

From the Editor's Desk...

In Islam, there has been much emphasis on the necessity of promoting brotherhood and friendship with the people of faith and at the same time combating against the evil, corruption and the oppressors. Of course, in Islam love is universal and the Prophet of Islam was not sent, "save as a mercy unto all beings" (The Qur'an 21: 107).

Therefore, even fighting against those who do wrong and injustice should be out of love. It is an act of genuine love for mankind and even, say, for a murderer to fight against him, to punish him and, if needed, to destroy him. Otherwise, he would do more crimes and would degrade himself more and more and would suffer much more severe punishments in this world and hereafter.

A believer who loves Allah is expected to love His people and be kind to them. Of course, those whose evil character surpasses this factor are excluded. The Prophet ﷺ said: O servant of God, let your love and hate be for the sake of Allah, because no one can attain to the wilayah (guardianship) of Allah without that, and no one shall find the taste of faith without that, though his prayers and fast be great in number.

If one's love and hate are to be only for the sake of, it would be impossible not to love His people.

On the necessity of love for people, we see that the Quran praises those members of the Ahl e Bait of the Prophet ﷺ who fasted three days and gave every day the only little food that

they had at home successively to a poor, an orphan, and a captive: "And they give food out of love for Him to the poor and the orphan and the captive. [They tell them:] we only feed you for Allah's sake: we desire from you neither reward nor thanks."(76:8 & 9)

There is a well-known hadith narrated in different sources that the Prophet ﷺ said: "People are all God's family, so the dearest people to Him are those who benefit His family the most."

According to a hadith on the Day of Judgement God will ask some people why they would not have visited Him when He was sick, why they would not have fed Him when He was hungry and why they would not have given water to Him when He was thirsty. Those people will ask: How could these have happened, while you are the Lord of all the world? Then Allah will reply: So and so was sick and you did not visit him, so and so was hungry and you did not feed him and so and so was thirsty and you did not give water to him. Did not you know that if you did so you would find Me with him? We read in a famous hadith that the Prophet Muhammad asked his companions of "the firmest handhold of faith". They suggested different things like prayer and hajj. When they could not give the appropriate answer, the Prophet ﷺ said: The firmest handhold of faith is to love for the sake of God and to hate for the sake of God, to befriend God's friends and to renounce His enemies. Arif Mateen Ansari

The Holy Prophet Muhammad (ﷺ), the Founder and the Originator of the Social and Cultural Systems of Knowledge (Part-3)

Dr. M. Basharat Ali

With the origination and development of the Holy Prophet (ﷺ) as the messenger of Allah **knowledge** came into being. In my own time many systems of knowledge emerged and grew. With the emergence and growth, there came into being the systems of knowledge which integrated them into system and super system. The methodical system further got momentum with the adumbration and growth of the sciences of methodology, systematic and logico meaningful and causalistic orientation, taxonomy, etiology, editing compilation and concentrative research. From the first revelation (Alaq) all through the process of periodic and time apportioned revelation of the Quran for the entire period of 23 years, Qur'an was never left without inquiry and search, methodical orientation, taxonomical and causalistic coordination.

This arrangement was there from the very beginning of revelations, then there came instantaneously the systems of methodology and editing etc. This methodology became universal and became the instrument for the arrangement, systematization and investigation into the different universes or content forms and meanings of different systems, super-systems and subsystems of different knowledge (Cf

Fiqh and Ahadith etc.). Throughout the 23 years of the Qur'anic revelations during the time of the Holy Prophet (ﷺ) himself from the universe of the Qur'an itself there came into being many Qur'anic systems of knowledge the Ilm ul Qur'an (علم القرآن).

1. The first being the Arabic scripts and the system of writing—Rasmul Khat (رسم الخط)
2. The system of knowledge relating to the revelation of the Qur'an in the philosophical methodical involving the paradizm of why, how, what, when and what for.
3. The knowledge system in relation to the Qur'anic content analysis and objectives, .
4. The knowledge system about the compilation and coordination of the Qur'an Jamma (جمع) and coordination Tarteeb (ترتيب).
5. The system of knowledge dealing with the style and the charm of the Qur'an -Asloob and Ejaz (اسلوب و اعجاز)
6. The systems of knowledge dealing with the recital (Qirat) pronunciation, pulsation accentuation and expression Lahja (لهجة).
7. The system of knowledge called Tajreed (تجريد). The synthetical knowledge of diction.
8. Commentary – the Tafseer with its

derivative systems like Usul (اصول) Maani (معنى) linguistic, syntax, etymology, phonetics, rhetoric semantics and host of others. We have made mention of those systems which got instantaneous and prompt emergence with the advent of the holy Qur'anic systems of knowledge which grew at an accelerated rate of advancement during 4 centuries. The number swelled every year. So much so that Jallaluddin Sewti enumerated them as much as seventy (70) thousand. But the moderately assessed number should be in maximum not more than seven thousand and in minimum the number is three thousand (Cf. Etqan).

The second system which got emergence by the advent of the Holy Prophet (ﷺ) is the system of Ahadith which is moderately to be enumerated not less than into one hundred twenty systems and subsystems. With the origination of Ahadith; there arose seerat magazi (سيرة مغزی) and Shimal (شمال) etc. Like Qur'anic systems of knowledge these systems of knowledge are based on synthesis and factorial analysis. The methodology which was used is the logico-philosophical and scientific. The constituent elements are ontology, epistemology and observation. Critical evaluation forms the basis of verification and validation.

At the first instance the Qur'an, Qur'anic systems of knowledge, Ahadith and its causally related systems are the canons of appreciation of the life and career of

the Holy Prophet Muhammad (ﷺ), **one can understand in definitive terms the place of the Holy Prophet (ﷺ) in the life and culture, social and the spiritual constellation of Islam and the entire world.** All these systems and super systems would have never come into existence without him. His personality and his action throughout his existence, categorically attained the value and meanings of the

- (1) Value system
- (2) Value orientation pattern system
- (3) reference system
- (4) the type system and socio-cultural, religio-spiritual configuration systems.

In the sociological and the culturo-logical language he is the totality of the axiological system, vehicle system and the agency system without them in one totality no system of society, personality, culture and super system can come into being and becoming (for the place of Risalat see Raghīb Tabbakh (راغب طبياخ) Tarikh-i-Afkhar wa Uloom-i-Islam; (تاریخ افکار و علوم اسلامی)). Among the systems which were identified and systematized, the one which are to be mentioned here are the value of the Ahadith and Seerat as systems of commentary of the Qur'an on the one hand and the Ahadith and Seerat being the sources of the systems of knowledge what we call the pattern system the Sunnah on the other. This system has its own system involvements:

1. The Holy Prophet (ﷺ) as an actor has become an action system for the millat, so long the Islam exists

- on the surface of the earth.
2. He is the behavioural system.
 3. He is the belief system.
 4. He is the social and cultural Personality.
 5. He is the idealistic system—that he is the realm of value himself.
 6. His life and career are the verification, validation and value judgment standard.
 7. He is the pattern of value integration and intellectual and moral integration. As such he is ILM, he is mollim (معلم) he is a taleem, he is tallum and he is a tableegh.

Prophet Muhammad's (ﷺ) fundamental categories of action are to be found in Ahadith, Seerat and the Qur'an. Hence in the cultural system of Islam one can not violate the causal relativity between the three componential entities referred to above. Hadith and Qur'an go in togetherness. The one cannot be separated from the other. Such disintegration would eliminate the Muslims and the culture of Islam. **If one intends to see the structural and functional base of the socio-cultural system, action system, belief system and the religio-spiritual system, one should observe the life and sayings of the Holy Prophet (ﷺ) which form the tafseer (تفسير) of the Qur'an.** On the basis of such value orientation, he has been called **Ras-i-Khona-fil-Ilm** in the verse 7 of the Sura Ale Imran. **He is not only the foundation of Ilm (علم), but the formulator and systematizer of method, classification, etiological, ontological, pragmatic and epistemological processes of knowledge in all its much**

causational system. This methodology was developed by the Holy prophet (ﷺ) in accordance with the methodological procedure given enunciation by the verse of Ale Imran referred to above. Another feature of his Seerat and Ahadith is to be seen in this first principle of human life that they provide categories of orientation and organization of action.

From the beginning of this new century considerable attention has been given to the problem of Personality. Valuable research has been done and much is to be augmented. In spite of enormous valuable information nothing significant is found about personality in action. Ahadith and Seerat, verify the and document the life—career of the Holy Prophet (ﷺ) as a personality in the frame work of system of action. And again the entire life of the Holy Prophet (ﷺ) is the embodiment of value standards. This source is the important source for getting all knowledge about him in the socio-cultural realm and the spiritual roles personality. In short, action as such carry no meaning without reference to the Holy Prophet (ﷺ). **Consequently, it is indispensable for the Muslims to identify the values and the value orientation in the pattern and action systems of the Holy Prophet (ﷺ).** In this connection it is highly important to emphasize that the domains of social behaviour viz-a-viz his personality are to be identified in the Ahadith, Seerat and Sunnah. These very same sources can lead us to get knowledge about the analysis of role obligation.

With the emergence and growth of

Ahadith there came two systems, among others, namely the science of narration of Hadith and the narrators. The science of narration and narrators are guided by Philosophical methodology synthetically arranged in terms of why, how, what, who, when and what for. The sciences of narration and narrators in themselves are new systems of knowledge which came into being and significant importance, only during the life of the Holy Prophet (ﷺ), getting expansion and elaboration during the advancement of the Islamic culture. The method and analysis became pungently critical and ascriptive in terms of micro, macro and meta analysis; nothing taken valid without verification, vindication and evaluative with reference to value judgment standards.

With the methodical arrangement of the narrators, they were placed into various strata based on critical evaluation and etiological taxonomy. Not only Muhadatheen (محدثين) but their compilations of Ahadith were evaluated after the stratified evaluation. The stratification was neither abstract nor arbitrary, but systematically methodical based on laws and principles. Stratification is a methodological ingredient.

The methodological perspectivism in the classification of narrators and narration, led the Muslims to frame causalistically oriented laws and principles for arrangement and systematization of Ahadith. Thus the commonly named system of knowledge—the Usool-i-Hadith (اصول حديث) came into being and flourished steadily and harmoneously in all the evolutionary periodicities of

Muslim culture and systems of knowledge. After Qur'an the Hadith became so creatively expanding, that all the systems which emerged from its base became logical and philosophically oriented. Not only philosophy but even logic got existence, elaboration and creatively impulsive orientation through a terminology unknown to the past scholars of other cultures. Each term like Jirah (جرح) Taweel (تاويل) etc, are separate universes of knowledge. Each of them was systematized as a subsystem under the all embracing super-systemic system of knowledge. **This Hadith is not a simple monoistic system but a highly complex system, conglomerating in itself various other systems and subsystems.** Thus the Hadith in view of its multidimensionality and depth is to be called Hadithologies. Each **system and subsystem** of hadithologies produced specialists. For example there came into being and gained authoritative prominence and scholars and specialists in Hadith Terminology i.e. Ilm-al Mustalih (علم المصطلح).

With the highly elaborate systems and super-systems of knowledge in relation to Qur'anology and Hadithology, there came into being so many other systems of knowledge, during the very time of the Holy Prophet (ﷺ). Fiqh and its derivative systems and subsystems, Politics, Administrative sciences, Economics, Sociology, Military Sciences, Humanities, Literature syntax (Nahu نحو) Grammar (Sarf صرف) Derivative science (Eshtiqaq اشتقاق) Rhetoric and porously argumentative science (علم البحث و الجدل) etc.), the sciences of history—historiography,

historiosophy, historiology, Philosophy of history, history of civilization, dynamics of history, historicism and Rijal (رجال) etc. The development of these sciences within the short course of time of 23 years, the entire period of revelation, went hand in hand with the processes of institutionalization. For example the institutions of Muwakhhat (مواخاة) and Suffa, played the tremendous role for the reception, manipulation, expansion and transmission of knowledge. The suffa was the aggregate of the scholars—the specialists, critics, expansionists and systematizer of knowledge. In their pursuit of knowledge, they were guided by different methods and systems of approach in accordance with the specific needs of the “Universes” of their studies. For example many of them who were interested in the study of the life of the Holy Prophet (ﷺ), Sunnah and hadith were guided to follow the empirical research method intertwined with the categories of ontology, epistemology, observation, experience and experimentalism etc. The scholars guided by the Qur’an undertook to study the people and cultures other than Islam through travels. They organized themselves into specialized institutions as envisaged by the verses 3:109 and 9-122.

1. A party to invite to good.
2. A party to enjoin the right.
3. A part to forbid the wrong.
4. A party should go forth to obtain understanding in religion.
5. They should receive knowledge through research and travelling

transmitting it to the members of their own society—and that they may warn the people when they come back-- (9:122)

The science of history and its relevant systems referred to above were developed during the times of the Prophet (ﷺ) after the pattern and judgment standards of the Qur’anic Qasas. They are more or less like the cultural histories of the various prophets. In content analysis and in deferential reasoning they are more or less like historicism, claimed to be developed in the modern age by Alfred Weber and Earnst Troeltsch. The politics, science of administration, economics, sociology, humanities, literature, grammar, rhetoric, prosody, military sciences in short all these systems got origination and development on the laws and Principles forms and contents of the Quran and Hadith. All these systems of knowledge, however differed in their content analysis and universes of discourse, but they were united in axiologism—the Tawheed and the sociologism.

The Holy Prophet (ﷺ) is reality the apex of all virtues and excellence—the very embodiment and source Book of all Divine and mundane knowledge—the Book and Wisdom. He is the action system, correlating it with knowledge. Thus ILM and Amal go in togetherness to form one integral whole. By virtue of the amalgamation of these forces he is the nostalgic center of conservation of spiritually oriented socio-cultural and the expansion of these energies.

The Prophet (ﷺ) is the idealistically integrated totality of ILM (systems of knowledge) Taleem (تعلیم) as Moalim (معلم), Tallum (تعلم) as the seeker of ever new knowledge, cognition and truth (O Lord increase me in knowledge) and as Mubaligh (مبلغ). These are the Psychophysical involvements of a man who is a creature, creator and crier. And again they are the involvements of culture, religion, cognition, knowledge and truth, because their existence and configurational growth depends on their being, receiving, manipulating and transmission.

If the true culture is the Divinely inspired culture, similarly the Divinely endowed knowledge is only true. Thus the knowledge received through Prophet (ﷺ) is only true. The knowledge received through other sources is vain glorious.

The Uswa is the inter-related phenomena of Ilm and Amal. The-knowledge and action which emerges, grows and is transmitted from the messenger of Allah is only real and eternally binding for mankind.

امام احمد بن حنبل کے پڑوس میں ایک لوہار رہتا تھا جب وہ فوت ہوا تو ایک محدث نے انکو خواب میں دیکھا پوچھا کہ فرمائیں کیا معاملہ پیش آیا۔ لوہار نے کہا کہ مجھے امام احمد کے برابر درجہ ملا ہے اور اللہ مجھ سے راضی ہے۔ وہ محدث بڑا حیران ہوا کہ یہ تو ایک عام سا دنیا دار لوہار تھا جبکہ امام احمد تو دین و دنیا کے مسائل سمجھاتے قرآن و احادیث کا علم پھیلاتے کتنی مشکلات کا سامنا کیا۔ اس محدث نے دوسرے علما کو یہ بات بتائی تو سب نے مشورہ کیا کہ ہم لوہار کے اہلہ خانہ سے پتہ کرنا چاہیے۔ وہ انکے گھر چلے گئے۔ اس محدث نے پوچھا "بی بی آپکے شوہر کو ہم نے بہت اچھے درجے میں دیکھا ہے کیا آپ انکے کسی خاص عمل کا علم رکھتی ہے جو انکے زندگی میں عام تھا۔

لوہار کی بیوی نے کہا کہ میرا شوہر کوئی خاص عمل نہیں کرتا تھا وہ ایک دنیا دار انسان تھا۔ سارا دن وہ لوہے کا کام کرتا تھا۔ میرے شوہر کے دو نمایاں عمل جو میں نے محسوس کیے ان میں ایک تو یہ کہ انکے اندر آذان و نماز کا بے حد احترام تھا

- اگر لوہے پہ ضرب مارنے کے لیے کھپی انکا ہاتھ اوپر ہوتا اور اسی وقت اللہ اکبر کی آواز آتی تو آپ اسی وقت اپنا ہاتھ نیچے کر لیتے وضو کرتے اور نماز پڑھنے چلے جاتے۔

دوسری بات یہ کہ میرے شوہر سارا دن دکان پہ مصروف ہوتے رات کو ہم چھت کے اوپر سوتے ہمارے پڑوس میں امام احمد بن حنبل رہتے تھے جو ساری ساری رات قرآن کی تلاوت کرتے میرے شوہر حسرت سے انکی طرف دیکھتے اور ٹھنڈی آپیں بھرتے اور اللہ سے دعا کرتے کہ یا اللہ میں بے حد غریب انسان ہوں آپ سے میرا کچھ چھپا نہیں اگر میری کمر ہلکی ہوتی تو میں بھی اس طرح امام صاحب جیسے ساری رات قرآن پڑھا کرتا تھا۔ کھب کھبی میرے شوہر یہ دعا کرتے ہوئے رونے لگ جاتے۔

اس محدث نے کہا کہ آذان کے ادب اور نیکی کرنے کی تڑپ کی وجہ سے ہی اللہ پاک نے آپکے شوہر کی مغفرت کی ہے اور انکو امام حنبل کے برابر درجہ دیا ہے۔

The Majestic Qur'an

Akbar Ahmed

As a schoolboy in the hills of Abbottabad, I read Marmaduke Pickthall's translation of the Holy Qur'an and its stirring introduction has stayed with me to this day. Pickthall wrote: "The Qur'an cannot be translated. The book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious Qur'an, that inimitable symphony, the very sounds of which move men to tears and ecstasy. It is only an attempt to present the meaning of the Qur'an – and peradventure something of the charm in English. It can never take the place of the Qur'an in Arabic, nor is it meant to do so."

The Meaning of the Glorious Koran was published in 1930 after authorization from Al-Azhar University and Pickthall, a convert to Islam, had become the first Muslim Englishman to translate the Quran. It remains popular among Muslims and non Muslims alike.

The translation of the Quran is a complex and difficult exercise in it for Muslims it is the direct word of God, meaning that any translation risk the nuances or the lyrical nature of the text being distorted. Consequently, translations of the Quran have been dogged by questions of accuracy made worse by many translators with political agendas against Islam.

Congressman Keith Ellison, the first Muslim congressman in US history, was sworn in 2007 on Thomas Jefferson's

copy of George Sale's translation of the Qur'an.

Early interpretations of the Quran in the West were produced in the context of the Crusades against Muslims. It was not until eleven hundred years after revelation that there would be a more direct translation of the Qur'an into a Western language – Andre Du Ryer's L'Alcoran de Mahomet (1647) in French. Though it contained many mistakes and expressed dismissive sentiments about Muslims, it was the first attempt to genuinely translate the Qur'an and not merely combine paraphrased passages and exegesis with explicit political intent. The first Quran available in English was a re—translation of this translation by Christian cleric Alexander Ross in 1649 that perpetuated the sentiments conveyed in Du Ryer's translation.

The most influential English version of the Quran was translated by George Sale in 1734 relying on an earlier Latin translation. Sale was openly critical of Islam and accused the Holy Prophet (ﷺ) of feigning divine revelation for political gain. Sale's version earned high praise from Voltaire who was perhaps influenced in his negative views of the religion. This translation was the standard for more than 200 years and was the translation owned by Thomas Jefferson. Congressman Keith Ellison, the first Muslim congressman in US history, was sworn in on Jefferson's copy of Sale's translation in 2007.

Abdullah Yusuf Ali's 1934 translation, *The Holy Qur'an: Text, Translation, and Commentary*, marked a new era of Qur'an Translations that focused on the linguistics of the Holy text itself rather than the politics of the translator. An Indian Muslim who was a student of the English classics and former member of the elite Indian Civil Service, he made an effort to simultaneously preserve the accuracy of the Arabic while conveying the lyrical nature of the text in English. Ali's translation of the Quran remains one of the most popular in the Western world today and is a favourite among English speaking Muslims.

In the past decades, there have been other attempts. Muhammad Asad, an Austrian Jewish convert to Islam, offered *The Message of the Qur'an* in 1980 and Muhammad Abdel-Haleem, a professor at London University and editor of the journal of *Qur'anic Studies*, produced *The Qur'an* in 2004. Sandow Birk in 2015 attempted to portray the universality of Islam with his *American Qur'an* which uses a combination of copyright-free English translations with the traditional structure of the Quran. Birk spent almost ten years on the project which is illuminated with striking pictures of contemporary everyday American life.

This year saw the publication of the "The Majestic Qur'an", Dr. Musharraf Hussain's translation. A prominent British Pakistani Muslim, Dr. Hussain studied Islam in a traditional seminary in Pakistan and graduated from Al-Azhar University in Cairo. Dr. Hussain was inspired to translate the Quran to share his love of its "breath-taking beauty".

In attempting to avoid the "old-fashioned" English" of Pickthall and Yusuf Ali he has "attempted to avoid such 'old' terminology as much as possible, while still retaining the original meaning of the Majestic Qur'an". As if to underscore the point, his sub-title is *A Plain English Translation*.

Dr. Hussain memorized the Quran as a teenager and has been teaching Islamic studies and translations in Islamic schools for over fifty years. He attributes his understanding of the Quran to an accumulation of knowledge from honourable sages and a treasury of classical Islamic wisdom. He is the author of several books and a leader in interfaith dialogue in the UK. In 2009 he was awarded the OBE for community relations.

To guard his flanks from the criticism that Muslims are won't to make when other Muslims conduct such exercises, Dr. Hussain has gathered a variety of glowing commendations of his effort. There is even a letter from the Senior Advisor to the Grand Mufti of Egypt, testifying to the authenticity of the translation.

I met Dr. Hussain when I was visiting the University of Nottingham as part of a lecture and film screening tour in 2016. He and a delegation of the Muslim community warmly welcomed me and my team at the train station. The day following my lecture at the University of Nottingham, he invited me to speak at a press conference at the Karimia Institute, which Dr. Hussain heads, for the launch of his new Trust Building Project. The Trust trains representatives

from the Muslim community to build relationships with non Muslims and dispel myths about Islam. He leads his initiatives, such as this one, by example.

When I asked him how he felt when he finally had a copy of the translation in his hands, he expressed his sense of being overwhelmed with eschatological emotions: "I was humbled and went straight to the mosque and sat in the mehrab, prayer niche, and opened it randomly. It opened to a verse which states: Those who believed and did righteous deeds will enter the gardens

beneath which rivers flow living here forever by their Lord's permission and their greetings will be "Peace" (Ibrahim (14): 23). I regard that as a good omen.

When I asked him what he hoped the translation of the Quran will accomplish, he replied, "I wish Muslims become serious readers of the Quran and go beyond just parrot-fashion reading. Our age is the age of materialism and consumerism... the Quran constantly challenges, rejects and argues against that worldview... our society is in dire need of an antidote."

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and in international relations. Muslims should act more firmly to right the wrongs suffered by others than they act to protect their own rights. The doubts caused by the world-wide suffering of wars and the kind of peace that our wars produce can only partly be removed by action. Solid thinking about God in the light of the best we can learn from past and present is demanded both by the glaring evil of our times, and by the staggering perspectives opened by twentieth century science.

Remember

The life of a nation is the reflection of the life of its people. And the life of its people depends for a great part on the

example of the life of its leader. If the leaders are good, the nation is good. It is, therefore, all-important to have leaders who are honest, clean, courageous, of solid integrity, just, realistic and God-fearing. Young boys and girls are to be trained to lead their country tomorrow, but it should never be forgotten that the first training they need is the training they have to give themselves, to their own will and mind. Lectures can be given and much can be taught; much can be written and many books be read; but it is all of little avail if the will to be perfect and the will to improve is lacking. Therefore this should be your motto: BETTER THE WORLD, BUT BEGIN WITH YOURSELF.



Acquisition of Knowledge in Modern Times

Hafiz Prof. Dr. Muhammad Adil

A favourite inscription over the collegiate portals in Muslim Spain reads: "The world is supported by four things only: the learning of the wise, the justice of the great, the prayers by the righteous and the valour of the brave." It is significant that Muslim learning entered the Western thought at many a point. Muslim Spain wrote one of the brightest chapters in the intellectual history of Medieval Europe. Between the middle of the eighth and the beginning of the thirteenth centuries the Muslims were the main bearers of the torch of culture and civilization throughout the world, the medium through which ancient science and philosophy were recovered, supplemented and transmitted to make possible the renaissance of Western Europe. Similarly in modern times through Muslim Spain the soil of France was fertilized for the reception of the seed of the Revolution, over-throwing the lordship of man (Monarchy) and establishing the paramountcy of the Lord of the Lords. Soon the Muslims were given to lethargy and centrifugal tendencies, so much so that they became the most abnormal creatures. Al-Hamdo Lillaah (thanks to Al-mighty Allah) that a sense of re-awakening has taken place more than forty Muslim States have attained their independence in one form or the other. If they want to survive and supervise/manage the affairs of the Muslim world they must adopt a policy of integration in the matter of learning and education which frames the sum

total of our personality and can also offer a united front to the non-Muslim challenge of today. Attempts are on the way to harmonize and integrate the curriculum of the Muslim educational system, keeping the proper pace between intellectualism and belief system of Islam. In the past the Muslims could not keep themselves abreast with the latest trends of modern technology, therefore, they are the neglected force – not to be reckoned with anywhere – the scale of the balancing power lies on the other side.

Now we are looking forward to know the how and why of things to come. Nothing has been created in vain. Nature has got an envious way of working seemingly aimlessly and to no purpose but at the right moment something happens and all the disconnected and remote things fly together forming a significant design.

Long ago in Pakistan the Recommendations of the Second World Conference on Muslim Education (International Seminar) on Islamic Concepts and curricula under the auspices of King Abdul Aziz University and Quaid-i-Azam University, sponsored by the Ministry of Education, Government of Pakistan, 15th—20th March 1980 have been pursued by the undersigned with great interest and consequent pleasure. It is laudable to note that efforts are now underway to Islamize the entire curricula in all its depths, level and meaning and in all micro and the macro forms.

Classification

Before the classification of knowledge into Revealed and Human, we would like to know the definition of knowledge itself which means comprehension and investigation of the object known but ultimately it is the quality whereby the ignorant are made wise. No doubt the full-fledged integrated personality whose education is based on the knowledge of belief system and acquired system can resolve the difficulties of the Muslim Ummah Education. Describing the savant (Ulama), Qur'an Majeed says: "Of those who serve God, only the savants fear Him" (35:25) Thus the fear of Allah dispels all other types of false fears of personality, self or otherwise. If we feel the fear of the Omnipresent, we cannot deviate from the ideal pattern of Islam. This goal can be achieved only through real education based on the happy blending of the classified knowledge the Revealed knowledge and the Human knowledge.

The redesigning of the curricula on the axiological base of Islamization seems to be quite practical provided it is acted upon, The Islamic spin it should be inculcated from the primary level upon the University education as embodied in the Recommendations under reference through the subjects taught.

The setting of the curricula planning units in the institutions of science and technology should be of far-reaching consequence to help Islamize the science and technology education as envisaged.

Among the other General Recommen-

dations at page 15, No. 2, seems to be of vital importance ~ the training of Ph.D. holders in those disciplines of study which may give them the requisite competence in both the Islamic and modern traditions of learning for possible revival of Islamic thought.

The Education Conference has recommended the thorough going Islamization of the curricula on all levels from primary stage upto the higher stage. At the first instance, the dichotomization is contrary to the very spirit of Islam. The classification maintained as Deeni and dunyavee system of knowledge is just to differentiate the frame work of reference of the content of knowledge but no where those two systems were segmentalized as two different systems because of their unity in objectivity and ideal. This dichotamization is to be solved. With the unified meaning level the knowledge as such is to be redefined.

The claim of Islamization will attain no meaning without achieving integration. All systems of knowledge mostly the Western are to be re-estimated, reevaluated and re-compared with the similar systems of Islamic knowledge. For example, if we keep on teaching politics, sociology, humanity, and physical sciences only enunciating the Western views our student will not achieve mental emancipation in a situation when they have not evaluated with the content, form and meaning of the similar system of knowledge produced under Islamic culture.

At the post-graduate level the students

should be guided to conduct research instead of studying five or six papers as desired by the courses of teaching in our universities.

To know what have been done by the western scholars, more particularly in relation to Islamic studies it is indispensable that all the work produced by the Western Scholars in German, French, Italian and English should be studied minutely and then they are to be compared with the original material pointing out the blunders and distortions carried out by these scholars, consciously or unconsciously in order to rectify their mistakes substituting the real fact from the original. If the Western thought is allowed to run its course as usual and in synchronicity the Islamization process kept still, the result will not be fruitful. The youth of today are dominated by the supremacy of the Western thought and culture and hence the two different ways run their course in parallel, automatically the real truth in relation to Islam will be diminished and the supremacy of Western thought will dominate.

On all level of education the study of the Qur'an is to be made compulsory. From the beginning the teaching of the Qur'an

and the seerat should be necessary part of education. At the higher level the student should be capable to understand Qur'an Majeed in the right perspective as desired by the Qur'an— following the Qur'anic methodology of tadabbur, taffakur and Ta'qiloon, etc. In social sciences, in general there is no use of teaching Western thinkers and Western laws, principles without particular reference to Islamic social thinking and social laws. It is indispensable contrary wise, to the sociology of the West, Islamic Sociology must be studied in parallel. In Islamic studies the students should know the orientalist activities in all the fields of Islam. If deemed fit one of the European languages English or German should be taught in order that the student may have direct approach to the writings of these scholars who in most of the cases distorted the truth of Islam.

The undersigned is of the view that all the above stated points have been intended to be included in the body of the recommendations and the desired effect will be produced to enable the Muslims to keep pace with the latest trends in all the variegated fields of knowledge.

**ATTENTION
TO OUR READERS**

IT IS OUR EARNEST REQUEST TO THE READER AND SUBSCRIBERS "THE MINARET MONTHLY INTERNATIONAL" TO EXTEND THEIR HELP AND CO-OPERATION FOR INCREASING ITS CIRCULATION, CONVINCING FRIENDS FOR ADVERTISEMENT, SENDING GOOD ARTICLES AND GIVING PRECIOUS SUGGESTIONS FOR THE IMPROVEMENT OF THE MAGAZINE.

Providence of Almighty God

Dr. M. H. Durrani

“There is no moving creature on earth but its sustenance dependeth on God. He knoweth the time and place of its definite abode and its temporary deposit: All is in a clear Record.” (11:6).

Proof of God’s Providence

Allah is the name of God Almighty whose love and mercy are manifested in the creation of this world. He is not only the Author of all existence but is also the Nourisher of the world. The whole creation with its manifold phenomena, so varied and yet so uniform, from a single blade of grass springing up in the field to the mighty stars soaring in the firmament, is a proof of His existence, His mercy, His love, and His divine Providence.

Whatsoever is in Heaven or Earth is His; He created the sun, moon and stars, and subjected them to law by His behests. He taketh your souls in the night and knoweth what the work of your day deserveth. He it is who ordaineth the day for awakening to life. In the alternations of night and day, and in the ship which saileth on the sea laden with what is profitable to mankind, and in the rain water which God sendeth from heaven, quickening again the dead earth, and the animals of all sorts which cover her surface, and in the change of the winds and the clouds balanced between heaven and earth, are signs to people of understanding.

God is the Most High, the Producer, the Maker, the Fashioner, the Swift in reckoning, who knoweth every ant’s

weight of good and ill that each man hath done, and who suffereth not the reward of the faithful to perish. But the Almighty, the All-wise, is also the Guardian over His servants, the Shelter of the orphan, the Guide of the erring, the Deliverer from every affliction, the Friend of the bereaved, the Consoler of the afflicted, in His hand is good, and He is the Generous Lord, the Gracious Hearer, the Near-at-hand, the Compassionate, the Merciful, the Forgiving, the full of loving kindness. In other words God is not simply Omnipotent (All-powerful); He is Omnipotence (All power). He is not only Omniscient (All-knowing); He is all Omniscience (All-knowledge). He is not only Omnipresent, but all Omnipresence.

God is not only the creative cause of every visible form of intelligence and life at its commencement, but each moment. He lives within every created thing as life throughout its existence, the ever renewing, recreating, up-building cause of it. He never is and never can be for a moment separated from His creations. Then how can even a leaf fall to the ground without His knowledge”?

A Source of Happiness

What we now want to know is, how to receive more from the Fountainhead and to make it more and more manifest in our daily life; in fact we are connected with it every moment of our existence. We have power to draw upon that Source for all the good we are, or ever will be capable of desiring.

The only way God has of letting us know His infinite supply and His desire to make it ours, is for Him to push gently upon the little divine spark living within each one of us. He wants us to be strong, self-efficient men or women, to have more power and dominion over all before you; so He quietly and silently pushes a little more of His mercy into the centre of our being. If He had not pushed at the Centre of our being first, we would never have thought of new desires, but would have remained content as we were.

You think you want better health, more love, a brighter, more cheerful home all your own; in short, you want no evil and more good in your life. This is only God pushing at the inner door of your being, and saying: My beloved, let me in; I want to give you all good, that you may be more comfortable and happy. Behold, my servants shall rejoice and sing for joy of heart.

One asks, suppose I desire my neighbours' property; is that desire born of God, and can I see it fulfilled by affirming that it is mine? You do not and cannot, by any possibility, desire that which belongs to another. Affirm that there is for you a rightful and an overflowing supply, and claim its manifestation. It will surely come, and your desire to possess will suddenly disappear. So you do not really desire anything that belongs to your neighbour. You want the equivalent of that for which his possessions stand. You want your own. There is today an unlimited supply of all good, provided in the unseen, for every human being. No man need have less so that another may

have more. Your very own awaits. Your understanding faith and trust are the power which will bring it to you.

As someone said, "the man who knows the Divine Law is sure that his welfare is dear to the heart of the Divine Being and believes that he cannot escape from His good".

Knowing Divine Law, we can for ever rest from all anxiety, all fear, for He openeth His hands and satisfieth the desire of every living creature.

God Gives Help: Is it difficult for you to understand why, if God lives with us all the time, He does not keep our thoughts right instead of permitting us through ignorance to drift into wrong thoughts, and so bring trouble upon ourselves?

Well, we are not automations. Your little child will never learn to walk alone if you always do his walking. Because you recognize that the only way for him to be strong, self-reliant in all things, in other words, to become a man, is to throw him upon himself, and let him, through experience, come to a knowledge of things for himself; you are not willing to make a mere puppet of him by taking the steps for him, even though you know that he will fall down many a time and give himself severe bumps in the on-going towards perfect physical manhood.

We are in the process of growth into the highest spiritual manhood and womanhood. We get many a fall and bump on the way, but only through these, not necessarily by them, can our growth proceed. Father and mother, no matter how strong or deep their love, cannot grow for their children; nor does

God, who is Omnipotent, at the Centre of our being, grow spiritually for us without making of us automations instead of individuals.

If you keep your thoughts turned towards the external of yourself, or of others, you will see only the things which are not real but temporal, and pass away. All the faults, failures, or lacks in people or circumstances will seem very real to you, and you will be unhappy, miserable, and sick.

If you turn your thoughts away from the external towards the spiritual, and let them dwell on the good in yourself and in others, all the apparent evil will first drop out of your thoughts and then out of your life.

In our ignorance of the nature of God, our Sustainer, we have believed that all our enjoyment come from external sources, usually from gaining possession of something we did not have. The poor see enjoyment only in possessing abundance. The rich are satiated with so-called pleasures until their lives become like a person with an over-loaded stomach, compelled to sit constantly at a well-spread table and are often the most bitter in the complaint that life holds no happiness for them. The rich man believes that, were he healthy, he would be perfectly happy. A healthy but hard-working person feels the need of some days of rest and recreation so that the monotony of his life may be broken.

Thus the human mind has ever been turned to some external change of condition or circumstances in pursuit of satisfaction and enjoyment. In after

years, when men have tried all, getting first this thing and then that, which they thought would yield them happiness, and have been grievously disappointed, they turn to God in a kind of desperation and try to find some sort of comfort in believing that sometime, somewhere, they will get what they want and be happy. Hence their lives are patient and submissive, but they are destitute of any real joy.

Good out of evil: We have believed wrongly about God and about ourselves. God takes no pleasure in our suffering. God is not the cause of the moral evil that men commit. He has given them free will. It is men who do wrong, not God, He will always somehow or other bring good out of this evil humanity. Some people think that because God knows in advance that a man will do evil, He is responsible for evil. But the truth is the opposite. It is because man has freely chosen and decided to do wrong, God knows he will do wrong. If someone writes a letter to me saying he will commit evil in 72 hours' time, I know he will do it. I am not to be blamed. We have believed that God was angry with us and that we were, at the best, great sinners who ought to be afraid of Him. We have believed that sickness, poverty and trouble were evil things put here by God to torture us in some way into serving and loving Him. We have believed that we please God best when we become so absolutely paralyzed by our troubles as to be patiently submissive to them all, not even trying to get out of them or to overcome them. All false, entirely false. The first step towards freeing

ourselves from our troubles is to get rid of our erroneous beliefs about God and about ourselves. One says, that "If a thing is not true and I have believed a lie about it, I do not see how just my believing wrongly about it could affect my health or my circumstances".

A child can be so afraid of an imaginary bugaboo under the bed as to have convulsions or come insane. Should you, today, receive a telegraphic message that your husband, wife, child, or friend who is absent from you, had been suddenly killed, your suffering, mental and physical, perhaps extending even to your external and financial affairs would be just as great as though the report really were true; and yet it might be entirely false. Exactly so have these messages bugaboos behind the doors, bugaboos of divine wrath and our own weakness, come to us through the senses until we are paralyzed by our fear of them.

All your happiness, all your health and power, come from God. They flow in an unbroken stream from the fountainhead into the very Centre of your being, and radiate from the Centre to the circumference or to the senses. When you acknowledge this constantly, GOOD will begin to flow into you, and you will realize that there is no bugaboo under the bed.

Try to think what it means when you say that God is Omnipresent, Omnipotent, Omniscient. If God is Omnipresent (All presence) and is all good, where is the evil? If He is Omnipotent (All power), what other power can there be in the universe?

Thus, do not disturb yourself about the appearances of evil all about you, but in the very presence of what seems evil stand true and unwavering in affirming that God, the GOOD, is Omnipresent or all there is present. By so doing, you will see all the seemingly evil melt away as darkness before the light or dew before the morning sun, and good come to take its place.

The Whole business of our Lord Sustainer is to care for us, to love us with an everlasting love. Then you ask: why does He not do it? Because you do not recognize His love. God is, no doubt present, help in time of trouble; but there must be a recognition of this fact, a turning away from human efforts, and acknowledgment of God alone before He sends His mercy.

You will never know God without turning your soul towards Him. Sometimes we think that knowledge about God or about anything is a matter of reason only. Not quite. The knowledge of God requires an attitude of worship also. This is not to say that you have to abdicate your power of reason to understand God. The mind is required too. For faith in God is the most reasonable of man's experiences. We must approach Him with open-minded devotion to truth.

The thought of God is the most fundamental, the most dominant, the most inspiring that any mind can think of. To be indifferent, careless, or ignorant about God is to be indifferent, careless, and ignorant about our greatest good, our greatest happiness, and the very purpose and meaning of

our existence.

You would not treat lightly the matter of your physical health. How much more serious it is to treat God lightly. Just suppose that all of mankind's health problems were settled, our bodies were strong, our exercise and diet well-balanced, our systems free from germs, our complexes under control. We would still have no more than a world of healthy animals. And healthy animals can be ruthlessly selfish; indeed are apt to be just that. Suppose further, just for the sake of argument, that men with nothing more than perfect health could overcome their selfishness and sincerely wish to help others. You begin to see the absurdity. Because "wishing to help" is an idea that itself goes beyond physical health. Healthy animals have nothing to offer others.

If men can give no more to their fellows than animal existence, souls are starved while bodies are fed.

But if men have found God and thought deeply, reverently and reasonably about Him, they will come to know Him as their friend and find in Him the source of all good and all joy. Friends of God can lead others to deepen their friendship, give hope to the hopeless, purpose to the purposeless, and peace of mind to those who are snarled up in their own emotional tangles and futilities.

Not only that. Faith in God also inspires men to transform the social order. To have faith in God is to have faith in the eternal power of truth, of love and of persuasion as more potent than selfishness, trickery, and competition. A world in which men believe in God is

totally different from a world of atheists.

Let us, then consider some of the qualities of God, of faith in Him, and of a world in which He reigns.

God is Fundamental to Civilization

Civilization is a word we use to describe the way of men's living together in organized society. Men cannot live together without something that binds them together. They need each other's help. They need common plans, common purposes, and common ideals.

The fact that men are thus interdependent is no accident. God made us for each other. Man for man, brother for brother, man for woman, man for nature, nature for man all these relationships are interacting interdependencies. Adjustment, adaptation, and cooperation are built into the very stuff of life. It is as if God said, "Work together, or die alone".

A thoughtful reader will agree that faith in God is a unifying force in the family or nation. But is He the unifying force? Is belief in God really fundamental to civilization? Is a society that rejects God truly doomed to perish? How about Russia? Here we have an example from our own times of a large and powerful government based on atheism.

The Soviet Union is certainly founded on atheistic convictions. It allows freedom of antireligious propaganda. It does not allow freedom of religious propaganda. It has not been able to suppress religion entirely, but it has subordinated religion to its authority, and had induced religious leaders to make amazing confession of fact or

belief. In spite of all this, there is no sign of the disintegration of the Communist civilization. How can the Soviet situation be reconciled with the assertion that God is fundamental to civilization?

Three answers. The first is; wait and see. History is a long story, and the age of Communist civilization is still so short that you cannot claim historical proof of either integration or disintegration. It may not last. It certainly will change.

The second answer is more fundamental. Communist civilization has lasted this long and will endure simply because it has a common faith about the nature of man and the power on which he depends. Communists call that power "material conditions". They believe that if man takes the right attitude toward material conditions, he will be rewarded by a "classless society" in which no one preys upon his fellow men, because both are working for common welfare rather than private profit. They look forward to a "realm of freedom" in which the hard struggles of the present will be superseded by a life of joyful growth. In short, faith in and cooperation with the "material conditions" will bring about a heaven on earth. Is this atheism? It is clear that the so-called irreligious Communists have merely substituted one religion for another; their god is material conditions. If they serve their god, they believe they will be free and happy. Communism is held together by faith in its god, even if it does not use the name of God.

The third answer is even more fundamental and conclusive than the second. Communists are all human

beings, and as such are objects of God's love, recipients of His power, members of His kingdom. No matter how sinful, ignorant, or unbelieving they may be, God still provides for them. If they do not perish, it is because He keeps them alive. If they cooperate, it is because they have learned God's law that cooperation is the condition of survival. The time may come when some new leader can say plainly to the Communists, "Whom therefore you ignorantly worship, Him declare I unto you." Communists do not disprove the truth that God is fundamental to civilization. In their devious way and in spite of themselves, they prove the reality and presence of God even where He is not wanted.

Communists oppose God. But it would be folly to suppose that the only attacks on faith come from Stalin's Russia. There is a wide-spread revolt against God even among us. It is aroused partly by the relative indifference of the Umma to the social injustices of the economic order, partly by the undue concern of the body with matters of traditional doctrine that do not concern life, partly by the difficulty of wars of our age, and partly by the difficulty of relating the advances of science to the values of religion.

The only effective answer Muslims can make to these revolts against God is the answer of life and action, Islam must do more to prevent poverty and discrimination. It must exert influence on its members and on the state in order that the principles of khulafat-e-Rashidin may be carried out in industry, on the farm (Continued on page #. 11)

The Road to Spiritual Survival

Saiyyed Shaikh Abdul Qadir al-Jilani (R. A.).

O boy! your aim is not fixed in God nor is He your ultimate object. One who claims to aim God, yet seeks anything else than God, makes a false claim. Those who seek the worldly pleasures are numerous while those who seek the Hereafter are just a few. And those who seek God are extremely rare as the red sulphur. They are like mines in the earth and like things among men. It is because of them that the cities are populous and the citizens prosper. It is for their sake that the calamities are warded off, the rain is poured down and the soil is made to grow vegetation.

During the early stages of their life, they flee from mound to mound, from town to town and from ruins to ruins. When they are recognized by people at one place, they flee to yet another place and leave all behind. They pass on the keys of the world to the people of the world. Thus they continue to live until forts are built around them and rivers are made to flow into their hearts. The forces of God begin to address them and every object is given under their care. They are honoured and protected and are made the rulers of the creation. These favours are conferred upon them when they have ascended higher. Then it becomes the obligation of the entire creation to honour them. They become the physicians of the ailing humanity.

Alas! you claim to be one of them; which of their peculiarities have you? What is the Sign of the closeness to God and what is the sign of Grace? What position and merit do you enjoy

with God? What is your name and title in the Higher Spiritual Realm (ملكوت اعلیٰ)? Do you shut your door on at night? Is your food and drink lawful? Do you pass your night with the world, with the Hereafter or in closeness with God?

Who is your companion in your solitude? O liar; your companions in solitude are your baser self, Satan, your lust and your worldly ambitions. You pass your time in the company of devils belonging to the species of man and jin, your debauching and talkative friends. Such merits cannot be had through raving or claiming. Stick to a calm and respectful attitude in relation with God. If you insist on speaking, speak of those who are godly and thus derive blessings through mentioning them. You claim to possess that which you really lack, and such claims are no more or less than raving. Have you not heard the saying of the Holy Prophet (ﷺ) that whoever devours the meal of his brother nullifies his last? He has further said that fasting does not only mean the abstention from food and drink, it also means abstention from sin. **Avoid speaking evil of people in their absence as it burns out virtue even as fire burns out the wood.** One who is destined to get salvation does not cultivate this habit. Whoever is reputed with back-biting suffers humiliation and lack of respect. **Avoid the habit of casting lustful glances as it cultivates sin in your heart:** it does not produce good result, neither in this world nor in Hereafter **Avoid taking false oaths** as it turns cities into ruins and deprives one's

faith and one's property of blessings. Alas! you sell your goods under false oaths and thus endanger your faith. If you had been wise you would have realized the loss then. You swear in the name of Allah and say that such commodity as yours is nowhere in the whole city and that you bought it yourself at such and such a price. But you have lied in all details. You give false witness in the name of God and claim to be truthful: soon shall you lose your eyesight and be maimed. May Allah have Mercy on you. Be respectful in your relation with God. One who does not learn his manners from the laws of the Shari'ah shall be taught the same on the Day of Judgement in the Fire of Hell.

During the sermon of the Shaikh, someone asked him that if the five evils mentioned above were found in an individual, could one conclude that his lasting and performing Wudu' (ablution) were rendered null and void? The Sheikh replied that it was not so, and that such statements were made only by the way of warning.

O boy! it may be that when tomorrow dawns, you would have disappeared from the surface of the earth and be reposed in your grave. It is also possible that the event is delayed. How can you be unmindful of it? How hard your hearts have become! You are similar to stones. I am trying to remind you, and so are others doing, but no change ever takes place in your attitude, The Holy Qur'an is recited before you, the sayings of the Holy Prophet (ﷺ) are quoted and the history of the people of earlier times is narrated to you, but you refuse to get admonition from them and refuse to

adopt righteousness. Your actions remain ever the same. One who attends a sermon and does not mould himself accordingly is the worst person in the best place.

O boy! you look down at the friends of God (Saints) because you have no understanding of God; You call them absent-minded as they do not associate with people. You hold such views because you are not aware of your own worth. How can one realize the worth of others who does not realize his own worth. The more ignorant you are of the worldly life and its ultimate end, the more ignorant you shall be of the Hereafter: and the more ignorant you are of the Hereafter, the more ignorant you shall be of God. O you who are busy with your worldly affairs, soon shall you be engulfed in loss and regret, both in this world and the Hereafter. It shall be more evident to you on the Day of Judgement, the day of sorrow and disgrace Take the account of your own actions before that day; be not misled by the forbearance of God and His Grace. You stand in an extremely precarious situation on account of your sins your faltering and your injustice to people. The sin is the fore-runner of disbelief ever, as the fever is the forerunner of death. Repent before the death comes to you in the company of the angel who extracts the souls.

O generation of the youth! repent; Do you not see that Allah is inflicting you with calamities that you may repent? But you do not realize and persist in your sinning. These days people are tired and afflicted individually, but their trial is a punishment and not a blessing.

It is a punishment for their sins and not the cause of advancement and progress (in the spiritual realm). The godly people are tried and tested as a prelude for their rise in worth and grade before God. They bear the trial patiently as they love God, and when they come out successfully from the trial, they become the kings (of the spiritual realm), but if they fail, they regard themselves to have perished. O Allah; pray do not let us perish. We seek Thy closeness and yearn to behold Thee in this world with the eyes of the heart, and in the Hereafter with our personal eyes.

Brethren! be not in despair of the Mercy of God, as He is close by. Be not in despair of Him as He is the Creator and Planner. It is quite possible that He turns the scales and produces new causes and effects. Flee not from trials, as the trial of patience is the beginning and basis of every good. The root of prophethood, sainthood, enlightenment (معرفة) and of love is trial. If you lack patience you have no base, and no construction is possible without a base. Have you ever seen a house built on a loose mound? You flee from hardships and trials because you do not realize the worth of sainthood, enlightenment and closeness with God. Be patient and exert yourself in action that you may progress onwards to the gate that will let your heart and your soul in the closeness of God. The scholars, the saints and the 'Abdal' are the successors of the Prophets. The Prophets are the brokers and the rest are the criers, the announcers. The believer is not in doubt of (the help of) God. Their trust in God strengthens

their hearts. They have been made to visit the higher (spiritual) world. Their hearts live there while their bodies are on earth. God says: "They are our chosen ones and the best ones". They have been chosen from among their contemporaries. They have distinguished ideas and bright words. They live in seclusion avoiding peoples company and matters of worldly pleasures. They move onwards causing the land they pass over to be carpeted with vegetation. They are not to trace their steps back. Be the lovers of solitude. They have chosen for themselves the ruins, the banks of the rivers, forests and the deserts. They have abandoned the populated spots, They eat the products of the forests and drink the water of the fountains. They live the life of the world creatures. It is then that God chooses their hearts for His closeness. Their words resemble the words of the Prophets, the Testifiers (صدیقین) and the Martyrs. Their ideas also resemble those of these. They stand in the service of their Lord day and night. The lovers and the friends of God derive pleasure in the service of their Lord.

O boy; the worldly life is a combination of the sweet and the bitter, of peace and war and of happiness and grief. But if you seek pure happiness. sever your heart from mankind and connect it with God Surrender the world and its people to God, sever your heart from all, come closer to the gate of the Hereafter and enter through it. If you do not find your Lord there, set out in the quest of His closeness. When you come close to Him you will come by happiness. The

friend of God has nothing to do with others. The Heaven is the abode of those who trade in degrees of merit (درجات) those who have bartered the world for the Hereafter. Allah says; "It has all that one aspires for". The verse does not mention the blessings of the night and the soul. The heaven is for those who fast, who pray during the night and who discard the carnal pleasures. They are the ones who have bartered fasting for fasting garden for garden, house for house. But the one who knows God (عارف بالله), the one who is inspired with Divine knowledge, and who exerts himself in action only for the sake of God, is like the anvil which bears day and night the strokes of the hammer and keeps quiet. He is like the land on which a road is built and its shape is altered, yet it remains dumb. The godly persons see none but God; they hear none but God: they are given a speechless heart; they regard themselves and others as extinct and remain so until God turns their hearts into tongues as if they have lived so long in a state of intoxication. He pulls them to Himself out of His Mercy. He creates them for Himself not for others. He takes them to Himself as He did with Muse, saying: 'I have taken you to Myself'. There is nothing like Him. He is the One Who hears and sees. He has ordained a comfort unmingled with discomfort, love without estrangement, blessings without hardship, happiness without pain, sweetness without bitterness and a kingdom that is never to perish. It is the kingdom of God which is based on truth. Whoever reaches this stage achieves peace and comfort. But the condition you are in will never give

you peace as it is the abode of uneasiness and hardship, You will have to come out of it, hence, throw it off your hands and heart; and if you cannot do so, then have it in your hand but throw it off your heart, and when you find yourself capable, throw it off your hands as well. Distribute it among the poor and the needy who are the dependents of God. But, in spite of all this you will not miss your share of it. Be you rich or poor, abstemious or desirous, you will surely come by what is destined to come to you. Much depends on the health and purity of your heart and the inner soul (ضمير) which can be obtained through knowledge, action, sincerity and the quest for truth.

O boy! have you not heard the saying: 'Learn and move aside? First learn the external law (فقه ظاهري) then come to the internal law (فقه باطني). Keep on acting in accordance with the external law: this action of yours will bring you closer to the knowledge which you do not possess. The external knowledge (علم ظاهري) is the light of the exterior while the internal knowledge (علم باطني) is the light of the interior, it is a link between you and God. When you exert Yourself in action according to your knowledge, the way that leads you to God will become shorter, the door between you and God will become wider and it will be opened for you.

O Allah! grant us virtue in this world as well as in the Hereafter and protect us from the punishment of Hell.

(Al-Fath al-Rabbani Twelfth Lecture Translated by Maulana Syed Abul Hye Bukhari).

Sufiism:

The Uncovering of the Ninth Veil: Chapter concerning their Rules in Eating

(Continue from Last issue)

Men cannot dispense with nourishment, but moral virtue requires that they should not eat or drink in excess. Shafi'i says: "He who thinks about that which goes into his belly is worth only that which comes out of it." Nothing is more hurtful to a novice in Sufi'ism than eating too much. I have read in the Anecdotes that Abu Yazid was asked why he praised hunger so highly. He answered: "Because if Pharaoh had been hungry he would not have said, 'I am your Supreme Lord,' and if Qarun (Qurah) had been hungry he would not have been rebellious." Tha'laba' was praised by all so long as he was hungry, but when he ate his fill he displayed hypocrisy. Sahl b. 'Abdullah (al-Tustari) said: "In my judgment, a belly full of wine is better than one full of lawful food." On being asked the reason of this he said: "When a man's belly is filled with wine, his intellect is stupefied and the flame of lust is quenched, and people are secure from his hand and tongue; but when his belly is filled with lawful food he desires foolishness and his lust waxes great and his lower soul rises to seek her pleasures." The Shaykhs have Said, describing the Sufis: "They eat like sick men, and Sleep like shipwrecked men, and speak like one whose children have died."

It is an obligatory rule that they should not eat alone, but should unselfishly

share their food with one another; and when seated at table they should not be silent, and should begin by saying "In God's name"; and they should not put anything down or lift anything up in such a way as to offend their comrades, and they should dip the first mouthful in salt, and should deal fairly by their friends. Sahl b- 'Abdillflh (al-Tustari) was asked about the meaning of the verse; "Verily God enjoins justice and beneficence" (Qur.xvi,92). He replied: "Justice consists in dealing fairly with one's friend in regard to a morsel of food, and beneficence consists in deeming him to have a better claim to that morsel than yourself." My Shaykh used to say: "I am astonished at the impostor who declares that he has renounced the World, and is anxious about a morsel of food." Furthermore, the Sufi should eat with his right hand and should look only at his own morsel, and while eating he should not drink unless he is extremely thirsty, and if he drinks he should drink only as much as will moisten his liver. He should not eat large mouthfuls, and should chew his food well and not make haste; otherwise he will be acting contrary to the custom of the Apostle, and will probably suffer from indigestion (tukhama). When he has finished eating, he should give praise to God and wash his hands. If two or three or more persons belonging to a community

of dervishes go to a dinner and eat something without informing their brethren, according to some Shaykhs this is unlawful and constitutes a breach of companionship, but some hold it to be allowable when a number of persons act thus in union with each other, and some allow it in the case of a single person, on the ground that he is not obliged to deal fairly when he is alone but when he is in company; consequently, being alone, he is relieved of the obligations of companionship and is not responsible for his act. Now, the most important principle in this matter is that the invitation of a dervish should not be refused, and that the invitation of a rich man should not be accepted. Dervishes ought not to go to the houses of rich men or beg anything of them: such conduct is demoralizing for Sufis, because worldlings are not on

confidential terms (mahram) with the dervish. Much wealth, however, does not make a man "rich" (dunya-dar), nor does little wealth make him "poor". No one who acknowledges that poverty is better than riches is "rich", even though he be a king; and anyone who disbelieves in poverty is "rich", even though he be reduced to want. When a dervish attends a party he should not constrain himself either to eat or not to eat, but should behave in accordance with his feelings at the time (bar hukm-i waqt). If the host is a congenial person (mahram), it is right that a married man (muta'ahhil) should condone a fault; and if the host is uncongenial, it is not allowable to go to his house. But in any case it is better not to commit a fault, for Sahl b. 'Abdullah (al-Tustari) says: "Backsliding is abasement" (al-zillat dhillat).

Al-Fath Al-Rabbani

(An English Translation of 62 Sermons)

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سیدنا صدیق اکبر رضی اللہ عنہ کی وفات

سیدنا صدیق اکبر رضی اللہ عنہ کی وفات کا اصلی سبب حضور انور سید عالم صلی اللہ علیہ وسلم کی وفات ہے جس کا صدمہ دم آخر تک آپ رضی اللہ عنہ کے قلب مبارک سے کم نہ ہوا اور اس روز سے برابر آپ رضی اللہ عنہ کا جسم شریف گھلتا اور ڈبلا ہوتا گیا۔ ۷ جمادی الاخریٰ ۱۳ھ روز دو شنبہ کو آپ رضی اللہ عنہ نے غسل فرمایا۔ دن سرد تھا، بخار آ گیا۔ صحابہ رضی اللہ عنہم عیادت کے لئے آئے۔ عرض کرنے لگے: اے خلیفہ رسول صلی اللہ علیہ وسلم! اجازت ہو تو ہم طبیب کو بلائیں جو آپ کو دیکھے۔ فرمایا: کہ طبیب نے تو مجھے دیکھ لیا۔ انہوں نے دریافت کیا کہ پھر طبیب نے کیا کہا؟ فرمایا کہ اس نے فرمایا: انسی ففعال لما أريد (یعنی میں جو چاہتا ہوں کرتا ہوں)۔ مراد یہ تھی کہ حکیم اللہ تعالیٰ ہے اس کی مرضی کو کوئی ٹال نہیں سکتا، جو مشیت ہے ضرور ہوگا۔ یہ حضرت کا توکل صادق تھا اور رضائے حق پر راضی تھے۔

اسی بیماری میں آپ رضی اللہ عنہ نے حضرت عبدالرحمن بن عوف، حضرت علی اور حضرت عثمان غنی وغیرہم صحابہ کرام رضی اللہ عنہم کے مشورے سے حضرت عمر رضی اللہ عنہ کو اپنے بعد خلافت کے لئے نامزد فرمایا اور پندرہ روز کی علالت کے بعد ۲۲ جمادی الاخریٰ ۱۳ھ شب سہ شنبہ کو تریسٹھ سال کی عمر میں اس دارِ ناپائیدار سے رحلت فرمائی۔ انا لله وانا اليه راجعون۔

حضرت عمر رضی اللہ عنہ نے آپ رضی اللہ عنہ کی نمازِ جنازہ پڑھائی اور روضہ منورہ میں حضور اقدس صلی اللہ علیہ وسلم کے پہلوئے مبارک میں آپ رضی اللہ عنہ مدفون ہوئے۔

(تاریخ الخلفاء، ابو بکر الصديق رضی اللہ عنہ، فصل فی مرضہ ووفاتہ)

یہ ہے کہ وہ اپنی غلطی کا اعتراف کر لے اور اس سے تائب ہو جائے۔ گرے ہوئے دودھ پر آنسو بہانے، روتے ہوئے دوسروں پر الزام لگانے سے بہتر یہ ہے کہ آئندہ اس غلطی کا تدارک کر لیا جائے اور دودھ گرنے سے بچا لیا جائے تاکہ رونے کی ضرورت ہی پیش نہ آئے۔ عام فہم الفاظ میں اگر کہا جائے تو الزام تراشی اور دوسروں کے رویہ میں اصلاح کے بجائے اپنی غلطی کی اصلاح کی جائے، اپنی شخصیت بہتر و کردار نکھارا جائے۔ لیکن یہ کردار سازی بہر حال کوئی آسان عمل نہیں بلکہ بہت ہی دشوار اور طویل المیعاد عمل ہے۔ اس کے برعکس شاید یہ سب سے آسان ہے کہ ہم اپنی ناکامیوں کی ذمہ داری دوسروں پر ڈال کر بری الذمہ ہو جائیں۔ بقول الطاف حسین حالی

سخت مشکل ہے شیوہ تسلیم
ہم بھی آخر کو جی چرانے لگے

اللہ رب العزت ہمیں اپنی غلطیاں بہادری و حوصلہ سے تسلیم کرنے کی توفیق عطا فرمائے تاکہ ہم ان غلطیوں کی اصلاح کرتے ہوئے کامیابی سے ہمکنار ہوں۔ اس کامیابی سے جو ہماری کوتاہی، خامی، لاپرواہی، غفلت اور سستی کے سبب ہم سے روٹھ چکی ہے۔

آمین بجاہ النبی الامین الکریم ﷺ

”ایکون المؤمن جبانا؟ قال: نعم، فقيل: ایکون المؤمن بخيلا؟ قال: نعم، فقيل له: ایکون المؤمن كذابا؟ قال: لا“

کیا مومن بزدل ہو سکتا ہے؟ آپ ﷺ نے فرمایا: ہاں، عرض کیا گیا کہ کیا مومن بخیل ہو سکتا ہے؟ آپ ﷺ نے فرمایا: ہاں، پھر آپ ﷺ سے پوچھا گیا: کیا مومن جھوٹا ہو سکتا ہے؟ آپ ﷺ نے فرمایا کہ نہیں۔ (موطا امام مالک: 1630)

دوسرا بہتان باندھنے کی وجہ سے دوسروں کی دل آزاری ہوتی ہے اور مومن کو جسمانی، ذہنی اور روحانی ایذا پہنچانا بھی ایک گناہ ہے۔ جس کے بارے میں ایک حدیث مبارکہ یہ الفاظ وارد ہوتے ہیں:

وَمَنْ قَالَ فِي مُؤْمِنٍ مَا لَيْسَ فِيهِ أَسْكَنَهُ اللَّهُ رِذْءَةً الْخَبَالِ حَتَّى يَخْرُجَ مِمَّا قَالَ-

”اور جس نے کسی مومن کے بارے میں کوئی ایسی بات کہی جو اس میں نہیں تھی تو اللہ اس کا ٹھکانہ جہنیموں میں بنائے گا یہاں تک کہ اپنی کہی ہوئی بات سے توبہ کر لے۔“ (سنن ابی داؤد: 3599)

عملی پہلو:

اصولی طور پر اپنی غلطی تسلیم کی جانی چاہئے کسی بھی شخص سے غلطی سرزد ہو سکتی ہے۔ اچھے انسان کی ایک خوبی

سے ہر آنے والا لمحہ پہلے سے بہتر ہو گا۔ اس موضوع پر Paulo Coelho, Aleph کا ایک بہت خوبصورت قول ہے:

It's always easy to blame others. You can spend your entire life blaming the world, but your successes or failures are entirely your own.

دوسروں پر الزام لگانا بہت آسان ہے۔ تم اپنی پوری عمر دنیا والوں پر الزام لگانے میں صرف کر سکتے ہو لیکن تمہاری کامیابی یا ناکامی وہ صرف تمہاری ہے (یعنی تمہاری کامیابی سے دنیا والوں کو کچھ لینا یا دینا نہیں بلکہ وہ تمہارے صحیح رویہ پر منحصر ہے)۔

قابل غور نکتہ:

نیز اس طرز فکر و عمل یعنی دوسروں پر الزام تراشی کی ایک بڑی خرابی یہ ہے کہ بسا اوقات انسان الزام تراشی کرتے ہوئے جھوٹ کا مرتکب ہوتا ہے کیونکہ وہ دانستہ و نادانستہ خود کو بچانے کے لئے دوسروں پر الزام تراشتا ہے جو کہ جھوٹ ہی سے تعبیر کیا جائے گا۔ جس پر اللہ رب العزت نے لعنت فرمائی ہے: آیت کریمہ ملاحظہ ہو: "فَنَجْعَل لَّعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ (آل عمران : 61)" اور جھوٹوں پر اللہ کی لعنت بھیجیں " اور حدیث مبارکہ میں آتا ہے کہ مومن جھوٹا نہیں ہو سکتا۔ حضور اکرم ﷺ کا ارشاد مبارک ہے :

خراب کر لیتے ہیں اور بعض اوقات ایسا کرنے میں ہم اپنے مخلص اور دیرینہ دوست کھو بیٹھتے ہیں۔ دوم یہ لمحہ فکریہ ہے کہ جب ہم اپنی خامیوں پر غور ہی نہیں کریں گے، پھر ان کو تسلیم کیسے کریں گے اور بھلا ان کا تدارک کیسے کریں گے؟

ویسے ہمارے معاشرتی رویہ کا ایک اور عجیب لیکن افسوس ناک پہلو یہ ہے کہ ہر شخص یہی اعلان کرتا ہوا نظر آتا ہے کہ میں تو اپنی غلطی تسلیم کرنے والوں میں سے ہوں (شاید اس لئے کہ غلطی تسلیم کرنا ایک اچھائی سمجھا جاتا ہے) لیکن غلطی ہوگی تو تسلیم کی جائے۔ یعنی بالفاظ دیگر مجھ سے تو کوئی غلطی ہوتی ہ نہیں۔ یوں کہتے ہوئے اپنی سینکڑوں غلطیوں سے صرف نظر کرتے ہوئے اپنی غلطیوں کا ایک انبار لگاتا جاتا ہے اور دوسروں پر الزام۔

اس طرز عمل کا لازمی نتیجہ یہ ہو گا کہ ہم دوبارہ اس مقام پر آکر پھر شکست کھا جائیں گے کیونکہ ہم اس زعم میں مبتلا ہوں گے میں تو سو فیصد صحیح تھا اور یہ ناکامی فلاں فلاں بندوں کی وجہ سے ہے۔ جب میں اپنی غلطی صحیح کرنے کی کوشش ہی نہیں کروں گا تو سائنٹفک فارمولہ کا نتیجہ تو وہی نکلے گا۔ جس کے لئے کسی راکٹ سائنس کی قطعاً حاجت نہیں۔ بیٹا ایک نصیحت غور سے سنو اور اسے گرہ میں باندھ لو دوسروں پر الزام تراشی کے بجائے اپنی اصلاح کرو جس

مقام تاسف:

تک، اساتذہ سے انتظامیہ تک ہر ایک دوسروں کی جانب انگلیاں اٹھائے شکوہ کناں بلکہ نوحہ خواں ہے۔ اور یہ لاحاصل شکووں کا انبار آنکھوں میں اشک ہی لاسکتا ہے، پانی ہی لاسکتا ہے مزید اس پانی میں طغیانی ہی لاسکتا ہے۔۔۔ کامیابی نہیں دلا سکتا۔ بقول احمد فراز

شکوہِ ظلمتِ شب سے تو کہیں بہتر تھا
اپنے حصے کی کوئی شمع جلاتے جاتے

جملہ معترضہ:

یہ رویہ صرف خیرات، چندوں اور دوسروں کے ٹکڑوں ہی کو حسرت اور ملنے کی امید سے دیکھتا ہے۔ اور اس میں بھی ڈیمانڈ کا عنصر شامل ہو چکا ہے۔ یہ سوچے سمجھے بغیر کہ خیرات کے حصول میں ڈیمانڈ نہیں چلتی، جتنی ملی۔ صبر کرو، شکر ادا کرو!

ہمارا حال یہ ہے کہ ضمیر کو سلانے کی کوشش کی جا رہی ہے (دوہ چیز جو اول تو اب ہم میں ہے ہی نہیں اور اگر ہے تو شاید بستر مرگ پر اپنی آخری سانسیں لے رہا ہو)۔ یہ بھی نہیں سوچتے تکتے بعد الوقوع یعنی ناکامی، ذلت و رسوائی کے بعد اگر ہم اپنی ناکامی کا ملبہ کسی اور پر ڈالیں گے تو اس سے ہماری ناکامی کامیابی میں نہیں بدل جائیگی۔ بلکہ ایسا کرنے سے مزید دو بہت بڑے نقصان رونما ہو سکتے ہیں۔

اول ہم اپنے ارد گرد کے افراد سے معاشرتی تعلقات بھی

بیٹا ہمارے معاشرہ میں اس رویہ کے حامل تمہا فرد نہیں ہو۔ سوائے چند معدودہ افراد کے بلا تخصیص دیندار طبقہ یا سیکولر طبقہ پورے کا پورا کارواں تمہارا ہمرکاب، ہم مشرب اور ہم مسلک ہے۔ ہمارا عجب معاشرہ اور عجب مزاج ہے۔ پورا معاشرہ ایک دوسرے پر الزام تراشی کرنے میں مصروف ہے۔ الزام تراشی کے اس زہریلے ناگ سے ہر ایک دوسرے کو ڈسنے میں مصروف ہے اور یوں اپنی غلطیوں کا تدارک نہ کر کے آخر کار خود ناکامی کا ہار اپنے گلے میں پہن لیتا ہے اور یوں اس ناگ کے زہر کا شکار ہو جاتا ہے:

اوروں پر الزام تراشی فطرت ہے ہم لوگوں کی
سچ پوچھو تو پال رکھے ہیں ہم نے خود زہریلے ناگ
شو رتن لال برق پونچھوی

کرپشن بڑھتی جا رہی ہے، تعلیم ابتری کا شکار ہے، لاء اینڈ آرڈر میں بہتری نہیں آرہی ہے، ہسپتالوں میں صحت و صفائی کی صورت حال ابتر ہے۔ لیکن عام آدمی سے اعلیٰ انتظامیہ تک سب ایک دوسرے کو مورد الزام ٹھہرا رہے ہیں۔ ہر ذمہ دار شخص اپنی ناکامی کا ملبہ دوسروں پر ڈال کر خود کو مطمئن کرنے کی کوششوں میں مصروف ہے۔ مثلاً ہمارا پرائمری کلاسز کے طلباء سے لے کر ہائر کلاسز تک، وکلاء سے ججز تک، کونسلر سے سٹی ناظم تک، عام سیاسی کارکن سے وزیراعظم

أُخْتَهَا ۖ حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ
 أَخْرَاهُمْ لِأَوْلَادِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا
 ضِعْفًا مِّنَ النَّارِ ۖ قَالَ لِكُلِّ ضِعْفٌ وَلَكِن لَّا
 تَعْلَمُونَ (الاعراف: 38)

اللہ تعالیٰ فرمائے گا، جن دانس میں سے جو امتیں تم سے پہلے گزر چکی ہیں تم بھی ان کے ہمراہ دوزخ میں داخل ہو جاؤ، جب ایک امت داخل ہوگی تو وہ دوسری امت پر جو (گناہوں میں) اس جیسی ہوگی لعنت بھیجے گی، یہاں تک کہ جب سب (امتیں) اس میں (یعنی دوزخ میں) گر چکیں گی، تو ان کی پچھلی امت پہلی امت کے متعلق کہے گی کہ اے ہمارے رب! ہمیں انہوں نے گمراہ کیا۔ پس تو ان کو آتش جہنم کا دونا عذاب دے (اللہ تعالیٰ) فرمائے گا کہ ہر ایک کے لئے دو گنا (عذاب) ہے لیکن تم جانتے نہیں۔

ہمارے معاشرے میں دوسروں پر ذمہ داری ڈالنے کی عادت اس قدر بڑھ گئی ہے کہ اگر وہ کسی اور کو مورد الزام نہ ٹھہرا سکیں تو پھر تقدیر کو ہی ذمہ دار ٹھہرا دیں گے کہ ہماری تو تقدیر میں ہی یہ لکھا تھا۔ اس قبیل کے افراد کے لئے اقبال عظیم صاحب نے کیا ہی خوب فرمایا ہے:

قصور کس کا ہے اپنے ضمیر سے پوچھو

خدا کے واسطے تقدیر کا گلہ نہ کرو

کچرا اٹھانے والا اس ایڈمٹ کارڈ کو اس بچے سے مستقل دور کر دیتا ہے۔ یوں ایڈمٹ کارڈ نہ ہونے کے سبب طالب علم پرچہ میں حاضر نہیں ہو پاتا اور اس کا سال ضائع ہو جاتا ہے۔ بھلا اس پورے واقعہ میں قصور وار کون ٹھہرا؟ نقصان کس کا ہوا؟ غلطی کا خمیازہ کسے بھگتنا پڑے گا؟ دوسروں پر الزام ڈالنے یا لعن طعن کرنے سے بھلا کیا فائدہ حاصل ہوگا؟ بیٹا: یہ تمثیل آپ کے سامنے ہے جس کا لب لباب یہ ہے کہ یہی وہ لوگ ہیں جو اپنی زندگی بھی مشقت میں ڈالتے ہیں اور دوسروں کی بھی۔ پھر دوسروں کے سامنے ہر وقت شکوہ کناں رہتے ہیں کہ کاروبار بند ہے گھریلو حالات نہایت پریشان کن ہیں اپنے قریبی رشتہ دار و احباب بلکہ اپنی اولاد تک سے بھی نالاں رہتے ہیں۔ الزام دوسروں پر ڈالنا ان کی فطرت ثانیہ بن جاتی ہے حالانکہ یہ رویہ تو جہنمیوں کا ہے جو روز محشر بھی اسی دھوکہ میں مبتلا ہوں گے۔ یہاں تک کہ روز محشر بھی یہ اسی دھوکہ میں مبتلا ہونے کے سبب رب سے فریاد کریں گے کہ اس دوسرے گروہ کو دگنا عذاب دے جس پر رب فرمائے گا تم دونوں گروہوں کے لئے دگنا عذاب ہے لیکن تم جانتے نہیں ہو۔ قرآن مجید جہنمیوں کے اس رویہ کی وضاحت کچھ ان الفاظ میں کرتا ہے:

قَالَ ادْخُلُوا فِي أُمَّمٍ قَدْ خَلَتْ مِن قَبْلِكُمْ مِّنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعْنَتْ

غلطی اپنی الزام دوسروں پر

ابو عبد القدوس محمد یحییٰ

ڈیمانڈ نہیں چلتی، جتنی ملی۔ شکر ادا کرو!
بیٹا: ہم اس نچ پر سوچتے ہی نہیں کہ دوسروں کی طرح
مجھ سے بھی کوئی غلطی سرزد ہو سکتی ہے۔ کوئی شخص بھی
معصوم عن الخطا نہیں۔ بقول نظمی

سبھی مجرم ہیں یہاں آپ بھی، میں بھی، وہ بھی

سارے الزام مگر ایک کے سر جائیں گے
ہر شخص دوسروں پر الزام اس طرح ڈالتا ہے کہ
صرف سامنے والا ہی خطاؤں کا پتلا ہے اور وہ تو جیسے
دودھ کا دھلا ہوا ہے۔ اس غلط طرز فکر سے مسائل
کبھی حل نہ ہوئے ہیں اور نہ ہو سکتے ہیں، ان میں اضافہ
ضرور ہوتا رہتا ہے۔

ایک تمثیل:

بیٹا: اپنی بات کی مزید وضاحت کے لئے میں آپ کے
سامنے ایک تمثیل بیان کرتا ہوں:
ایک طالب علم اپنی لاپرواہی کے سبب اپنا ایڈمٹ کارڈ اپنے
بستر پر چھوڑ دیتا ہے جہاں سے اس گھر کا کوئی چھوٹا بچہ اسے
اٹھا کر فرش پر پھینک دیتا ہے۔ پھر وہاں سے گھر میں صفائی
کرنے والی اسے کچرے کی ٹوکری میں پھینک دیتی ہے اور

کالج میں امتحانات کے سالانہ نتائج کا اعلان ہونے کے
بعد ایک ناکام طالب علم کا اپنے استاد سے استفسار؟
سر! آپ نے مجھے فیل کر دیا!

استاد: میں نے کسی کو بھی فیل نہیں کیا بلکہ تمام طلباء کو 100
نمبر زد دیئے ہیں!

طالب علم: 100 نمبرز تو کسی طالب علم کے نہیں ہیں۔ کسی
کے کم، کسی کے زیادہ۔ اور مجھے تو آپ نے واقعی فیل کیا
ہے، ایسا کیوں ہے؟

استاد: نہیں میں نے تو واقعی 100 نمبرز ہی کے سوالات دیئے
تھے۔ لیکن ہر طالب علم نے اپنی لیاقت، ذہانت،
صلاحیت، محنت کے مطابق جوابات رقم کیے اور اپنے
جوابات کے مطابق نمبر (ارقام) حاصل کیے۔

اگر تمہارا خیال یہ ہے کہ یہ نمبر تم نے اپنی محنت سے خود
حاصل کئے ہیں تو جتنے بھی نمبر تم نے حاصل کیے ہیں تم ان
کے حقدار ہو اور جو اس میں کمی رہ گئی اسے اگلی بار مزید
محنت سے حاصل کرو! اور اگر یہ نمبر تم نے خود محنت سے
حاصل نہیں کیے بلکہ میں نے دیئے ہیں پھر انہیں خیرات
سمجھ لو! بیٹا یہ ذہن میں رکھو کہ خیرات کے حصول میں