his dear ones and pretentiously says: "I am a gentleman". He knows that he is lying, but still he wants to take up a false position against himself. This then is the mystery of man's moral life namely that somehow the evil seems to acknowledge the good as a superior value. The man who is evil, and does evil and is in fact evil through and through when asked: "Are you evil", says: "No, I am a good man and I do good deeds". Now, why this compliment which evil is constantly paying to the good? I suppose that unless there was the power of an abiding goodness locked up in the inner being of man, a power of which, some how consciously or unconsciously, man is down deep in his soul aware of, he would not act in this strange manner.

Thus this is, in my opinion, yet another feature of human experience which contains an intrinsic indication of the existence of God, who is the custodian and preserver of moral order. Against all odds, men are impelled to do good, even if the heavens fall the best amongst them, are committed to their code of honour. In its surrender at the after of a higher Law, mankind finds that there is a triumph and a fulfillment of the Law of its Divine Destiny.

Natural Cycle of Life:

Take one more feature of human experience. Consider the remarkable cycle of life: we are born as tiny little babes, helpless, struggling babes; then we all inevitably pass through the period of adolescence, become adults, have a youthful chapter of our existence, and soon, very soon, our powers decline, and we grow old and feeble. And there

even comes a time when we are hardly able to walk. And then at last there comes a time when all of us topple down into the grave and disappear leaving, as Shakespeare would say, "Not a wrack behind". This is a natural cycle fixed for all of us. Who has fixed it? Can anyone defy it? Is there a man who can get out of the grip of this cycle? No; the frontiers and rhythm of life seem to have been fixed independently of our wishes and it is not possible for us to defy them. Does this not postulate that there is a pre-existing order which has been ordained, established long before we turn up on the earthly scene and find ourselves encompassed by its grip.

Thus, if you closely analyze and dissect your own direct personal experience of the mystery of life, and reflect calmly on the undeniable facts of life, you will come across unmistakable indications of the fact that there is "some power" that limits your life and determines the direction of its motion.

You may be rich and have everything and yet be unhappy. In Europe some of my friends who are by worldly standards prosperous and who have everything, are unhappy on that account. They are, to say the least, bored to death. Indeed, there soon comes a time in the life of rich men when they do not know what to do with themselves. They have everything and still they are unhappy and precisely so because they have everything. This is the result of the curse of prosperity which has fallen upon Europe. Everybody there seems to be busy taking some tranquillizers, and, as the phrase goes trying to relax. The necessity of consulting a psychiatrist has become for the idle-rich

a full job and the practice of psychiatry has in our day become the most lucrative profession. What is wrong with man in the prosperous countries is that he has everything and still he is unhappy. Their was that famous film actress, Marilyn Monroe—I think most of you know her name better than I do. She too had everything (except, as somebody wittely remarked, a lawful husband). She had beauty which gave her power over men and their affairs, riches, wealth, fame yet in the end she committed suicide. What was it that contributed to this sense of frustration on her part? Alas, all that this life had to offer her was there and she was still unhappy. Sweden has the highest standard of living and the suicide rate is also highest in that prosperous country.

Unanswered Call:

Thus it seems that the mere craving of the flesh cannot satisfy the urge of life, much less is it able to fulfill man's aspiration towards loftier and holier goals. Satisfaction of the mere biological needs does not really satisfy man. It all seems to be like drinking-sea water—the more one drinks the more is one thirsty. Is that too not a fact of experience? Haven't you come across men and women in the .world, who are miserable precisely because they have everything? They ask themselves the unavoidable question: "But what is all this for, where does it take one to? Every morning I go through the same drill, every noon, every afternoon, every night and so day-after-day it is all over again the same cycle. The same joke is repeated day in and day out". The question is: "What is all this for?" And unhappily, alas! they do not find the

answer. Such a man does not really know what to do with himself. All the troubles of Industrial Civilization seem to arise from the cult of prosperity which mankind has been worshipping for quite sometime now. They have been busy wooing as William James used to say, "This Bitch-Goddess called "success". French people have a very wise saying on this point: they say that prosperous people have no history. And I agree with them. The prophet of God too had said, "Poverty is my pride". And he was right too. After all it is not what you have, but who you are that is important.

Now, all these are facts of human experience. You do not have to wait for a prophet to tell you that what you are at present, seems to be incomplete, that there is something lacking in you and that which you are lacking will not be contributed by that which you are trying to grab. Then there must be something other than what you see which might perchance be the answer for the purpose of filling in that void which is all the time gnawing at your soul and the lack of which is making you so miserable. It is this perception of facts of your own life which creates the setting and the background against which the perception of the divine dimensions of life become possible. It is only when you have the hunger and feel it that you ask for food and the divine hunger comes to the rescue of man only when he is completely convinced that this usual type of food does not satisfy him. He begins, therefore, to search if there is something else, which perchance might bring him everlasting peace.

State of Dreaming:

I would like to explain this idea of Divine

Dimension of Man's being further. It is like this. You are, let us say, dreaming. The state of dream-consciousness is a matter of common experience for all of us. We all have dreams. While in a state of dream, we see things which we believe are real at the time when the dream-state is upon us, it is impossible to convince a person while he is dreaming that he is dreaming. In such a state it is not possible even to communicate with him. If two persons are sleeping in the same room and are dreaming, each sees a different world, each is convinced that that world, that that person is seeing, is real and yet they cannot even communicate with each other what they see. There is, in a dream-state no communication possible at all. How do you convince a person who is dreaming that he is dreaming? That again is not possible. The only way to convince him that he was dreaming is to wake him up. Then when he wakes up he says: "Ah; my word; this was only a dream, what a fool I was to have taken it seriously while it lasted? I think our so called waking-life is something like that. What you think is real, is a dream-state of your undeveloped consciousness and, one day, when you will really wake up, you will see the utter unreality of that which you thought was real. And the purpose of religion is no other than to enable man to wake up. My beloved Sindhi poet—I mean Latif has put it in his own way in the words of Sasui; "Jin hit na hote ditho se hut kinya possindyiun hotesin;" Those that cannot see the beloved here, how will they be able to see him there—if they are blind here there too they will be blind equally. So if this dream state continues then it is not possible to escape the grammar

of the dream-world. The only way to convince a dreamer of the unreality of the dream world is not to argue with him, because it is not possible to convince a man while he is dreaming. The only way to destroy his illusion is to wake him up.

Wakeful Life of Prayer:

I said that the best way to help is to wake the man up. And in the morning prayer call, when the Mo'azzin in the usual prayer call adds up one line : 'As-Sala-u-Khairum-minan-nueum, he daily reminds us that the waking is better than sleep. The life of the prayer is calculated to wake us up. Your communion with God wakes you up to your real existence. At present you are in a state of dream and when the blessed moment would come and you wake up—then you would see that which it is your destiny to see. And the release from the world of your dreams comes only when you are able to perceive that which it is your mission on Earth to realize. The Holy Qur'an gives the Shahadat about this, and says that indeed a man is walking on a very thorny path to God, but he will meet Him. And the Christian Biblican tradition also has it that the pathway to God, is as sharp as a razor's edge. It's a difficult path, but the prize is worth fighting for. And my friends, you might learn even from me that you can't get in this life anything without paying a price for it, it is impossible that you will be able to get the eternal reward of your union with the divine without making sacrifices for it, without renouncing things which are your cherished illusions at present. But of these illusions you are fond if only because you are going through a dream

state, and are not aware of the real world. To be awakened, to be enlightened, to be uplifted, to be transformed by the Divine touch—this is the meaning of God in human experience. Till such time as you directly come to a point of religious consciousness you have to go through this preliminary drill of dissatisfaction with this life. As things go, after all where will you go my friend ? And how far will you go ? Soon, death comes and you lie buried under the ground—five feet deep. If that is life, and that is all that there is to it, would you be satisfied with this end? If not, then escape; and religion gives you the escape door through which you gain a higher and better life for all time to come.

Idea of God:

Now, to realize that God exists is easy but to have a correct conception of God raises a difficult question. How to conceive Him, His Nature, is not that easy. The fact that God exists is easily established. That God exists can be discovered even by average intelligence just by reflecting on the facts of human experience. For instance, from the fact that our human life is limited, we can infer that there is something which limits us and which by itself, is unlimited. The fact that we have a finite consciousness contributes to the belief that there is the Infinite which enfolds it and makes it appear as Finite. Thus that God exists can be inferred—but for the Religious consciousness that is not enough. You have some manner of idea of who God is. It is here that religious Prophets come to our rescue. These Prophets have come to mankind to point out to us the true conception of God—a

conception which has been revealed to them. We cannot adequately set forth the truth of their revelations in philosophical terms. Philosophy can only point out to us the limits of our understanding. But to that extent, I also maintain, it frees us; because it can decide for us the limits of our understanding, it liberates us and enables us to rise to a higher level of consciousness altogether. So, philosophy, by serving the cause of delimiting our knowledge frees our knowledge; it tells us what is the permissible sphere in which it can operate. So philosophical education does adequately the only thing it can do, viz.: by delimiting your knowledge and your awareness and your understanding, it points out that there are other possible sources of a better and greater understanding. Just as the eye cannot see the melody which is being played which the ear can hear but the eye can see that beautiful painting which the ear cannot see; just as in my own life what my eye sees, my ear is not able to hear, what my ear notices my eye is not able to see—so also within the circle of humanity itself, there are certain things which we ordinary people are not able to see. And it is the Prophets who have brought to us, the ordinary people, their awareness of another life which has been revealed to them and their account of it is preserved in the Holy Scriptures, in the holy books which have been given by them to mankind. By reading these revealed books mankind will be able to acquire the correct conception of God.

And now, when we come to the conception of God, as it is to be found in the Qur'an, I can do no more than to

share with you an idea or two. For instance, the prophet of God, when he was asked to say what God's Nature was like, he said: 'لَيْسَ كَمِثْلِهِ شَيْءٌ'. "There is nothing like Him" (42:11). And:

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَمَ
يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

Say, Allah He is one; neither begotten, nor is He a begetter. There is nothing TERNA like Him. (Al-Quran-114)

How can He be compared when He cannot be compared with anything because anything you compared Him with, is not like Him. So He is unique; it is not possible to present to ordinary consciousness adequately the idea of God. There is one verse in the Qur'an which is most revealing. Here it is:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۗ وَهُوَ اللَّطِيفُ الْخَبِيرُ

"Your vision cannot comprehend Him i.e. God, but His vision comprehendeth everything that there is, so that He is aware of the minutest that there be." (Al-Quran- 42:11)

If you can possibly reconstruct for yourself this wonderful conception that we cannot comprehend Him, but that He comprehendeth everything, so much so that He is aware of the minutest that there be—you become somewhat aware of the majesty and power of the Lord. Then, again, He is aware of the deepest secrets that are stirring within you and He is the Hidden and the Manifest. (ظاهر و باطن) He is the First and the Last. (اول و آخر). Then you have the beautiful names of God that have been mentioned in the Qur'an symbolizing his 99 attributes.

By constantly reflecting upon these attributes of God you absorb the light of His Being and in you grows that which

He blew into the nostrils of Adam, i.e. the substance of God, the Divine element which is part of your real self.

It will take me too long to give you an excursus on this point that what I do say is this that in the mid-twentieth century when human knowledge has grown so much, it is impossible today to take up the position that God does not exist. I have not come across any genuine or earnest thinker in the modern world who takes up that position. It is impossible to escape the necessity of affirming God's existence. The difficulty only arises in offering a satisfactory conception of God's attributes. Even an atheist when he denies that God exists, in some sense affirms Him, because you do not ordinarily deny a thing which does not exist. Even the denial of God is affirmation; in respect of absolute propositions, all denials become significant affirmations. You knock at a door only when the door is closed; you do not knock at an open door; indeed the fact that you are knocking shows the door is closed. So also the atheist: when he is denying God, he is asserting that God exists. The existence of God is involved in our finitude and the kind of God we worship ultimately influences our own growth. In some strange way that which we worship we are in the process of becoming. A man can be always found out by what he loves. If you can find out what a man loves, you will come to know who he is. If a man loves money too much that is in reality his God, and for him his God is not anything more than that. Find out what a man wants, that is his craving for the divine as he perceives it, that is the form which the Divine takes for him; that is how the Divine addresses itself to him.

He doesn't know anything beyond it. So by the concept of God being progressively refined, all that is meant is that your ideal has become perfect and now if you keep it steadily before you, you will become perfect. God does not need our worship. He does not need our acknowledgement of His existence. He is independent of everything. فَإِنَّ اللَّهَ غَيْرُ عَائِدٍ عَيْنٍ

فَإِنَّ اللَّهَ غَيْرُ عَائِدٍ عَيْنٍ We are all beggars at the door of God. God does not need our worship; it is we who need His love, His grace. So this insistence of religious belief that we have to acknowledge God, is in our interest. Why ? Because that which we worship we will become and if that which we worship is perfect, there is a possibility of our growing and becoming, perfect in the process. It is this pragmatic demand that compels us to grapple with the question of worshipping the true God, not this that we are paying a compliment to God as if to tell Him: "dear God nobody looks after you but now be happy at the thought that we are thinking about you". It is not that; and this is not the way to go about without a feeling of humility, without a feeling of reverence you cannot even be; that attitude will, on the contrary, hurt you, for that is arrogance. . A religious belief which only contributes to your pride and arrogance is dangerous. That is why the real 'Me'raj' of man, his real final summit of perfection is humility.

Awareness of God:

Today the tragedy of mankind's religious belief is that religion has become totally external to us, as is the coat which I wear, I discard it when I like. Real belief in God is not capable of being so discarded; it is there,

something you cannot do without, it is as necessary to you as is the air you breathe. How many of us are constantly grateful to oxygen which is present in the atmosphere? We keep on breathing it in and out all-right. But it is only when we are suffocated by somebody throttling us, that we know what it is that we are missing. So in spiritual terms also; the divine consciousness is something we live upon. Without God not one of us can survive. We are all anchored in God, our moorings are in God, we are surrounded by God. The only question is to be aware of this link, that's all. I ask you a simple question. Supposing any one of you had been born in a place which was constantly under light and had no experience of the darkness of the night. Imagine your life having been lived in conditions in which you had no experience of the darkness of night, in that you were all the time surrounded by light. Would you then even know that you are surrounded by light? No, if you are only

surrounded by light and have no experience of darkness of the night, you would not even know that you are living in a light. We are so much surrounded by God that we do not know that we are living in God. So it is only the cultivation of your awareness that is important; God is not created in the process of knowledge, He exists. If fishes were the philosophers and you had a conversation with them, you would not be able to convince them that they are living in water. "Impossible" the fish would say: "What, water, what are you talking about, where is water?" Because she does not know life except in water, so she had no awareness of what water is. So, much is God surrounding us that the difficulty of knowing Him arises from the fact that He is surrounding us, And, وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ as is recited from the Qur'an. Because He is nearer to us than the vein of our neck, therefore, He is difficult to see. May His light show us the way.

حضرت انس بن مالک رضی اللہ عنہ روایت فرماتے ہیں، نبی کریم صلی اللہ علیہ وسلم نے ارشاد فرمایا: قیامت کے روز جب اللہ تبارک و تعالیٰ تمام مخلوقات کو اپنے عرش کے روبرو حاضر کریں گے، ایک منادی عرش کے نیچے سے تین مرتبہ ندا دے گا: اے اللہ کی پرستش کرنے والے لوگوں اللہ نے تمہیں معاف فرمادیا ہے لہذا تم بھی آپس میں ایک دوسرے کو معاف کر دو۔ (ابن ابی الدنیا)

ابو سلمہ بن عبدالرحمن روایت کرتے ہیں، نبی پاک صلی اللہ علیہ وسلم نے فرمایا: مسلمان اپنی والدہ کی کوکھ سے ولادت پانے سے لے کر اللہ تبارک و تعالیٰ کے سامنے کھڑے ہونے تک مسلسل اللہ کریم کی ذمہ داری میں رہتا ہے پس اگر اللہ رب العزت سے اس کا سامنا اس حال میں ہو کہ وہ اخلاص کے ساتھ لالہ الا اللہ کی شہادت دیتا ہو یا اخلاص کے ساتھ استغفار کرتا ہو اے تو اللہ کریم اس کے لیے جہنم سے خلاصی لکھ دیتے ہیں۔ (کنز العمال)

The Physiotherapeutic Value of Muslim Prayer

Imran Nazar Hosein

All Muslims, male as well as female, are duty-bound to pray five times daily, at dawn, early afternoon, late afternoon, sunset, and in the night-time. Each session of prayer is composed of a number of rak'ats, some compulsory, others optional.

In this article we shall describe and examine a single rak'at of Muslim prayer with a view of determining its physiotherapeutic value.

The prayer begins with the votary adopting a standing position with both feet close to each other throughout the prayer (whether it lasts for five minutes or for fifty, and notwithstanding all the different movements and postures involved) the votary must keep his feet planted on the same spot in which the prayer was commenced.

Our first observation is that this involves a prolonged effort of balancing the body resulting firstly in the exercise of many of the muscles of the body, and secondly in the harmonizing of their coordinative function.

Qiyam

The standing position in which the prayer is commenced is called qiyam. Now, in the position of qiyam the votary is supposed to recite from the Qur'an. In the long recitations (usually at dawn and in the night) of congregational prayer the votary may be required to maintain his posture for five or ten minutes. Since no shoes are worn, this posture gives exercise to the feet muscles. In addition

there is 'a' general exercise of all the muscles involved in the balancing of the body.

This prolonged qiyam which was also a sunnat (tradition) of the Prophet (ﷺ) is usually performed in individual night-time prayer rather than in congregational prayer. Obviously the longer the period of qiyam the greater will be the effort necessary to maintain perfect balance. Indeed, the prolonged qiyam has been highly recommended by the Prophet (ﷺ) in a Hadith reported by Jabir:

“The most excellent prayer is in standing long” (Muslim).

Perhaps all the different muscles of the body are in some way coordinated with each other and operate as a system. If this is so, then the posture of prolonged qiyam provides a very simple and easy method of exercising, through the test of balancing the body', the systematic aspect of the functioning of all the muscles.

Just as important, it seems to me, is the fact that prolonged qiyam forces upon the votary the effect of totally streamlining the body, i.e., removing all bends, limbs, stoops, or lazy posture in order to maintain the qiyam with the least of strain. This results in the body habituating itself to a healthy upright posture.

Ruku'

In the posture of Ruku' the entire upper portion of the body from the hips

upwards is bent until roughly parallel to the ground. While in this posture, the palms of the hands are placed on the knees. If the arms are not used as a brace to support the body, and if the back is bent as low as it can be stretched, then this posture provides excellent exercise for all the muscles below the hip as well as the muscles of the back.

This, it seems, was the intention of the Prophet (ﷺ) when he ordered, in a Hadith reported by Refa'a bin Raf'i:

"When you bow (in ruku') place your palm upon your knees, and make your bowing good, and stretch out your back." (Abu Daud).

We may in passing note that if the back is stretched out properly until the muscles of the legs and thighs are taut, then the head will be lower than the heart. This results in a slightly freer than normal flow of the blood to the head. Perhaps this is intended to prepare the head for the more pronounced flow of blood which results in the adoption of the next posture, Sijdah.

Sijdah

In Sijdah the votary prostrates himself with the toes and knees of both feet, the palms of the hands, and the forehead touching the ground.

If the forehead is made to touch the ground as far away from the knees as possible, so that the thighs are almost vertical to the ground, and if the forehead is barely allowed to touch the ground, then the hands and arms will have to bear the full weight of and support the upper body. This creates strong tension which exercises all the

muscles in the hands and arms as well as the muscles of the chest and shoulders.

It would appear that this also was the intention of the Prophet (ﷺ) from a Hadith reported by Aysha: "He used to forbid the footsteps of the devil, and (thus) prohibit a man's spreading out both arms like that of the beasts....." (Muslim).

Obviously if the entire lower arm from the hand to the elbow is allowed to rest on the ground during the posture of Sijdah, then the bone of the upper arm from the shoulder to the elbow will act as a brace to support the upper body,—thus effectively eliminating all muscular exercise.

When Sijdah is performed as indicated earlier, it becomes a strenuous exercise. As a result, after the first prostration a rest period is given in which the head and upper body are raised erect and the votary sits upon his left foot. This is followed by a second act of Sijdah—thus increasing the amount of muscular exercise.

Finally, in Sijdah the head is at a level lower than the heart (something which otherwise rarely, if ever, happens in normal life). As such Sijdah is a great help in improving the circulation of blood to that highly sensitive organ, the brain, which is the controlling centre of the whole of the body.

Rising from Sijdah

This is not a posture, but rather a movement in which the votary completes a single rak'at of prayer by rising from a position of prostration to his original standing position. If this is

done without allowing the hands to touch the ground for support and balance, then the brunt of the exercise is borne by the crucial knee muscles, in addition, of course, to the muscles of the lower leg and thigh. The regular exercise of these muscles during prayers is a very good preventive measure for different knee-joint disorders (e.g., arthritis).

Salaam

After the votary has completed the required number of .Rak'ats then, from a sitting position, he ends the prayers by turning his head to the right and left.

If his shoulders are thrown back and remain stationary while the head moves, and if the head is turned on both directions as far as it can go, this results in the proper exercise of the neck muscles.

Conclusion

It would not be farfetched to conclude that, if properly performed, the minimum five daily sessions of Muslim prayer provide the minimum exercise necessary for the all the muscles of the human body and, as such, is of significant physiotherapeutic value.

On Denouncing Hypocrisy – Shaykh Abd Al Qadir Al Jilani (RA)

O hypocrite, this business will not fall into your hand through your hypocrisy and artificiality! You see your cunningness, you see your acceptance by the hearts of people but you do not see what lies in front of you! You are sinister to yourself, in this world and in the hereafter, and to those whom you teach and order to follow you.

You are a dissimulator, an imposter and a swindler with respect to the possessions of people. No doubt, you will not have a prayer answered nor a place in the hearts of the truthful. Allah has knowingly led you astray. You will see when the dust has cleared, whether a horse is beneath you or a donkey.

When the dust has cleared, you will see the men of the True One ('Azza waJall) riding horses and thoroughbreds, while you are on a broken donkey behind them and demons and devils will grasp you. The people of Allah attain to the state of offering no prayer of supplication and making no request.

They do not ask for benefits to be brought or disadvantages to be dispelled. Their supplication will come to be at the command of their hearts, sometimes for themselves and sometimes for creatures, so they utter the prayer of supplication while unconscious of what they are doing.

O Allah, grant us ultimate politeness with You under all circumstances and give us in this world good and in the hereafter good protect us from the torment of the Fire!

تھوہ رانسان کی خوبی یہ ہے کہ اس نے دنیا کو خلاق کا ایسا معتدل نظام دیا، جو ہر شخص، ہر قوم اور ہر زمانے کے لئے مناسب ہے۔ یہ اسلام ہی کے تھوہ رانسان کی ذہن ہے کہ کھلموں نے حاکموں کی، پست نے باند کی، ادنیٰ نے اعلیٰ کی اور تنزل نے ترقی کی جگہ حاصل کی۔

اسی طرح تقدیر، توکل اور صبر و شکر کی تعلیم بھی اسلام میں پستی کے لئے نہیں، بلکہ مسلمانوں میں جرأت و بہادری اور ثابت قدمی پیدا کرنے کے لئے ہے۔ اس اک مطلب یہ ہے کہ مسلمان سب سے بڑے کام کا عزم کریں، پھر اس عزم کے پیدا ہونے کے ساتھ ساتھ خدا پر بھروسہ کریں اور توکل کر کے کام شروع کریں۔ اگر کام میں کامیابی ہو تو فخر و غرور کے بجائے اللہ کا شکر ادا کریں کہ اس نے کامیابی سے ہمکنار فرمایا، اور اگر ناکامی ہو تو دل میں یاس و نا اُمیدی کے بجائے صبر سے کام لینا چاہئے اور یہ سمجھنا چاہئے کہ یہی خدا کی منشاء اور تقدیر ہے۔ اسی طرح اسلام کا تھوہ رانسان یہ ہے کہ دشمن کے ساتھ نیک سلوک کرو، برا چاہنے والوں کے ساتھ بھلائی کرو، جو تمہیں بددعا دے اس کیلئے دعا کرو، جو تمہارا قصور کرے اس سے معاف کرو اور جو تم پر ظلم کرے اس کے ساتھ انصاف کرو۔ یہ وہ تعلیمات ہیں جو اسلام کے تھوہ رانسان میں آتی ہیں۔ چنانچہ قرآن کریم میں ارشاد ہے:

اور کسی قوم کی دشمنی کے باعث انصاف کو ہرگز نہ چھوڑو، عدل کرو، یہی بات تقویٰ کے زیادہ قریب ہے۔

(المائدہ: ۸۰)

اسلام کی نظر میں کافر و مشرک سے بڑھ کر کوئی دشمن نہیں۔ لیکن اسلام اُن سے بھی غنودرگزر کی تعلیم دیتا ہے اور کہتا ہے کہ اُن کے بتوں کو بھی برا نہ کہو۔ یہی وجہ ہے کہ حضور اکرم ﷺ فارح بن کرجب مکہ مکرمہ میں داخل ہوئے تو آپ ﷺ نے اُن ہزاروں دشمنوں کو معاف فرمادیا، جن میں سے ہر ایک آپ ﷺ کے خون کا بیاسا تھا۔ یہ پیشمر اسلام کا وہ تھوہ رانسان ہے، جو آپ ﷺ نے دنیا کو ایک اعلیٰ انسان کی حیثیت سے دیا اور یہی انسان کی معراج ہے۔ سب کے ساتھ اچھائی سے پیش آیا جائے کہ یہی انسانیت کا حق ہے۔ ہر قسم کے برے سلوک اور بے رحمانہ برتاؤ سے گریز کیا جائے، کیونکہ جو شخص بندوں ہر رحم نہیں کرتا اُس پر خدا بھی رحم نہیں فرماتا۔

یہ حقوق انسانی ہیں کہ ان کا پوری طرح تحفظ کیا جائے تو آج دنیا شر و فساد سے محفوظ ہو سکتی ہے۔

ہیں۔ اس کے بعد محتاج، مسکین، یتیم اور مسافر کا درجہ ہے۔ یعنی سب سے پہلے اپنے گھر میں جو بہن بھائی غریب ہوں اُن کی مدد کو کہا ہے، پھر اس کے بعد دور کے عزیز واقارب، محتاجوں اور یتیموں کی باری ہے۔ اس طرح اسلام کے تھوہ رانسان میں خون کے رشتے کو اہمیت دی گئی ہے۔ کیونکہ انسان کا فطری رجحان سب سے پہلے خوئی رشتوں کی طرف ہوتا ہے، اور خوئی رشتے والے لوگ ہر وقت ساتھ رہنے کی وجہ سے مدد کے زیادہ مستحق ہوتے ہیں۔ بہ نسبت اُن لوگوں کے جو نظروں سے دور ہوں۔ یہ بھی اسلام کے تھوہ رانسانیت کی بات ہے۔

اچھی بات کہنا اور بری بات سے روکنا بھی انسان کے تھوہ رانسان میں شامل ہے۔ کسی بھولے بھٹکے مسافر کو رستہ دکھانا بھی انسانیت ہے۔ راستے سے پتھر ہٹانا اور رکاوٹ دور کرنا بھی انسانیت ہے۔ کسی کے ساتھ نیکی کر کے اُس کو یاد دلانا، احسان نہ چھلانا، شکر یہ کا طالب نہ ہونا، نمود و نمائش سے بچنا؛ یہ سب اسلام کے تھوہ رانسان میں آتا ہے۔ چنانچہ عام مسلمانوں کو تا کید ہے کہ:

اسکایمان والو! ضائع مت کرو اپنی خیرات کو احسان رکھ کر اور ایذا دے کر..... (البقرہ: ۲۱۷)

کیونکہ اچھی بات کہنا اور معاف کرنا اُس صدقہ و خیرات سے بہتر ہے جس کے پیچھے احسان جتا کر دینے والے کے دل میں صدقہ پہنچایا جائے۔ اس لئے صدقہ و خیرات کو چھپا کر دینے کا حکم ہے، تا کہ اس میں ریا کاری کو دخل نہ ہو۔ دوسری بات یہ ہے کہ صدقہ و خیرات کھلے دل سے ہنسی خوشی ہونا چاہئے، جبر و کراہت نہ ہو کہ یہ منافقت کی نشانی ہے اور اسلام کے تھوہ رانسان کے منافی ہے۔

ان باتوں سے اسلام کے تھوہ رانسان کی وسعت اور ہمہ گیری کا اندازہ ہوتا ہے۔ انسان کا تھوہ رانسان دیکھنے کو وہ جہاں تواضع اور انکساری پر زور دیتا ہے، وہاں وہ خوداری اور عزت نفس کی بھی تعلیم دیتا ہے۔ اسی طرح وہ جہاں خاکساری اور عاجزی سکھاتا ہے وہاں شوکت و سطوت اور جلال و جمال کی تلقین بھی کرتا ہے، تا کہ دنیا کے عدل کی میزان قائم رہ سکے۔

دنیا کے امن و سلامتی اور ترقی و خوشحالی کے لئے دونوں قسموں کی قوتوں کے امتزاج کی ضرورت ہے۔ یہی وجہ ہے کہ اسلام کا تھوہ رانسان اپنے ماننے والوں میں صرف عجز و انکساری اور خاکساری ہی پیدا نہیں کرتا، بلکہ اس کے ساتھ عزم، بلند ہمتی، استقلال عزت نفس اور خوداری کے جوہر بھی اجاگر کرتا ہے۔ غرض اسلام کے

قرآن کا تصور انسان اور اسلامی طرز زندگی

ڈاکٹر سید وقار احمد رضوی

اسلام کا تصور انسان یہ ہے کہ انسان خود اپنی ضرورت کو روک کر اور اپنے اُپر چھوڑی تکلیف اٹھا کر دوسروں کی حاجت پوری کرے۔ اسلام یہ تعلیم دیتا ہے۔ چنانچہ جب مہاجرین نے ہجرت کر کے مدینہ منورہ آئے تو انصار نے خود تکالیف اٹھا کر مہاجرین کی مہینہ بیتیں دور کیں، قرآن حکیم نے اسی طرف اشارہ کرتے ہوئے کہا ہے:

..... وہ دوسروں کو اپنے اُپر ترجیح دیتے ہیں، اگرچہ خود اُن کو حاجت ہو
(احزاب: ۹)

صحابہ کرامؓ کی اسی انسانی خصوصیت کی تعریف کرتے ہوئے قرآن کریم میں ارشاد ہوتا ہے:

وہ خود کھانے کی خواہش کے باوجود مسکین، یتیم اور قیدیوں کو کھانا کھلاتے ہیں۔
(فجر: ۸)

اکثر لوگ وہ چیز اللہ کی راہ دوسروں کو میں دیتے ہیں جو گلی سڑی اور خراب ہو۔ قرآن پاک نے اس سے بھی روکا ہے کیونکہ اس سے نفس کا تزکیہ اور صفائی نہیں ہوتی، جو خیرات کا اصل مقصد ہے۔ بلکہ اسکے بجائے کم ہمتی اور نفس کی پستی کا اظہار ہوتا ہے۔ چنانچہ ارشادِ ربّ جلیل ہے:

تم ہرگز کامل نیکی نہیں پاؤ گے جب تک کہ اس میں سے خرچ نہ کرو جو تمہیں محبوب ہے۔
(آل عمران: ۹۳)

یہاں اس بات کی تاکید ہے کہ جو چیز تمہیں محبوب (پسند) ہے اُس میں سے خیرات کرو تو اللہ کی بارگاہ میں مقبول ہوگی۔ یہ اسلام کا تصور انسان ہے کہ وہ (اسلام) صدقہ و خیرات ہمہ گیر بھی خراب چیز دینے سے روکتا ہے کیونکہ اسلام کی نظر میں امیر و غریب، محتاج و توکمر سب برابر اور یکساں درجہ رکھتے ہیں۔ نیز اس سے احرامِ انسانیت کو نمونہ بنتی ہے۔ ہمدی چیزیں دینے میں جذبہِ تحقیر پایا جاتا ہے۔ جبکہ اسلام کے نزدیک کسی کی غربت و افلاس باعثِ تحقیر نہیں۔ اس میں احرامِ انسانیت کا جو پہلو ہے، وہ اسلام کے تصور انسان کی رفعت و عظمت کی طرف نشاندہی کرتا ہے۔

اسی طرح اسلام نے سب سے پہلے جن لوگوں کی مدد کرنے کی تلقین کی ہے وہ خود فرد کے اہل و عیال اور عزیز و اقارب

اسلام کا تصور انسان ایک مکمل نظامِ حیات اور کردار و عمل کا نام ہے۔ اسلام زبان، علاقے، رنگ و نسل کی جغرافیائی حد بندی کو توڑ کر تمام انسانوں کو رشتہ تو حید، اخوت و مساوات میں منسلک کرتا ہے۔ اسلام کا تصور انسان یہ ہے کہ وہ کسی سے دائمی یا موروٹی نفرت کی تعلیم نہیں دیتا۔ وہ ایک خدا کی پرستش کا حکم دیتا ہے۔ وہ انسان کو انسان کے سامنے یا انسان کو اُسی کی بنائی ہوئی چیزوں کے سامنے جھکنے سے روکتا ہے۔ اس طرح وہ انسان کو اس کے بلند مقامِ انسانیت سے آگاہ کرتا ہے، تاکہ وہ اس معمورہ عالم میں اپنے انسانی فرائض سے پوری طرح عہدہ برآ ہو سکے۔

اسلام جہاں شرک سے روکتا ہے اور ایک خدا کی عبادت کی تلقین کرتا ہے۔ وہاں وہ جھوٹ بولنا، وعدہ خلافی، خیانت و بددیانتی، غیبت، حرص و طمع، بے ایمانی، ناپ تول میں کمی، رشوت، سود خوری، بغض و حسد اور دوسری برائیوں سے بھی منع کرتا ہے۔ ان رذائل کے بجائے اسلام جن خوبیوں کو اختیار کرنے کی ہدایت دیتا ہے وہ یہ ہیں: سچ بولنا، عفت و پاکبازی، امانت و دیانتداری، شرم و حیا، عدل و انصاف، عہد کی پابندی، محمود و درگزر، ایثار و قربانی۔ یہ وہ اوصاف ہیں کہ اگر انسان صحیح معنوں میں ان سے محضف ہو جائے تو اس کے ذہن و دل میں اسلام کا تصور انسان اُجاگر ہو جائے۔

اسلام کسی خاص قوم، عہد یا زمانے تک محدود نہیں۔ اسلئے اس کی تعلیمات اور اس کا تصور انسان بھی ہمہ گیر اور وسیع ہے۔ اس تصور میں زندگی وہ تمام رستے شامل ہو جاتے ہیں، جن پر چل کر انسان، انسان بنتا ہے۔ مثلاً ظلم کا جواب ظلم سے نہ دینا، دُکمن کے ساتھ بھلائی کرنا، ریا کاری سے بچنا، حق پر استقامت، اللہ کی راہ میں جان دینا، سخاوت کرنا، بخل سے بچنا، اسراف و فضول خرچی سے بچنا، غریبوں و یتیموں اور مسکینوں کی مدد کرنا، بے غرض و بے لوث ہو کر لوگوں کے کام آنا۔ یہ وہ تعلیمات ہیں جن کا ماخذ قرآن پاک ہے۔ اس کے علاوہ صلہ رحمی، والدین کی خدمت کرنا بچوں سے محبت، چھوٹوں پر شفقت، بڑوں کی عزت، ہمسایوں کے ساتھ حسن سلوک، قناعت، استغناء، سلام و حسن معاشرت، یہ وہ فضائل ہیں جو اسلام کے تصور انسان میں داخل ہیں۔