

From the Editor's Desk....

I have collected excerpts from Allama Iqbal, who conceived the idea of a separate state for the Indian Muslims and Quaid-i-Azam Jinnah, who realized Iqbal's dream by securing a country for them. These speeches and addresses will give a clear idea that what kind of country they dreamt of and strived for.

Iqbal said during his presidential address at the annual session of the All India Muslim League at Allahabad in 1930, that "India was the biggest Islamic country and in it Islam could be sustained as a living cultural entity only if it was centralized in a specific territory.(for that, he demanded) formation of a consolidated Muslim State in the best interest of India and Islam. He elucidated the point further in his monumental work known as, "The Reconstruction of Religious Thought in Islam" by saying, "...during the course of history, the moral and social ideals of Islam have been gradually de-Islamized through the influence of local character, and pre-Islamic superstitions of Muslim nations.....The only alternative open to us, then, is to tear off from Islam the hard crust which has immobilized an essentially dynamic outlook on life, and to rediscover the original verities of freedom, equality and solidarity with a view to rebuild our moral, social and political ideals out of their original simplicity and universality."

In his concluding remarks (6th lecture), Iqbal advises, " Let the Muslim of today appreciate his position, reconstruct his social life in the light of ultimate

principles(of Quran) and evolve out of the hitherto partially revealed purpose of Islam, that spiritual democracy which is the ultimate aim of Islam".

Similarly, speeches and statements of Quaid-e-Azam, before and after the creation of Pakistan are quite clear on this point:–

"Pakistan not only means freedom and independence, but also the Muslim Ideology that has to be preserved that has come to us as a precious gift and treasure". (Chittagong - March, 1948). "In Pakistan lies our deliverance, defense and honor. If we fail, we perish and there will be no signs and symptoms of Muslims or Islam left in the sub-continent" (Pakistan Day –March, 1945).

"In Islam, ultimate obedience belongs to God alone. The only way to follow this guidance is through the Holy Quran. Islam does not preach obedience to a king, parliament, person or institution. The Islamic Govt. means rule of the Quran. And how can you establish the rule of the Quran without an independent state?"

(Address to the students of the Usmania University, Deccan, India — August, 1941).

*From the foregoing discussion, it is clear, that the founding fathers envisioned Pakistan to emerge as a Democratic Islamic State and not a Secular or Theocratic one. **Arif Mateen Ansari***

Isma'il

The Sacrifice of Prophet Ibrahim

Dr. Majid Ali Khan

We Muslims as against Christians and Jews believe that the sacrifice of Prophet Ibrahim was Isma'il (Ishmael). In the following lines I would like to give some of the reasons behind the belief of Muslims.

1. According to the religious laws of past cults (Umam) only the first-born child or the first-born animal could be offered for sacrifice. It is clearly mentioned in the Old Testament (Torah and Zabur) at various places:

"The first fruits of your grain, of your wine and of your oil, and the first of the fleece of your sheep, you shall give him." (Deuteronomy - 18: 4)

At another place in the Old Testament it is said:

"The Lord said to Moses, "Consecrate to me all the first-born; whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine." (Numbers 8: 17)

At another place it is said:

"For all the first-born among the people of Israel are mine, both of man and of beast: on the day that I slew all the first-born in the land of Egypt I consecrated them for myself." (Numbers — 8:17)

This tradition was also observed in the case of cereals:

"If you offer a cereal offering of first fruits to the Lord, you shall offer for the cereal offering of your first fruits crushed new grain from fresh ears, parched with fire." (Leviticus — 2:14)

The rule was so strictly observed that even

though the first-born child was female, she was offered and reserved for priesthood if consecrated. The Holy Qur'an says:

"(Remember) when the wife of 'Imran said: My Lord! I have vowed unto Thee that which is in my belly as a consecrated (offering). Accept it from me. Lo! Thou, only Thou, art the Hearer, the Knower! And when she was delivered she said:

My Lord! Lo! I am delivered of a female — Allah Knew best of what she was delivered — the male is not as the female; and lo! I have named her Mary... (Holy Qur'an, 3: 36)

It should be noted at this juncture that human sacrifice ended when Hadrat Ibrahim (Abraham) offered his son for sacrifice. After that the only sacrifice which Allah (God) requires of man is the surrender of his will and purpose to Allah. Before Islam this was observed in the form of priesthood and now it is following the Islam (i.e. 'submission to Allah).

2. This law (i.e. to offer the first-born child for sacrifice) was so strict if a person had two wives and one was more beloved than the other, even then the first-born child was given preference over the other although he was not the child of the more beloved one. This rule was also observed at the time of inheritance:

"If a man has two wives, the one loved and the other disliked, and they have borne him children, both the loved and disliked, and if the first-born son is hers that is disliked, then on the day when he assigns his possessions as an inheritance to his sons, he may not treat the son of the loved as the first-born in

preference to the son of the disliked, who is the first-born, but he shall acknowledge the first-born the son of disliked, by giving him a double portion of all that he has for he is the first issue of his strength; the right of the first-born is his." (Deuteronomy - 12:15-17)

But if the child was offered for sacrifice then he was not entitled to receive the inheritance or any share in it:

"At that time Lord set apart the tribe of Levi to carry the ark of the covenant of the Lord, to stand before the Lord to minister to him and to bless in his name, to this day. Therefore Levi had no portion or inheritance with his brothers; the Lord is his inheritance, as the Lord your God said to him." (Deuteronomy - 10: 8,9)

3. The person who was to be sacrificed did not shave his hair until the day of sacrifice. On that day the hair were shaved before the altar:

"Therefore beware, and drink no wine or strong drink, and eat nothing unclean, for lo, you shall conceive and bear a son. No razor shall come upon his head, for the boy shall be a Nazirite to God from birth; and shall begin to deliver Israel from the hand of Philistines." (Judges-3: 4, 5)

Based on these facts let us now consider in whose case these rules and laws fit appropriately.

1. The first-born child of Hadrat Ibrahim (Abraham)

It is a fact that Isma'il (Ishmael) was the first-born child of Prophet Ibrahim (Abraham). Both the Old Testament and the Holy Qur'an agree on this. Before coming on this point I may clarify that Hadrat Hajrah (Hagar) was the second wife of Prophet Ibrahim (Abraham). According to a number of Muslim scholars (who have quoted Jewish traditions

in this support) Hadrat Hajrah (Hagar) was the daughter of Egyptian king who gave her to Prophet Ibrahim (Abraham) as his wife. In accordance with the traditions of that time the second wife was treated as a subordinate (or maid) to the first wife. However, the Old Testament also speaks that Hadrat Hajrah (Hagar) was given by Hadrat Sarah (Sarai) to Prophet Ibrahim as his wife:

"So, after Abram had dwelt ten years in the land of Canaan, Abram's wife, took Hagar the Egyptian, her maid, and gave her to Abram her husband as wife. And he went to Hagar, and she conceived." (Genesis - 16:3)

This was the time when Hadrat Sarah was too old and lost the hope of giving birth to a child. Prophet Ibrahim was also about eighty five years old at the time of birth of Prophet Isma'il.

"And Hagar bore Abram a son; and Abram called the name of his son, whom Hagar bore, Ishmael. Abram was eighty-six years old when Hagar bore Ishmael to Abram." (Genesis - 16:15)

I may point out here that biblical meaning of 'Ishmael' are: "God hears" (see Holy Bible, Catholic Edition, p. 12).

This name was given in accordance with a glad tiding Hajrah (Gen. - 16:11), and also because Allah (God) gave heed to Prophet Ibrahim's prayer for a son.

According to the Old Testament when Prophet Ishaq (Isaac) was born, the age of Prophet Ibrahim was one hundred years and Hadrat Sarah was also very old (ninety):

"Abraham was a hundred years old when his son Isaac was born to him. And Sarah said, "God has made laughter for me; everyone who hears will laugh over me." (Genesis - 12: 5, 6)

So the first-born child of Prophet Ibrahim was

Isma'il (Ishmael).

2. No share for Isma'il (Ishmael) in the inheritance

Prophet Isma'il did not get any share in the inheritance of his father Prophet Ibrahim, because he was the sacrifice. According to Old Testament, Prophet Ibrahim gave only a bag (skin) of water and bread when Hajrah and Isma'il departed from him:

'So Abraham rose early in the morning, and took bread and a bag of water, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed, and wandered in the wilderness of Beer-sheba." (Genesis - 12:14)

Sarah also accepted that Hadrat Isma'il would not get any share in the inheritance:

"But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, playing with her son Isaac. So she said to Abraham, Cast out this slave woman with her son; for the son of this slave woman shall not be heir with my son Isaac." (Genesis - 21:9, 10)

The above verse clearly points out that Prophet Ishmael did not inherit anything from his father, Ibrahim (peace be on him).

3. Shaving the hair:

The tradition of shaving the hair was observed for a long time among Ishmaelites. Even today it is a living tradition among the Hajj pilgrims who compulsorily shave their heads (or trim hairs) after the sacrifice which is a part of Hajj rituals. Therefore Hadrat Isma'il was the Sacrifice of Prophet Ibrahim but the people of the past scriptures (Ahl al-Kitab) abrogated their books as the Holy Qur'an also says.

Changes in the Old Scriptures

It is a well accepted fact that the Old

Testament and the past revealed books have undergone a number of changes by the people through ages as the Holy Qur'an declares:

"Those unto whom We gave the (Scripture) recognize (this revelation) as they recognize their sons. But lo! a party of them knowingly conceal the truth." (2:146)

"... And who is more unjust than he who hideth testimony which he hath received from Allah? Allah is not unaware of what ye do." (2: 140)

At another place the Holy Qur'an says:

"They change words from their context and forget a part of that whereof they were admonished ..." (5: 13)

In context to the sacrifice by Prophet Ibrahim, the Holy Qur'an says that Allah left this tradition for the generations after him:

"Then We ransomed him (i.e. Isma'il) with a great (momentous) sacrifice, and We left (this blessing) for him among generations (to come) in later times." (37: 107, 108)

The yearly sacrifice on the occasion of Hajj and Idul Adha is the "great sacrifice" ransomed by Allah for Isma'il. Millions of Muslims throughout the world sacrifice animals to celebrate this occasion. Is there any other community to demonstrate it?

As already described above, Hadrat Isma'il was 14 years older than Hadrat Ishaq (Isaac). So during his fourteen years Isma'il was the only son of Prophet Ibrahim. On the other hand at no time Ishaq (Isaac) was the only son of Prophet Ibrahim. According to the Old Testament God asked Ibrahim (Abraham) to sacrifice his only son:

"He said, "Take your son, your only son Isaac, whom you love and go to the land of Moriah, and offer him there as a burnt

offering upon one of the mountains which I shall tell you." (Genesis -22:2)

The change of name could clearly be noted in the above verse of Old Testament.

The Place of Sacrifice:

In the Old Testament the place of the sacrifice has been told as the "land" of Moriah" as given in the above quoted verse. (Gen. - 22: 2)

It is also told that that place was at three days journey from Hadrat Ibrahim's place. (Gen. - 22: 3,4). Now Jews call it the hill on which Jerusalem was built afterwards, but some Christians do not agree with the Jews on this point. However, the place is not clearly sited in the Old Testament.

In Islamic traditions the place of sacrifice has been sited near the "Marwah" hill in Mecca. According to an authentic Hadith, the Holy Prophet (ﷺ) once pointed out towards the hill of "Marwah" and said, "This is the place for sacrifice; and the sacrifice could be performed on any of the hills or valleys of Mecca." Although the sacrifice was performed in Mina during the days of the Holy Prophet (ﷺ), as it is still observed now, he pointed out specially towards "Marwah" and in this way recognized the place where Prophet Ibrahim was going to sacrifice Prophet Isma'il.

In the old Testament the situation of Arabia has been sited near the hill of "Moreh":

"and the camp of Midian was north of them, by the hill of Moreh, in the Valley." (Judges -- 7:1)

Now we could say that the "land of Moriah" is actually the land of "Marwah". Due to differences in languages the name of "Marwah" was changed to "Moreh" and then to "Moriah."

It is the same hill near which the first house of Allah (i.e. the first mosque) on the earth was built by Prophet Ibrahim and his son Prophet Isma'il. The Holy Qur'an says:

"Lo! the first House (of worship) appointed for men was that at Bacca." (3:96).

Bacca (Ar. Bakkah) is the old name of Mecca (Ar. Makkah). The Old Testament also speaks out this name:

"As they go through the valley of Bacca they make it a place of springs; the early rain also covers it with Pools." (Pslam - 84:6)

According to a number of scholars the place "Bacca" referred to in the above verse is actually Mecca the name of which was Bacca.

Moreover it is mentioned in the Old Testament that Hadrat Isma'il and his mother lived near "Paran"

"He lived in the wilderness of Paran ..." (Gen. - 21: 21).

The word "Paran" is synonymous to Arabic word "Faran". Besides this in the following passage of the New Testament Hajrah's (Hagar) home is described to be somewhere in Arabia: .

"Now this an allegory: these women are two covenants, One is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar is Mount Sinai in Arabia." (Galatians- 4; 24,25)

In some translations of the New Testament the wordings of the last sentence are: "For Sinai is a mountain in Arabia."

(Note: In this verse Hajrah has been told a slave which is not true. I have already discussed this point.)

It is now clear that Hajrah and Prophet Isma'il lived in Arabia, where the sacrifice was

offered by Prophet Ibrahim near the mount "Marwah."

Conclusion:

From the foregoing discussion we could drive the following conclusion:

1. Prophet Ibrahim (peace be on his descendants) offered his first-born child, Isma'il (Ishmael) for sacrifice and not his second son, Ishaq (Isaac).
2. The sacrifice took place near "Marwah" hill which is situated in Mecca near the Sacred Mosque.

Afterwards this great sacrifice was celebrated by Ishmaelites yearly and they also kept all the traditions of Prophet Ibrahim and his wife Hajrah in the form of Hajj. After the advent of Islam the Hajj was made compulsory to be performed by Muslims (those who could afford it) and the sacrifice became a major part of Hajj rituals. For those Muslims who could not perform Hajj sacrifice is compulsory (if they own a prescribed amount of wealth) on the occasion of Idul Adha. Islam prohibited many of the traditions of Ignorance and now Hajj consists of the rituals which were observed by Prophet Ibrahim, his wife Hajrah and his son Isma'il. These rituals are a clear support in favour of Muslims. I am mentioning some of those in brief:

1. When God called Ibrahim for sacrifice he

acknowledged the call by saying: "Here am I" (Gen. - 22:1). The same words are repeated every year by every Hajj pilgrim: "Labbaik Allahumma Labbaik" i.e. Here am I, Allah; here am I.

2. During the time of Prophet Ibrahim it was a religious tradition that the sacrifice had to make rounds of the altar. This tradition is still observed during the Hajj in form of "Sa'i" (i.e. to make rounds of the hills of "Safa" and "Marwah") and "Tawaf" (i.e. to make rounds of the Ka'bah situated in the Sacred Mosque in Mecca).
3. The hair of the sacrifice were not shaved until the sacrifice. This tradition is still observed. The Hajj pilgrims shave (or trim) their hair after completing the Hajj rituals.
4. The sacrifice of animals is a very important and compulsory part of Hajj. This is, the same tradition which was observed by Prophet Ibrahim.
5. When Prophet Ibrahim fully submitted to Allah, He named him "Muslim" (i.e. one who submits to Allah). The same name, given to Prophet Ibrahim and his followers, is still prevailing among Muslims: "... It is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Scripture i.e. the Holy Qur'an...)" (22:78)

(Continued from page #. 27)

absence (*ghaybat*) and his heart is distressed by the loss of his beloved; and sometimes his heart is like a Paradise in the blessedness of contemplation, and every moment brings to him a gift and a glad message from God. On the other hand, it makes no difference to the possessor of *hal* whether he is veiled by affliction or unveiled

by happiness; for he is always in the place of actual vision (*'iyan*). *Hal* is an attribute of the object desired (*murad*), while *waqt* is the rank of the desirer (*murid*). The latter is with himself in the pleasure of *waqt*, the former with God in the delight of *hal*. How far apart are the two degrees!

Islam's Overriding Stress on Human Welfare

Dr. Muhammad Al-Ghazali

The foremost principle of humanism provided in the teachings of the Prophet of Islam (ﷺ) is that it combines the good of this world and the hereafter. A Muslim strives in this life to achieve the success and felicity of this world in such a way that it leads to the eventual salvation and everlasting bliss of the hereafter.

The Prophet Muhammad (ﷺ) not only presented the perfect example of humanitarianism in his own ideal conflict, but also provided the posterity with an adequate, all-embracing and viable philosophy and practical pattern of humanism. The principle and pragmatic modes and mores of this humanism were elaborated and explained by him in his acts, utterances and approvals that form part of the whole corpus of Hadith literature. The vast material of guidance, wisdom and instruction that had been so meticulously collected, sifted, critically examined and carefully scrutinized by the scholars of Hadith across centuries, supplies the rich resource and authentic criteria for the normal, spiritual and cultural dimensions of this humanism.

It was this philosophy (Hikmah) and practical pattern (Sunnah) which always served as the touchstone for measuring the degree of one's commitment to Islam and for scrutinizing the moral value and cultural worth of all individual and social constants and variables in the Muslim society in all ages, environments and climes. The Sunnah of the Prophet (ﷺ) therefore has been and shall always continue to be the grand norm of the Muslim society. Individuals, groups, institutions, customs, conventions, values and mores, fads and fashions shall always be liable to evaluation and judgement in relation to this grand norm.

And it is this authentic grand norm which has protected the identity of the Ummah

throughout centuries and in the face of all alien invasions. And, In'sha Allah, the Sunnah of the Prophet (ﷺ) shall always provide the Ummah with the Divinely-approved authentic guidance to preserve its distinct personality, its moral values and spiritual standards amidst all attempts and efforts to distort and disorient the pristine purity of the universal dispensation and the sublime cultural mission of Islam.

Foremost Principle:

A Muslim is taught by the Prophet (ﷺ) to pray five times for the success and salvation in this terrestrial home as well as his subsequent celestial abode.

This first principle of Islamic humanism has been succinctly elaborated throughout the Holy Quran and clearly reiterated in the oral and practical Sunnah of the Prophet (ﷺ). All precepts, injunctions, moral teachings and spiritual instructions of Islam seek to improve the lot of its followers here and enhance the prospects of their eternal bliss hereafter.

The beauty of Islam is that it has prescribed the modes of prayer and manners of worship in such a way that when these are performed in true spirit they bring tremendous material gains alongside the obvious spiritual benefits. The five times daily prayers in congregation bring tremendous social advantages that are filled with unlimited prospects of material amelioration of the community of believers. The fasting though apparently a purely spiritual exercise in self-discipline engenders an acute consciousness of the plight of the

destitute and the deprived in addition to other benefits.

The annual event of Hajj is essentially an endeavour of the believers to renew and revitalize their spiritual communion and primordial covenant with their Lord. But the obvious benefits of this unique feature of Islamic spiritual life for cementing the social solidarity and improving mutual cooperation among the believers in worldly matter is self-evident. The social and economic fruits of Zakah are too well-known to require any elaboration.

In the same way, the exclusively material and mundane business of a Muslim's life is also regulated in such a manner that it brings in its wake a host of spiritual blessings and moral benefits in the life of the individual and the community alike. Take for example the case of marriage and matrimony.

It is an institution that is universally recognized as an integral component of all human cultures. But Islam has organized it in such a way that it reinforces the moral fibre of the society as a whole and greatly contributes to the preservation and transmission of the perennial moral values of Islam both vertically and horizontally. It vertically transmits the values, manners, etiquettes, customs, conventions, modes and mores across the generations through upbringing of the children on the pattern of Islamic life.

At the same time, through the sacred institution of matrimony a social nucleus is formed in the shape of a Muslim family. Both the spouses - termed by the Holy Quran as each other's mates, supporters and advisers (Awliya) vigorously interact in a common solemn undertaking to contribute their share of social solidarity and dissemination of the values of Islam horizontally across the whole trajectory of society and its various

institutions.

These participants in the joint matrimonial undertaking not only pledge themselves to a definite set of mutually shared ideals and obligations, but also actually perform them. In this fashion, they, together with their offspring, supply the society with the basic brick in the social structure. The more this brick of matrimonial union is strengthened, the more the Islamic social organism is ipso facto cemented and solidified. That is why the Prophet (ﷺ) regarded marriage as synonymous with completing one's religion'. And this is why the Holy Qur'an declared that entering a legitimate wedlock meant fortifying (Ihsan) oneself against all possibilities of moral perversion and social deviance.

Second Principle:

The second principle of typical Islamic humanism taught by the Prophet (ﷺ) is that human nature is essentially good. There is no stigma of any prenatal essential sin to mar the pristine purity and essential innocence of human soul. But at the same time, Islam does not demand human-beings to live as angels. The beauty of Islam lies in the fact that it takes human nature as it is. It gives due allowance to human weaknesses, lapses, errors and blunders.

These weaknesses and failings are granted as part of natural human condition simply because man has been created by Allah with a dual capacity. He has been endowed with both a higher angelic disposition and a lower animalistic temperament. He is called upon to maintain a harmonious balance between the two inherent forces of matter and spirit that are simultaneously operative within his being.

Islam, therefore, does not look down upon animalistic dimension of the human self simply because Allah has created his

anthropos in this way. And it is in fact in this dualistic disposition of man combining the two poles of angel and animal within the unity of a human being - that his greatness lies. For when he subdues his physical urges and augments his moral aspirations in the pursuit of a sublime spiritual ideal - that is Taqwa i.e. identifying with the Will of his Creator - he indeed attains the very high status of Ihsan. He then becomes the real embodiment of Divine vicegerency which is the real raison d'être of his creation. He is equipped with the necessary potential within his dual self as well as afforded all the requisite resources of this world so that he is able to realize this supreme objective of life.

Demands of Nature:

This is why all the teachings of Islam are congruent with the demands of healthy human nature. Nothing has been prescribed in Islam nor laid down by the Prophet (ﷺ), who is the first and the last example of Islam's perfection in human scales, which would offend human nature in any way. In fact, the preservation of the physical health

and the satisfaction of all legitimate demands of the flesh and body are an obligation in Islam. The significance of divergence between Islam and all other creeds and cults of the past and present is precisely this emphasis on protecting and promoting Fitrah i.e. human nature.

The Prophet (ﷺ) expressly forbade celibacy and monasticism. He disapproved continuous and un-interrupted fasting. He declined to allow some of his companion to pray all night without sleeping a wink. What is more, the Prophet (ﷺ) himself led a full and eventful life. He married himself and strongly urged his followers to do so. He engaged himself in trade and a variety of material business. He lived as a full and active participant in a socially vibrant community that he himself created and promoted at Madinah. In short, the Prophet (ﷺ) did not sever his link with this world simply, because according to his teachings this world has been created for the service of man, while man has been raised as a Khalifah to serve his Master and Lord.

Al-Fath Al-Rabbani

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Allah and His Attributes

Dr. Waffie Mohammad

Concepts:

Whenever a name is called, a mental picture of a thing associated with the name is made. This mental picture is called a concept. Concepts are formulated in three ways, viz.,

- Experimentation or science
- Speculation or philosophy
- Revelation — especially associated with religion.

In science and philosophy it will always be the observer and the object. The observer is always trying to know more about the object. In revelation the object reveals itself.

The limit of science and philosophy is the material universe. This is because science can experiment on things it cannot grasp. And because it cannot grasp God for experimental purposes it does not concern itself with that Being, for the purposes of formulating a scientific concept of Him.

Abraham demonstrated that a concept of God cannot be had through experimentation. The Qur'an records this as follows:

“When the night grew dark upon him he beheld a star. He said: This is my Lord.” But when it set, he said: “I love not things that set.” And when he saw the moon rising, he exclaimed: “This is my Lord.” But when it set he said: “Unless my Lord guide me, I surely shall become one of the folk who are astray.” And when he saw the sun rising he cried: “This is my Lord, this is greater.” And when it set he exclaimed: “O my people! Lo! I am free from all that you associate (with Him). ” (6: 76-78)

The same limitations are in Philosophy due to the fact that scientific discoveries influence philosophical position. In addition, the

philosopher cannot project his thoughts outside of the universe. The Qur'an says:

“For he thought and he determined” (74:18)

As the conclusions in both these disciplines may not necessarily be accurate, Allah says:

“They follow nothing but conjecture, and conjecture does not help you to know truth.” (53: 28)

Revelation has been an important source of knowledge. It is known in science and philosophy as accidental, but in religion it has been the way God reveals things to His creatures. It can take the form of instinct, intuition, true dreams, hearing of voices, or appearance of an angel.

The Holy Qur'an tells us that no creature is like Him. It says:

“There is nothing like Him.” (42:11)

“There is none comparable unto Him.” (112:4)

We depend on knowledge obtained through revelation to know about God.

Allah's Attributes:

Allah is a Divine Being. He created the universe, is connected to it but is not part of it. No creature can fathom His capacity. He says:

“Say: If the sea was to become ink, for (writing) the qualities (of the greatness) of my Lord; verily, the sea would be used up before the words of my Lord were exhausted; even though the same amount is added to it.” (18:109)

Allah connects Himself to His creatures through His Divine Attributes. He says:

“To Allah belong the beautiful Names.”

(7:180)

We cannot even know about the greatness of Allah through His Attributes. For example He says:

“His Throne encompasseth the skies and the earth.” (2: 255)

Because Allah is so vast, no creature can behold Him. Thus He says:

“No vision can comprehend Him, but He comprehends all visions.” (6:103)

It is not even possible to fully grasp the celestial beings in their true form in this space-time continuum. An example is the vision of Jibraeel by the Prophet (ﷺ), when he appeared to the Prophet (ﷺ) in cave Hira, the whole horizon was filled with him. The Qur’an says:

“And without doubt he (Prophet ﷺ) saw him (Jibraeel) on the clear horizon.” (81 :23)

And:

“He appeared (in stately form) while he was in the highest part of the horizon.” (53: 6-7)

Allah allocates ninety-nine attributes to creatures. He connects Himself with creatures through them. One of the signs of greatness of the Lord is that He functions through all His attributes, to all His creatures at the same time.

Attributes and man:

Man's mission is to represent Allah on earth, that is why Allah calls him Khalifah. This could not have been possible if man was not given some knowledge of the way he is supposed to represent his Lord.

Knowledge of the Divine Attributes enables man to ably represent God when these are used to relate with one another, e.g. kindness, love, mercy, compassion, forgiveness, generosity, etc.,

It is possibly for this reason Allah says:

“The nature of Allah is the nature He has put into man; that is the right religion, but most of mankind does not understand.” (30:30)

He also says:

“Do good as Allah has been good to thee.” (28:77)

It is necessary to know that no matter how perfect we attempt to develop the attributes we can never reach the level of the capacity of our Lord. Take for example the power to create; Allah says:

“So blessed is Allah the best to create.” (23:14)

Man has some capability to create, but he creates things from others, e.g. paper from wood. When Allah wants to create, He brings things into being from nothing, e.g. the universe. Allah also tells us something about His vast capabilities. He says:

“Do you think that you were more difficult to create than the sky above? He has raised" it as a canopy and has given it order and perfection.” (79: 27-28)

Allah also tells about the ability to sustain. Sometimes we have problem to find food for ourselves, but Allah is sustaining all His creatures continuously. He says:

“O men, call to mind the grace of Allah unto you. Is there a creature other than Allah to give you sustenance from the sky and the earth?” (35: 3)

Another important reason why Allah has allocated Attributes for Himself is that they are like ropes or gateways for man to ascend to Him. He says:

“The most beautiful names belong to Allah; so call on Him by them.” (7:180)

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His Eminence Hazrat Shah Muhammad Abdul Aleem Siddiqui رحمة الله عليه Unique Muslim Preacher of the 20th Century

Dr. Hafiz Muhammad Fazlur Rahman Ansari Al-Qadri

His Eminence Hazrat Shah Muhammad Abdul Aleem Siddiqui was the famous preacher of Islam of the 20th century. He carried out the message of Islam to the far-flung countries for about forty years. Thousands of non-Muslims in Asia, Africa, Europe and America embraced Islam at his hands. Millions of Muslims received religious and worldly blessings through his dynamic and refulgent personality. Numerous Islamic missionary societies, mosques, schools, hospitals, libraries, infirmaries, orphanages periodicals sprang up in the wake of his immortal missionary labours.

Birth

His Eminence Hazrat Shah Muhammad Abdul Aleem Siddiqui was born on the 15th of Ramadan in 1310 A.H. (3rd April, 1892) at Meerut (U.P. India). His father Hazrat Shah Muhammad Abdul Hakim Siddiqui was noted for his scholarly, poetic and spiritual merits.

Education

Endowed with unusual intelligence and exceptional memory, his eminence commenced his education at the early age of three years and some months and devoted himself to acquisition of Islamic learning completing finally, his studies in Dars-e-Nizami at the Madrasah Arabia Qaumiah, Meerut at the age of sixteen.

The religious and literary education thus acquired had been the "end of the road" for most Muslim religious leaders of the time. But the latent flame of desire to understand

the modern problems of mankind and to reach out the message of Islam to the world urged him to acquire modern secular education. After the completion of Dars-e-Nizami he acquired his modern education at the Islamia High School, Etawah, and the Divisional College, Meerut. He obtained his degree with distinction in 1917. He also studied law, but with academic and not professional motive.

As regards his religious studies, he did not discontinue it even while acquiring modern education. On the contrary, he devoted himself simultaneously, and especially during vacations, to advance Islamic studies under the guidance of the greatest Muslim scholar and reformer of the 20th century, Hazrat Hazrat Shah Ahmed Raza Khan Bareilvi. In fact he continued it even many years after he had entered the field as a religious leader and amassed further knowledge in Qur'anic Exegesis Hadith, Tasawwuf, and the four schools of Sunni Islamic law at Makkah and Medina through discussion with Muslim scholars and studies in Islamic libraries and at the feet of such masters as Hazrat Abdul Bari of Farangi Mahal, Hazrat Sheikh Ahmed el-Shams of Morocco and Hazrat Sheikh el-Sennousi of Libya.

Spiritual Training

As far as the spiritual training is concerned his eminence completed it under his elder brother, Hazrat Shah Ahmed Mukhtar Siddiqui receiving finally the ijazah (authority) in several Sufi orders.

The formal completion of training, while on

the one hand, raised his eminence to the level of a Sufi-teacher, it became on the other hand, a prelude to further quest for spiritual illumination. This necessitated further struggle and led his eminence to frequent journeys to Makkah and Medina.

Missionary Work

From his very boyhood, Hazrat Shah Muhammad Abdul Aleem Siddiqui had formed the idea of becoming a missionary of Islam. He began his work of preaching as he completed his theological studies. The countries he visited were: Burma, Sri Lanka, Malaysia, Indonesia, Thailand, Vietnam, China, Japan, Philippines, Mauritius, Reunion, Madagascar, South Africa, Mozambique, Kenya, Tanzania, Uganda, Belgium, Congo, Saudi Arabia, Egypt, Syria, Palestine, Jordan, Iraq, France, England, West Indies, Guyana, Surinam, United States of America and Canada.

Wherever he went he had to encounter dissensions, religious backwardness, ignorance of higher Islamic values, indifference to collective obligations, lack of vision, absence of planning and spiritual inertia existing on a large scale among Muslims, hatred and misunderstanding of Islam among non-Muslims and the consequent friction.

Everywhere he had to carve out his path in stony rocks. Everywhere he had to raise the edifice of his great message almost on virgin foundations. But everywhere he outmatched the obstacles and handicaps with the seemingly infinite store of his spiritual energy, the inexhaustible treasure of his moral earnestness.

His soft voice proved it-self to possess a magical influence in awakening the humanity while his polite persuasions and sweet advices healed many a scar wrought by

intellectual or moral perversions. His message of God, realization of moral resuscitation and of spiritual revival penetrated millions of ears and hearts. His travels around the globe brought the message of peace to the millions of human souls. His visits everywhere gave new impetus to the religious fervour of the people.

Foreign Travels and Important Events

1914 — Burma

Visited important cities, delivered lectures and participated in the Foundation of the Burma Muslim Educational Conference.

1915 — Burma

Presided over the annual session of the Burma Muslim Educational Conference.

1919 — Saudi Arab

Visited Makkah and Madina, submitted his memorandum of Port tax to His Majesty Sherif Hussain, lectured in the Kaaba, Haram Shareef.

1923 — Sri Lanka

Lectured in various towns of Sri Lanka strived for bringing about unity among the different parties of Muslims, worked for the erection of the Memon Hanafi Masjid at Colombo, which is the most magnificent mosque in the whole country.

1924-25 — Saudi Arab

Performed the second pilgrimage and devoted himself solely to the spiritual discipline.

1927 — Burma, Indonesia, Malaya, Thailand

Gave the counter blow to Dr. Rabindranath Tagore's lecture campaign for inviting Indonesia to return to paganism; worked for the organization of the Indonesian Ulama and participated in the first historic

conference of the Nahdatul Ulema, worked from the platform of Indonesia's premier Islamic Organization, the Jamiat ul Muhammediah, for defending Islam and Muslim solidarity against the attack of Christian Missionaries and Qadianism, strived to bridge up the differences between Irshadieen and Alawieen, organized the Indian Muslims resident in Indonesia and founded the British Indian Muslim Association at Sourabaya, liquidated the Qadiani attack on Islam in Malaya, launched a vigorous lecture campaign in Arabic, English and Urdu which revived Muslim religious life and brought several eminent European and Asiatic converts to Islam. Carried on research on Buddhism in the Royal Library at Bangkok; revived the religious life among Muslims resident in Bangkok by means of lectures and discussions.

1928-29 — Mauritius, Reunion, Madagascar

Liquidated the Qadiani attack in Mauritius, founded the Hizbullah (Volunteer Corps of worshippers), had important discussions with eminent Hindus and Christians, several of whom embraced Islam. The French statesman, Governor Merwat embraced Islam in Reunion.

1929-32 — Reunion, Indonesia, Malaya,

Mairritirxs, Madagascar Initiated the "Green Pamphlets" movement in Sri Lanka, Founded the "Real Islam" magazine in Singapore, established the All-Malaya Muslim Missionary Society. Led the delegation of the Muslims of Mauritius before the Financial Commissioners, established the Halqa Qaderia Ishaat-e-Islam; initiated the move for the establishment of the orphanage.

1933 — Sri Lanka, Saudi Arab

Initiated and planned the establishment of MINARET

the Ghafooriah Arabic School at Mahregama, near Colombo, opened branches of the Ceylon Muslim Missionary Society. Participated in the establishment of the Orphanage and the charity Textile Institute at Madina, sponsored the move for the repair of the Zarqa Canal.

1934-35 — Sri Lanka, South Africa, Mozambique, British, East Africa, Zanzibar

His eminence's disciple J. Majid established the "Star of Islam" at Colombo, being the best Muslim journal so far published there. His eminence's lecture tour created and unprecedented country-wide awakening for Islam in South Africa and several Europeans and native leaders saw the light of Islam, established the International Islamic Service Centre at Durban, which publishes famous Islamic English journals "The Muslim Digest", "The Ramadan Annual", 'The Five Pillars" and the series of Islamic literature known as the Makki Publications.

1935-36 — Malaya, Indo-China, China, Japan

World's grandest Islamic English monthly, 'The Genuine Islam' started publication in Singapore. For the first time in recent history the message of Islam was delivered to the intelligentsia as well as the masses of Indo-China, many of whom embraced Islam. Worked for the Islamic revival in China, laid the foundation stone of the Muslim Orphanage at Hong Kong.

1937 — Saudi Arab

Discussed with Ibn Saud at Makkah the difficulties which European converts experienced in performing the Hajj.

1938-39 — Sri Lanka, Mauritius, Reunion, British, East Africa

Established the Hizbullah in Sri Lanka.

Presided over the historic Eid Milad Muslim Conference at Port Louis, established the Infirmary at Port Louis, initiated the successful move for the promulgation of Waqf Law for the Muslims.

1945 - Saudi Arab

Discussed with Muslim leaders from all over the world about the improvement of conditions prevailing in the Saudi Arab.

1946-47 — Saudi Arab, Egypt, Palestine, Syria, Lebanon, Iraq

Led a delegation on behalf of the All-India Muslim League to King Ibn Saud, placed before him the matter about the abolition of pilgrimage taxes, introduced the Pakistan movement, addressed the Muslim leaders assembled from all parts of the world. Propagated Pakistan's idea through the press and from the platform and by contacting eminent personalities of Egypt and other countries, aroused the Ulema of the Arab East, specially those of Al-Azhar, to the urgency of various problems confronting Islam, founded a missionary society, known as Tarif-bil-Islam at Cairo, was the guest of His Majesty King Abdullah at Amman and discussed with him important Islamic problems, visited important cities of Iraq as royal guest, met responsible leaders there and exchanged views of Islamic problems, successfully pleaded the case of establishment of Pakistan before the Arabs.

1948 — Saudi Arab

Discussed with H.E. Adullah bin Suleiman and other important dignitaries the problems of the systemization of public finance in Saudi Arab and the improvement of the living conditions of the people there.

1948-49 — Indian Union, Sri Lanka, Malaya, Indonesia, Mauritius

Led a delegation to the Indian Premier, the

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late Pandit Jawahar Lal Nehru, to protest against the maltreatment of Indian Muslims, the suppression of Islamic culture and the desecration of Islamic sacred monuments by the Hindus and the Sikhs, delivered a series of lectures at Bombay and Madras and reviewed the religious condition of Muslims living in the Indian Union. Met the Sultans and Muslim leaders of Malaya and Singapore and fixed up the future plans of the new building of the All Malaya Muslim Missionary Society in Singapore and the Siddiqui Library, presided over the memorable celebration of Eid Milad Conference at Singapore, established the Inter-Religious Organization at Singapore, started the publication of "The Muslim World", initiated the move for the establishment of the Islamic Arabic University for Malaya, contacted the highest circles in Indonesia and delivered the message of Divine Peace to Muslim and Non-Muslim alike, established the Inter-Religious Organization at Batavia.

1948-51 — Unique Tour

His eminence started on his memorable world tour (1948-51), which gave him a unique distinction in the history of Islam, because he was the first Muslim Missionary to have performed it. He took the message of Islam to the non-Muslims of France, England, USA, Trinidad and European countries. Several persons entered the fold of Islam. Distinguished persons such as Her Highness Princess Gladys Palmar, Khairunnisa of Sarawak State, Muhammad Yousuf Mitchell and Muriel Fatima Donawa (Minister of Trinidad) embraced Islam through His Eminence's preaching.

Writings and Public Lectures

His eminence Hazrat Shah Muhammed Abdul Aleem Siddiqui was not only an eminent scholar, a great orator and a distinguished missionary but also a polished

writer. His Eminence wrote some Arabic, Urdu and English books. The names of published writings and lectures are as under:

Arabic:

1. Haqiqat ul Mirzaeen
2. The Pilgrimage Taxes

Urdu:

1. Zikr-e-I-labib (in two parts)
2. Kitab ul Tasawwuf
3. Ba.har-e-shabab
4. Sautul haq
5. Mirzai haqiqat ka izhar
6. Ahkam-e-Ra'madaan'

English:

1. Elementary Teachings of Islam
2. Principles of Islam
3. Quest for true happiness

4. How to face Communism
5. Islam's answer to the challenge of Communism
6. Women and their status in Islam
7. A Shavian and a Theologian (Conversation with George Bernard Shaw)
8. The Forgotten path of knowledge
9. Codification of Islamic Law.

Demise

This gigantic work could not be accomplished except with hard labour and constant application. His Eminence worked with single-minded devotion for the cause of Islam and humanity until his noble soul returned to Allah's Mercy on 22nd Zil Hij, 1373 A.H., (August 22, 1954) in Madina. May Allah shower His Choicest Blessings on his noble soul. Ameen!

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Some spiritual teachers say that if the names of Allah are recited, the one who recites gets something of .the vibrations contained in the name. You will find a lot of Spiritual formulae with the names of Allah as the basic ingredient. He says:

“Call upon Allah, or call upon Rahman, by whatever name you call upon Him, (it is well) for to Him belong the most Beautiful Names.” (17:110)

A Mistake:

Many people make mistakes about the Attributes of God. They conceive them to be gods. And so they worship gods of love, wealth, protection, etc. Allah has made it very clear that there can be only one God Who is Creator of everything. He says:

“Say of your partners, can anyone originate creation and repeat it? Say: it is only Allah Who can originate creation and repeat it.” (10:34)

He also says:

“If there had been in the heavens and on earth other gods besides Allah there would have been chaos.” (21:22)

Muslims should be thankful for the fact that Allah has given them a well preserved, clear Book with sound arguments, and perfect knowledge about Allah.”

It is now their duty to convince themselves through knowledge about their relationship with Him if they are to prosper.

Free Will, Predetermination and Self-Revelation

Hazrat Shahidullah Faridi

Man's freedom of will and freedom of choice, i.e., the power of discrimination by which he adopts the road of either good or evil, is proved by experience, and this experience is confirmed as true by the Word of God. Every man, whether he be a believer or disbeliever, knows well that many times during the course of a day he is confronted with circumstances with which, after considering their various aspects, he has to decide what steps he should take suitably to combat. In order to reach this decision the inner characteristics and inclinations which find place in his heart are brought into play, and a predilection is formed which turns into an intention; in the mould of this intention a will is cast, which, when made, firmly appears in the form of determination, and this determination he tries to fulfill through outward action. This sequence is a matter of experience for all mankind, and is not denied by anyone; but there are differences of opinion regarding the forces that lie behind it.

Allah, The Most High, has declared again and again in His Wise Book that it is He Who has gifted man with this power of discrimination.

“Say: ‘(O Prophet) He it is Who gave you being and gifted you with ears and eyes and hearts. Small thanks do you give!’” (Sura Al-Mulk, 67: 23).

Here the meaning of ‘hearts’ is: reason, understanding and discrimination. It may even be said that the very foundation of God’s message is man’s free will. The gist of all the teachings of the Wise Qur’an is that God is the Creator of the heavens and the earth and of man, that He is possessed of all the attributes of perfection and that He alone is worthy of being worshipped. He has

endowed man with such reason and understanding as can perceive the difference between good and evil. It is for the trial of this reason and understanding that God has sent man into the world, where on the one hand there is provision for over-indulging the desires of the lower self, which lure him to destruction, while on the other there are the messengers of God and the teachings of the heavenly Books which can lead him to the goal of fruition and eternal life. Equipped with the armament of reason, understanding and discrimination he enters the field, and receives his deserts according to his success or failure in the shape of reward or punishment in the afterlife. Hence the very meaning and basis of religion is human free will, and without it religion would have no purpose and would be totally unnecessary, just as it is unnecessary for animals. The religion of animals is in their nature, in accordance with which they move and attain their fulfillment. This is their ‘straight path’ from which they cannot stray even a hair’s breadth. But man has always two roads open before him, the road of success and fruition, and the road of loss and ruin. The messenger of God is his guide, and the lower self and Satan are his way layers. According to his intelligence he either takes the Prophet as his leader or his selfish soul, and chooses for his destination either the supreme triumph or the uttermost humiliation.

Practically the whole of the Qur’an can be produced as evidence for man’s freedom of choice. A few verses are presented here as examples:—

“Blessed is He in Whose hand is the sovereignty and Who has power over all things, Who created life and death that He

may try you which of you is best in conduct; and He is the Mighty, the Forgiving” (Sura Al-Mulk, 67: 1.).

“By a soul and him Who perfected it and gave it consciousness of what is wrong for it and what is right for it! He is indeed successful who causes it to grow, and he is indeed a failure who stints it” (Sura Al-Shams, 91: 7-10).

“O children of Adam! when messengers from among you come to you and narrate to you My revelations, then whoever refrains from evil and amends, no fear shall come upon them nor shall they grieve. But they who deny Our revelations and scorn them are the people of the fire, abiding in it forever” (Sura Al-A’raf, 7: 35).

“Proofs have come to you from your Lord, so whoso sees, it is for his own good, and whoso is blind is blind to his own heart; and I am not a keeper over you”. (Sura Al-An’am, 6: 104).

“Say: ‘the truth is from your Lord. Then whosoever will, let him believe, and whosoever will let him disbelieve”. (Sura Al-Kahf, 18: 29).

“Whoever brings with him goodness will have better than its worth, and such are safe from fear that day. And whoever brings with him evil, they shall be flung down on their faces in the fire. Are you not only rewarded for what you did ?” (Sura Al-Naml, 27: 89-90).

To sum up, opinion is unanimous that God has granted man the freedom of choice to take the path either of righteousness or of transgression, and that in accordance with his choice he will receive his deserts in the next life; but it is also necessary to ascertain the nature and the limits of man’s free will. For this it is essential to reflect upon for considerations which can be called the four pillars of the subject.

- (a) God has endowed man with the will that is truly free.
- (b) God's power is complete and absolute.
- (c) God deals with man in accordance with man’s own actions.
- (d) God’s mercy extends over everything.

The verses of the Qur'an which have been presented above are sufficient proof that the freedom of will that has been bestowed upon man is a true freedom, and not merely an apparent or nominal one. A statement made repeatedly and with full clarity by God in His word cannot be taken to be only nominally true. If this freedom is not a true one, that is to say it is only apparently freedom and in reality not, then man cannot be held responsible for his actions, nor can he deserve reward nor punishment for them, In other words, if this freedom which has been granted to man is really a kind of compulsion, then to take retribution from him for his actions would be injustice, but God has declared again and again that He never does injustice but always acts with justice and equity.

“It is He Who produces creation, then reproduces it, that He may reward those who believe and do good works with equity; while for the disbelievers there shall be a boiling drink and painful doom, because of their disbelief”(Sura Yunus,10: 4).

“Now this day no soul is wronged at all, and you are requited only for what you have been doing” (Sura Yasin, 36: 54).

“Allah did not wrong them, but they wronged themselves” (Sura Al-Imran, 3: 117).

A guilty person can only be punished when he committed the crime of his own free will. Now those who say that man has the power of choice, but he has no choice but to choose what he chooses, i.e., what he chooses he is compelled to choose, have adopted the

doctrine of compulsion. This puts man somewhat in the position of one whose actions are directed by another through hypnotism or some such influence. Apparently he acts of his own will, but in reality the other person has taken possession of his will, and it is the desires of this other person that he fulfils. Even according to human laws such a man would not be held responsible for his actions, and it will be considered unjust to punish him; then how can one be punished or rewarded according to the Divine Law whose freedom of will is only outwardly freedom and inwardly compulsion? Furthermore, all hold heaven and hell to be real; how is it possible then for a real punishment to be given for an unreal act of choice? Some have replied to this objection that injustice and injury can only be perpetrated in another's property, and not in one's own property when one can do as one likes. Since man is God's creature and His possession, whatever He may do with him will not be injustice but mere justice. But this argument contradicts those verses of the Holy Qur'an in which Allah has expressly declared that He is not unjust to His servants, He had called them to the straight path, but of their own will they have rejected it and so gone astray. It is they, therefore, who are unjust, and deserving of punishment. In the light of this declaration it is an astonishing argument to put forward that if, God forbid, He committed injustice, it would not be injustice. In addition, to claim that anything a person does with his own property cannot be pronounced injustice is in fact not true. There are many injunctions of the Islamic Code, for instance those which concern bondmen, and the laws of inheritance, which testify that it is not permissible to be unjust even in the matters of one's own possession; and where there is no legal liability, the moral responsibility is ever present. This argument, then, has neither rational nor scriptural basis.

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The truth is that man is gifted with the freedom of will and choice, and he has the freedom to exercise that freedom. Whatever Allah has proclaimed in His Blessed Book is the pure truth.

“And who is truer than Allah in word ?” (Sura Al-Nisa, 3: 122)

The second pillar of this subject is that God's power is complete and absolute; and that His giving man true freedom of choice to accept guidance or fall into error does not at all affect the completeness or absoluteness of His power. This is frequently made clear in the Qur'an:—

“If Allah toucheth thee with affliction, there IS none that relieveth it save Him; and if He toucheth thee with good fortune —so He has power over all things. And He is omnipotent over His servants, and He is the Wise, the Knower.” (Sura An'am, 5: 17-18).

“For each one of you We have appointed a Divine Law and a Traced Out Way. Had Allah willed, He would have made you one community, but it is to try you by that which He has given you; so vie with one another in good works.” (Sura Al-Maidah, 6: 48).

It emerges from these verses that whatever good or evil fortune confronts man during his lifetime it is wholly in the control of God; He may increase or lessen it, or obliterate it, and man can never be independent of Him. Not only has God power over the events that befall mankind, He has absolute rule over his heart as well, and if He willed, He could forcibly insert the light of faith into the heart of every single person and they would all be united in the religion of Islam. But the wisdom of man's creation was not to compel him, but to test him by giving him free choice, and so God does not exercise this unlimited ability. He knows by His knowledge, which is from eternity to eternity and encompasses every

past and future event, that some will pass the test and others not; and for those who fail, there is an unalterable law that they will be consigned to hell. We read in the H. Qur'an:—

“An if We had so willed, We could have given every soul his guidance; but the word from Me was fulfilled that I will fill hell with the jinn and mankind altogether.” (Sura Sajdah, 32: 13).

It should be remembered that the Qur'an states that in addition to man, jinn have also been put to the same test, in that they have been given guidance, and then the freedom of choice between right and wrong; and they will receive the same wages for their actions as man.

The undisputed sovereignty of God demands that both guidance and error should be in His hands, and the rule by which He leads one to the open way of righteousness and another to the crooked paths of waywardness be - made by Him alone, and none to have any say:—

“Does not thou know that the sovereignty of the heavens and the earth belongs to Allah? He punishes whom He wills, and forgives whom He wills. And Allah has power over everything.” (Sura Al-Maidah, 5: 40). .

Not only man's heart and his life and death are in the firm grasp of God, but the existence of the whole Universe rests upon His life-giving glance. :—

“Say: who then has any say with Allah if He willed to destroy the Messiah, the son of Mary, and his mother and everyone on earth? The sovereignty of the heavens and the earth and all that is between them is Allah's, He creates what He wills; and Allah has power over all things”. (Sura Al-Maidah, 5: 17).

And in Sura Al-Imran, 3: 97, He says:

“And verily, Allah is independent of the Worlds”.

It may be asked here that in view of this perfect and total monarchy, and absolute independence, is it possible to say that God is bound by any rule? On principle, the conception of boundedness in relation to God is absurd, for He is the Creator of bounds, but Himself free of all limitations. Nevertheless, He has of His own will established certain rules, just as He has said in His Wise Book: “He has decreed for Himself mercy”. This is not a state of being bound, but one of pure liberty, for there was none except His own Being concerned in the determination of this law; God is not bound by His own rules, but is steadfast in them: “Allah is on a straight road”. To interpret this steadfastness as being bound or governed is to attribute the defects of creatures to the Most High and Most Pure God, Who is free of all blemish.

The subject's third pillar is that God deals with man in accordance with man's own actions: in other words: certain actions of God are as it were in response to the actions of man. This matter is of such importance that if it is properly understood, it untangles many a knot, and many crooked lanes of doubt are transformed into a straight and open highway of certainty. It is by means of this truth that the nature and limits of man's freewill are known. A clear reference to this has been made in the opening words of the Qur'an:—

“This is the Book, there is no doubt in it; it is a guidance for those careful of their duties towards God”. (Al-Baqarah, 2: 2).

There are similar verses to be found in many other places :—

This is a declaration for mankind, guidance

and an admonition for those who are careful of "their duties towards God". (Sura Al-Imran, 2: 138).

In the beginning part of the Qur'an it has also been stated :—

"As for the disbelievers, it is all the same to them whether you warn them or warn them not, they do not believe. Allah has sealed their hearts". (Al-Baqarah, 2: 6)

"He causes many to go astray thereby, and He guides many thereby; and He does not cause to go astray except the miscreants". (Sura Al-Baqara, 2: 26).

The principle that has been enunciated here is that man has been given the freedom to choose good or evil for himself; but because his strength is very limited, his external or internal act does not take effect unless it is given force by God. When a person is born, he knows nothing, and only possesses certain natural tendencies. When he reaches the age of discretion, God spreads out before him the two roads of right and error, and he has to exercise his own choice upon which to travel. In its first stage, this choice is a mere inclination, and it is this that can be called man's initial internal act. In itself it is a feeble thing of no force, and without God's nourishment it would wither and die like an unwatered bud. You can imagine it as the faint cry of a lost traveler, which, if not heard, will sound for a little distance in the desert and then fall silent; the traveler will only be saved if some guide hears him, takes him by the hand, and leads him to the right way. Man's every outward and inward action can be compared to the minute seeds of plants scattered here and there by the wind; unless God provides them with good ground and moisture and light, they cannot grow and flourish. In the opening verse of the Qur'an quoted above, it is stated that the Book is a "guidance for the God-careful". Now, care for

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God in its primary degree is that turn of spirit that recognizes that God is such a Being as must be heard, and upon whom it is necessary to consider and ponder, and whose censure must be avoided. In response to this inclination, God makes an outpouring of guidance upon the soul, and what was a mere inclination becomes a firm faith, which strengthened even further, adopts the form of noble action. Thus the sequence is maintained, that an action materializes from the part of man, and a responsive action ensues from God, and so man's leanings and intentions are given firmness, and made effective. In short, with all his true freedom of will man is every moment in need of God, so that He may transform what was only a possibility into an actuality.

This initial inclination has been described in the revelation of God in the following terms:

'Those who disbelieve Say: If only a portent were sent-down upon him from his Lord'. Say: Allah sends whom He will astray, and guides unto Himself all who turn.' (Al-Ra'd, 13 : 27).

'Had Allah known good in them He would have made them hear, but had he made them hear they would have turned away in aversion.' (Al-Anfal, 8: 23).

'O Prophet'. Say to those captives who are in your hands: If Allah knows good in your hearts, he will give you better than that which has been taken from you, and will forgive you. Surely Allah is forgiving and Merciful.' (Al-Anfal, 8: 70).

In the first verse it is asserted that only those receive guidance who first themselves turn towards God; while in the second and third, those who are as yet in a state of disbelief are informed that God makes those hear (that is, grants them understanding) and enables those to turn from faithlessness to

faith in whose hearts there is goodness, that is, show a leaning towards the truth. But this inclination cannot bear fruit unless God accepts it and blesses the soul with the gift of guidance. Similarly, only those receive an outpouring of misguidance from God who themselves have started out on the road of rejection and revolt. For this reason, it is proclaimed in the introductory sentence of Sura Al-Baqara that: 'As for the disbelievers, whether thou warn them or warn them not, it is all one for them, they do not believe. Allah has sealed their hearts. 'In other words, when they have rejected the message and persisted in its rejection then only has Allah sealed up their hearts to further enlightenment.

'Surely those who believe, then disbelieve, then believe, then disbelieve, and then increase in disbelief, Allah Will never pardon them, and will never guide them to a way.' (An-Nisa, 4: 137).

So it was persistence in disbelief that was the occasion of misguidance and withholding of any lead to the true path. What I am stressing here is that just as in the case of guidance it is the inclination of man's heart which brings down upon him God's mercy, so in the case of misguidance, rejection and disobedience are first born in the heart of man, and following this when he fails to respond to any persuasion he is confirmed in his waywardness.

'In their hearts is a disease, and Allah increases their disease.' (Al-Baqara, 2: 10).

The fourth pillar of this subject is that the shadow of God's mercy extends over everything. It is a pleasure to God that everyone should benefit from His kindness, and it does not please Him that anyone rejects Him and so deprive himself of this universal blessing.

'If you are thankless, then Allah is independent of you, though He is not pleased with the thanklessness of His bondmen; and if you are thankful, He is pleased with it for you.' (Al-Zumar, 39: 7).

At the very first, God bestowed upon man the consciousness of His Unity, as He has explained in the account of the question to the souls; 'Am I not your Lord?', and their reply: 'Yes, in truth, we testify'. (Al-A'raf, 172).

Then He continually sent His Messengers into the world, who performed the task of conveying His message with the utmost diligence. The Prophet. Nuh (Noah) says:

'My Lord, I have called unto my people night and day;' (Surah Nuh, 71: 5) but their reply was to put their fingers in their ears, and obstinacy and pride were a barrier to their answering. Then he says:

'And I have called out to them aloud, and proclaimed in public, and confided in private.' (Nuh, 8-9).

In short, it is the All-Extensive Mercy -of God that He calls to Himself through His Messengers again and again and in various ways. The whole life of the Noble Prophet of Islam too was open in such tireless preaching, and the gate of repentance remained ever open:

'And if, when they had wronged themselves, they had but come to thee and asked forgiveness of Allah, and the Messenger had asked forgiveness for them, they would have found Allah Forgiving and Merciful.' (Al-Nisa, 4: 64).

Some of his contemporaries spent the greater part of their lives in bitterly opposing Islam, but finally they were enabled by God to repent, and they became steadfast Muslims. The hearts are sealed only of those

who are so violent and persistent in disbelief and rejection that so to speak they have become the embodiment of these qualities. Disbelief has become their fundamental characteristic which cannot change.

The all-encompassing nature of God's kindness is made clear in the following verse:

'Say: Unto whom belongs whatsoever is in the heavens and the earth? Say: Unto Allah. He has decreed for Himself mercy.' (Al-An'am, 6: 12).

The prophet of God has also recounted God's saying: 'My mercy overcomes my anger.' This is illustrated by the fact that a man's good works are rewarded ten fold, while his evil ones are only reckoned equally. To be sure, man has been given the power of choice between virtue and baseness, but is helped and encouraged much more towards virtue than towards its opposite.

'Say: O My servant who have committed excess against their own selves'. Do not despair of the mercy of Allah; Allah forgives all sins. Surely He is the Forgiving' the Merciful.' (Al-Zumar, 39: 53).

If these four pillars are carefully studied and then kept in mind, the verses of the Book of God which concern this subject should not raise any perplexity, nevertheless, I shall explain in the light of these pillars some verse which might possibly give rise to doubt. One thing which presents itself to view in the Qur'an is that on some occasions the Most High God pronounces man's own inclination as the cause of his guidance or error, as I have elaborated above in the discussion of the third pillar of this subject. On other occasions He declares that He guides whom He wills, and misguides whom He wills, forgives whom He wills and punishes whom He wills, and this aspect has been clarified in the second pillar. It will facilitate the

understanding of these verses if the following two points are remembered. Firstly the purpose of the second type of verse is to proclaim the absolute power of the Almighty God, and not to define how He exercise this power. For this reason, man's freedom of choice has not been mentioned in them. In contrast to this, in some verses whose purpose is to draw attention to the responsibility of man, there is no allusion to the all-dominant sovereignty of God. For instance, it is declared that 'man shall have only that for which he makes effort' (Al-Najm, 53: 39). The reason for this is that there are two aspects of the matter; one, the unbounded power of God to guide man or lead him astray, and the second, man's freedom of will to choose the right or the wrong road. Sometimes one aspect is emphasized and sometimes the other and they are not mutually contradictory. There is another point which it is essential to remember here; the Prophet of Allah was sent as 'a mercy to the worlds', to call men to the way of truth. For a preacher it is obligatory that he should endeavour that every single hear his message and take it to heart. When anyone refuses it, he is extremely distressed. This quality was possessed by the Prophet in the utmost degree.

"So it maybe, if they do not believe these words, that thou wilt torment thy soul with grief over them.' (Al-Kahf, 18: 6).

Then God the Most High consoles him thus that it is to be expected of his sublime qualities that he should wish all the inhabitants of the earth till the end of time to accept Islam and find the true way; but it is also an inevitable fact that some will persist in disbelief and so, according to the changeless law of God will deserve confirmation in effort and error and finally punishment. However hard this may go with

his kind and compassionate nature it is inexorable:

'Thou dost not guide whom thou lovest, But Allah guides Whom He will; and He is best aware of those who take the right road.' (Al-Qassas, 56).

The meaning of this is that, as a preacher, it was the necessary function of the Prophet to deliver the divine message and attempt to persuade everyone to accept it; but God in His perfect wisdom will determine for some right guidance and for others misdirection, and this will be in accordance with their own inclination, as has already illustrated.

In another place, Allah the most Pure and the Most High declared:

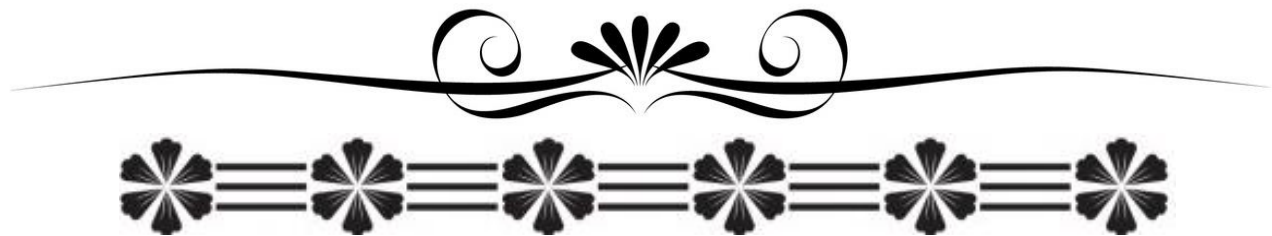
'if a happy thing befalls them they say: This is from Allah; and if an ill thing befalls them they say: This is of thy doing. Say to them: All is from Allah. What is amiss with these people that they hardly understand a single matter? whatever of good befalls thee it is from Allah, and whatever of ill befalls it is from thy self.' (An-Nisa, 4: 78-79).

In the course of war for the faith, if success was achieved the hypocrites would say that God has granted them victory; but if there was a setback and a greater loss of life they would say that this was the Prophet's fault. If he had not decided on fighting these men would not have been killed. God replies to this accusation that success and failure are in His all-powerful hand, and the command for them issues from His court. To ascribe

their disappointments to the Noble Prophet is sheer untruth. The fact is that when God grants them victory it is His pure grace, for if He were to seize upon their-sins and punish them it would be only justice. If He causes them to fail, it is through their own weakness of faith and other short-comings, for which they themselves are answerable. This verse fully clarifies that every event in the world takes place by the permission and ordinance of God, for all strength and might is His; but only decreed their failure and retreat because of their own evil actions. The command, therefore was His, but the responsibility theirs.

To sum up, man's freedom of will is a true freedom, but very limited in its nature and effect. It is the responsive action of God that created in it force and effectiveness, as in reality all power and influence are stored in His treasure-house and unless He releases them everything is powerless and ineffective. It does not suit man then to become arrogant over this gift of freewill and imagine himself independent. The effort of mankind always proceeds from pride and the illusion of independence, just as did the effort of Satan. His salvation lies in keeping the remembrance of the August Majesty and the Over-powering -Unity of God ever vivid in his heart, and in exercising the magnificent present of freewill only for the pleasure of his near and Answering Lord, so attaining everlasting honour.

(continued in next issue)



Sufiism: The Uncovering of the Tenth Veil: Explaining Their Phraseology and the Definitions of Their Terms and the Verities of the Ideas Which are Signified

Those employed in every craft and business, while discussing its mysteries with one another, make use of certain words and expressions of which the meaning is known only to themselves. Such expressions are invented for a double purpose: firstly, in order to facilitate the understanding of difficulties and bring them nearer to the comprehension of the novice; and secondly, in order to conceal the mysteries of that science from the uninitiated. The Sufis also have technical terms for the purpose of expressing the matter of their discourse and in order that they may reveal or disguise their meaning as they please. I will now explain some of these terms and distinguish between the significations attached to various pairs of words.

Hal and Waqt

Waqt (time) is a term with which Sufis are familiar, and concerning which much has been said by the Shaykhs, but my object is to establish the truth, not to give long explanations. Waqt is that whereby a man becomes independent of the past and the future, as, for example, when an influence from God descends into his soul and makes his heart collected (*mujtami'*) he has no memory of the past and no thought of that which is not yet come. All people fall in this, and do not know what our past has been or what our future will be, except the possessors of waqt, who say: "Our knowledge cannot apprehend the future and the past, and we are happy with God in the MINARET

present (*andar waqt*). If we occupy ourselves with tomorrow, or let any thought of it enter our minds, we shall be veiled (from God), and a veil is a great distraction (*paragandagi*)." It is absurd to think of the unattainable. Thus Abu Sa'id Kharraz says: "Do not occupy your precious time except with the most precious of things, and the most precious of human things is the state of being occupied between the past and the future." And the Apostle said: "I have a time (*waqt*) with God, in which none of the cherubim nor any prophet rivals me," that is to say, "in which the eighteen thousand worlds do not occur to my mind and have no worth in my eyes." Therefore, on the night of the Ascension, when the kingdom of earth and heaven was arrayed before him in all its beauty, he did not look at anything (Qur.liii,17), for Mustafa was noble (*'aziz*), and the noble are not engrossed save by that which is noble. The "times" (*awqat*) of the Unitarian are two: one in the state of loss (*faqd*) and one in the state of gain (*wajd*), one in the place of union and one in the place of separation. At both these times he is overpowered (*maqhur*), because both his union and his separation are effected by God without such volition or acquisition on his part as would make it possible to invest him with any attribute. When a man's power of volition is cut off from him, whatever he does or experiences is the result of "time" (*waqt*). It is related that Junayd said: "I saw a dervish in the desert, sitting under a mimosa tree in a hard and uncomfortable spot, and asked him

what made him sit there so still. He answered: 'I had a "time" and lost it here; now I am sitting and mourning.' I inquired how long he had been there. He answered: 'Twelve years. Will not the Shaykh offer up a prayer (*himmati kunad*) on my behalf, that perchance I may find my "time" again? I left him," said Junayd, "and performed the pilgrimage and prayed for him. My prayer was granted. On my return I found him seated in the same place. 'Why,' I said, 'do you not go from here, since you have obtained your wish?' He replied: 'O Shaykh, I settled myself in this place of desolation where I lost my capital: is it right that I should leave the place where I have found my capital once more and where I enjoy the society of God? Let the Shaykh go in peace, for I will mix my dust with the dust of this spot, that I may rise at the Resurrection from this dust which is the abode of my delight.'" No man can attain to the reality of "time" by exerting his choice, for "time" is a thing that does not come within the scope of human acquisition, that it should be gained by effort, nor is it sold in the market, that anyone should give his life in exchange for it, and the will has no power either to attract or to repel it. The Shaykhs have said, "Time is a cutting sword," because it is characteristic of a sword to cut, and "time" cuts the root of the future and the past, and obliterates care of yesterday and tomorrow from the heart. The sword is a dangerous companion: either it makes its master a king or it destroys him. Although one should pay homage to the sword and carry it on one's own shoulder for a thousand years, in the moment of cutting it does not discriminate between its master's neck and the neck of another. Violence (*qahr*) is its characteristic, and violence will not depart from it at the wish of its master.

Hal (state) is that which descends upon "time" (*waqt*) and adorns it, as the spirit

adorns the body. *Waqt* has need of *hal*, for *waqt* is beautified by *hal* and subsists thereby. When the owner of *waqt* comes into possession of *hal*, he is no more subject to change and is made steadfast (*mustaqim*) in his state; for, when he has *waqt* without *hal*, he may lose it, but when *hal* attaches itself to him, all his state (*ruzgar*) becomes *waqt*, and that cannot be lost: what seems to be coming and going (*amad shud*) is really the result of becoming and manifestation (*takawwun u zuhur*), just as, before this, *waqt* descended on him who has it. He who is in the state of becoming (*mutakawwin*) maybe forgetful, and on him who is thus forgetful *hal* descends and *waqt* is made stable (*mutamakkin*); for the possessor of *waqt* may become forgetful, but the possessor of *hal* cannot possibly be so. The tongue of the possessor of *hal* is silent concerning his *hal*, but his actions proclaim the reality of his *hal*. Hence that spiritual director said: "To ask about *hal* is absurd," because *hal* is the annihilation of speech (*maqa*). Master Abu 'Ali Daqqaq says: "If there is joy or woe in this world, or the next world, the portion of *waqt* is that (feeling) in which thou art." But *hal* is not like this; when *hal* comes on a man from God, it banishes all these feelings from his heart. Thus Jacob was a possessor of *waqt*: now he was blinded by separation, now he was restored to sight by union, now he was mourning and wailing, now he was calm and joyful. But Abraham was a possessor of *hal*: he was not conscious of separation, that he should be stricken with grief, nor of union, that he should be filled with joy. The sun and moon and stars contributed to his *hal*, but he, while he gazed, was independent of them: whatever he looked on, he saw only God, and he said: "I love not them that set" (Qur.vi,76). Accordingly, the world sometimes becomes a hell to the possessor of *waqt*, because he is contemplating (Continued on page #. 7)

کاش ہو پیدا کوئی پھر حضرت عبدالعلیم

ڈاکٹر کلیل اوج

کر رہے ہیں تذکرہ ملت کے اس مخوار کا
ہر جگہ جو دیتا رہا وہ دعوتِ فکر و عمل
ظلمت و انکار کی تردید دنیا بھر میں کی
سیکڑوں تاریک دل جس نے منور کر دیئے
کچھ تفاوت ہی نہیں اقوال اور اعمال میں
یہ صداقت یہ خطابت دنگ تھے اہل زباں
اردو، جرمن، فارسی انگلش ہو یا چائنا
کوئی رد کرنے نہ پایا عظمتِ اسلام کو
جن کے مذاحوں میں شامل قائدِ اعظم بھی ہیں
مفتی اعظمِ فلسطین یا مدیر کا مرید!
دُن جو طیب میں ہے بے شک بڑا ہے خوش نصیب
غوث کے مسند نشین پر رحمت پروردگار
جس کو بھی دیکھو لے جاتا ہے وہ اپنا نصیب
کاش ہو پیدا کوئی پھر حضرت عبدالعلیم
لکھ چکا جب منقبت، ہاتھ پکارا غیب سے

نام ہے عبدالعلیم جس قافلہ سالار کا
کر رہے ہیں تذکرہ اس کے خلوص و پیار کا
اور گھر گھر میں اُجالا کر دیا اقرار کا
دیکھ افریقہ میں جا کر رنگ اُن افکار کا
دیکھ قائل ہے زمانہ عظمتِ رفتار کا
ایسا سکہ تھا دلوں پر رفعتِ گفتار کا
سب زبانوں پر تصرف اسی دہنی گفتار کا
فلسفی برناڈ شا بھی قائل اپنی ہار کا
اللہ اللہ مرتبہ، احمد رضا کے یار کا
والی اردن بھی تھا مخلص میرے سردار کا
کیا مقدر ہے الہی عشق کے بیمار کا
کر گیا وہ حق ادا اسلام کے اظہار کا
ایک عالم ہے گدا میرٹھ کی اس سرکار کا
تا کہ درماں ہو سکے ہر چشمِ شعلہ ہار کا
اللہ اللہ یہ سلیقہ اوج کے اشعار کا

ادا ہوانہ قرض اور وجود ختم ہو گیا

میں زندگی کا دیتے دیتے سود ختم ہو گیا

یہ کوئی لمبا چوڑا کام نہیں بلکہ ہر کام سے پہلے چند سیکنڈز اس کا دیا
نتداری سے تجزیہ کرو کیا یہ تمہارے مقاصد میں معاون ہے مقصد کی
طرف لے جا رہا ہے۔ تو ٹھیک ہے ورنہ اگر نیت و ارادے
، خواہش، محبت اور عقل کے بجائے خود کار انداز میں، معاشرتی دباؤ
یا جذباتی بہاؤ یا کسی اور وجہ سے کیا جا رہا ہے اس کام کو چھوڑ دو، چھوڑ دو،
چھوڑ دو۔ کیونکہ شکست اور ناکامی کی صورت میں خود کو یہ کہہ کر
مطمئن نہیں کیا جاسکتا کہ مجھے دوسری چیزوں پر توجہ کرنی
تھی۔ شکست صرف شکست ہے۔

سب سے مشکل کام اپنے مقاصد کو محدود اور واضح کرنا۔ (دیکھو پھیلی
ہوئی تیز دھوپ کچھ نہیں جلا سکتی لیکن اگر اس پھیلی ہوئی دھوپ کو
کسی عدسہ کی مدد سے محدود کر دو، کوئی ٹارگٹ بنا دو تو پھر یہ جلا دے
گی، خاکستر کر دے گی)

ذہنی صلاحیتیں بڑھانے کے لئے عملی اقدامات:

ہر صبح صرف ایک نکتہ (کسی خاص کام، منزل، مقصد) پر چند منٹ
فوکس کریں۔

واضح مقصد کا تعین کرنا ہی اصل کام ہے۔ جب یہ تعین ہو جائے گا تو
یہ انسان کو ذمہ دار بناتے ہوئے مجبور کرے گا کہ وہ اس مقصد کے
حصول کے لئے جدوجہد و کوشش کرے۔ یہ توجہ کو قوی اور طاقتور
بنادے گا۔ جس سے انسان اپنی ترجیحات کے مطابق مزید کانٹ
چھانٹ کرتے ہوئے اپنے غیر ضروری ذہنی بوجھ کو کم اور صحیح ٹارگٹ
پر رکھ سکتا ہے۔ یہ کانٹ چھانٹ ذہنی اضطراب و بے آرامی کو سکون
دے گی۔

فالتو کاموں کے ڈھیر مختصر کر کے ایک ٹارگٹ (نشانہ) بناؤ تاکہ
کوششوں کا تمام تر رخ صحیح سمت اور کامیابی کی جانب گامزن
ہو۔ کاموں کی فہرست جتنی مختصر، واضح اور ٹارگٹ پر ہوگی اتنی ہی
ذہنی صلاحیت میں اضافہ کے ساتھ کامیابی کا امکان بڑھ جائے گا۔
ہفتہ وار تجزیہ کے لئے 30 منٹ، لایعنی کاموں کا ڈھیر کم کرنے کے
لئے پانچ منٹ اور منزل یا مقصد پر فوکس کرنے کے لئے پانچ منٹ
درکار ہوں گے۔ اس طرح اوسطاً روزانہ پندرہ منٹ درکار ہوں
گے۔ اس طرح چند منٹ صرف کرنے سے بنیاد، سمت، رخ صحیح
کرنے میں مدد ملے گی۔

یہ ذہن میں رہے کہ عزائم باندھنے اور غور و فکر کی عادت سے رفتار
فوری طور پر اگرچہ نہیں بڑھے گی لیکن تمام تر رفتار صحیح رخ پر ہوگی۔
صرف اور صرف منزل کی طرف۔ صحیح رخ پر ہونے کے بعد اگرچہ
رفتار کم ہی کیوں نہ محسوس ہو منزل ضرور حاصل ہو جائے
گی۔ پھر کوئی کچھ بھی کہے انسان کو اپنی منزل ہی بیچ نظر آئے گی اور وہ
نئی منزلوں کا تعین کر رہا ہو گا۔ بقول نفس انبالی

اسے گماں ہے کہ میری اڑان کچھ کم ہے
مجھے یقین ہے کہ یہ آسمان کچھ کم ہے

خلاصہ کلام:

ذہنی استعداد و صلاحیتوں کو بڑھانے کا سب سے کارگر و موثر نسخہ واضح
اہداف کا تعین اور غیر ضروری و لایعنی امور سے کنارہ کشی ہے۔ اس
سلسلے میں حدیث مبارکہ (اسلام کی خوبیوں میں سے ایک خوبی لایعنی
امور کو ترک کر دینا ہے) انتہائی اہم اور تمام تر مسائل کا حل
اور مصائب سے نجات کا باعث ہے۔ اللہ رب العزت ہمیں صحیح معانی
میں اس حدیث پر عمل کرنے کی توفیق عطا فرمائے۔ آمین ثم آمین

مزید اس کی وضاحت کچھ یوں کی جاسکتی ہے کہ زندگی میں محض رفتار کارگر نہیں ہوتی خواہ وہ بلندی کی جانب ہی کیوں نہ ہو۔ رفتار ایک کمیٹی (Quantitative) چیز ہے اس کے ساتھ درست کیفیت (کوالٹی کا صحیح) کا ہونا بھی ضروری ہے۔ اس لئے رفتار سے زیادہ اہم منزل کی جانب صحیح سمت یا رخ ہوتا ہے کیوں کہ اگر رفتار کے ساتھ صحیح سمت صحیح نہ ہوگی محض رفتار کس کام کی (بلکہ اگر وہ غلط رخ پر ہو تو زیادہ نقصان دہ ہے کہ صحیح ٹریک پر آنے کے لئے اتنا ہی زیادہ فاصلہ بڑھ جائے گا)۔ اگر غلط رخ پر کچھ زیادہ ہی فاصلے طے کر لیا تو کہیں ایسا نہ ہو کہ ہمیشہ کے لئے وہ اپنی منزل سے دور ہو جائے۔ بقول عبدالحمید عدم

صرف اک قدم اٹھا تھا غلط راہ شوق میں

منزل تمام عمر مجھے ڈھونڈتی رہی

ذہن کی مکمل صلاحیتوں کو اپنی منزل مقصود کے تناظر میں کیسے استعمال کیا جائے؟

کامیابی و کامرانی کی آرزو کو حقیقت کے روپ میں ڈھالنے کے لئے چند عملی اقدامات: اس عادت بد سے چھٹکارے و گلو خلاصی کا ایک ہی ذریعہ ہے: واضح ارادے اور عزائم باندھ کر لکھ لینا۔ یہ وہ طریقہ ہے اس میں نہ تو خارج سے کسی فرد کی ضرورت ہے اور نہ ہی جدید سائنسی آلات کی۔ اپنی مدد آپ کے فارمولے کے تحت اس مصیبت سے نجات پانا بہت آسان ہے۔ بس اس کے لئے ارادہ پختہ اور ذہنی اعصاب کو قوی بنانے کے ساتھ مندرجہ ذیل تکنیکوں سے کام لینا پڑے گا اور یہ مسئلہ ہمیشہ کے لئے حل ہو جائے گا۔

ذہنی عزائم باندھنا، ہر ہفتہ کے اختتام پر سابقہ ہفتہ کا جائزہ لینا اور اہم نکات کو قلم بند کر لینا۔ کیا سفر صحیح رخ پر ہے، (درست سمت، رفتار،

مقصد، واضح عزائم) اور منزل کی طرف آگے بڑھا ہے یا پھر غلط رخ یا مخالف سمت میں ہونے کے سبب منزل سے مزید دور ہو گیا ہے۔ کون کون سے کام، باتیں و عوامل وقت اور توانائیاں ضائع کر رہے ہیں۔

پچھلے ہفتہ کی کارکردگی کو سامنے رکھتے ہوئے اگلے ہفتہ کے لئے نئے لائحہ عمل تیار کرو، دوبارہ عزم کرو۔ ہر وہ چیز، بات، کام، تعلق اور راستہ جو منزل میں آڑ یا رکاوٹ بن رہا ہو اس میں لیت و لعل کا مظاہرہ نہ کرو۔ اپنا لاگ لپیٹ کے بغیر بے رحمانہ احتساب کرو، ان تمام امور، تعلقات، عادات، کو بیک جنبش قلم یکسر مسترد کر دو جو مقاصد سے دور لے جانے کا باعث بن رہے ہوں اور ذہنی طاقتوں کو ضائع کر رہے ہوں۔ ایسا کرنے پر خواہ کوئی کتنا ہی الزام دے، سرچڑھے کوئی پرواہ نہ کرو۔ "ایسا کہاں سے لاؤں سب اچھا کہیں جسے"۔ ایسا نہیں کہ راہ راست پر آجانے کے بعد معاشرے کے سب کردار اچھائی ہی کریں گے۔ بلکہ بعض اوقات راہ راست پر آنے والوں کو الزام کچھ زیادہ ہی دیئے جاتے ہیں:

میں اگر راہ پر نہیں آتا کوئی الزام سر نہیں آتا

بہر حال توجہ مرکوز کرو۔ توجہ کیا ہے یہ تمام چیزوں سے کٹ کر، ان کا انکار کر کے ایک جانب مبذول ہونے کا نام ہے۔ (ذہن میں کلمہ طیبہ پر غور کریں یہ بھی تو "لا الہ الا اللہ" تمام جھوٹے معبودوں سے کٹ کر ایک رب کی طرف حنیف (یکسو) ہونے کا نام ہے۔ اگر یہ عمل بالارادہ خلوص دل سے ہو تو یہ بھی ذہنی استعداد کو بڑھانے کا سبب بنے گا)۔ اگر ایسا نہ کیا تو انسان اپنی تمام تر توانائیوں اور وقت کو بے مصرف و بے محل استعمال کرتا رہے اور ایک وقت ایسا بھی آئے گا جب وہ بے بسی سے یہ کہنے پر مجبور ہو گا۔ بقول فریاد آزر

کیا گیا عمل (جیسے کوئی بیگار کام کرتا ہے) بجائے فائدہ کے ذہنی توانائیوں کے لئے بہت نقصان دہ ہے۔ اس کے برعکس بیٹابی، جوش، جذبے، ولولے، ہمت اور حوصلہ سے کیا جانے والا کام نہ صرف ذہنی قوتوں کو بڑھاتا ہے بلکہ لاکھ درجہ زیادہ بہتر اور کامیابی سے ہمکنار کرنے والا۔ بالخصوص تخلیقی کاموں کے لئے تو امور بالا کا خیال رکھنا ناگزیر ہے۔ کیونکہ تخلیقی خواہش اور عزم کے بغیر ناممکن ہیں۔

اس بحث سے ثابت ہوا کہ تخلیقی کاموں اور بلند عزائم میں بنیادی و کلیدی استعارہ محض رفتار نہیں بلکہ رفتار جمع درست سمت ہے۔ اس لئے کہ منزل تو ایک ہوگی لیکن سامنے موجود راستے کئی ہو سکتے ہیں۔ جب تک انسان اپنی منزل کا تعین نہیں کرتا وہ اس سوچ بچار میں مصروف رہتا کہ کونسا راستہ اختیار کرے جو اسے منزل کی جانب لے جائے، بھلا ایسا شخص اپنی رفتار تیز کرنے سے کیا حاصل کر سکتا ہے۔ صحیح فیصلہ نہ کرنے کے باعث کہ کہاں جانا ہے اس وقت وہ تذبذب اور کشمکش کا شکار رہتا جو ذہنی صحت کی تباہی کے ساتھ ساتھ منزل کے حصول میں بھی رکاوٹ ہے۔ بقول معین احسن جذبی

اللہ رے بے خودی کہ چلا جا رہا ہوں میں

منزل کو دیکھتا ہوا کچھ سوچتا ہوا

یا پھر بقول اظہر لکھنوی

ایک منزل ہے مگر راہ کئی ہیں اظہر

سوچنا یہ ہے کہ جاؤ گے کدھر سے پہلے

یعینہ یہاں بھی منزل مقصود کے تعین کے بغیر تیز قدم اٹھانا یا تیز تیز گھومنا کوئی فائدہ نہیں دیتا۔ ذہن کو بغیر عزم و نیت کئے تیز کرنے کی کوشش کرنا گاڑی کے پہیوں کو بغیر کسی سطح یا سڑک کے گھمانے کے مترادف ہے، یہ سعی رائیگاں و بے کار جائے گی۔ ان کو گھمانے سے

صرف انجن کی قوت و طاقت کو کمزور کیا جاسکتا اس سے حاصل کچھ نہ ہوگا۔ زیادہ تر افراد اپنی ذہنی طاقتوں کو ضائع کرتے ہیں۔ وہ غیر ضروری بوجھ (غیر ضروری خیالات، افکار، مناظرے، مباحثے، رنجشیں، کدورتیں) کی گھڑی اپنے سر پر اٹھائے گھومتے رہتے ہیں۔ یا پھر سوشل میڈیا کا غیر ضروری استعمال جس میں بسا اوقات انسان اپنا بہت ساقیبتی وقت غیر ضروری پیغامات، ای میلز وغیرہ پڑھنے اور ان کے جواب دینے میں صرف کر دیتا ہے جو نہ کار دینا نہ کار عقبی میں شمار ہوں گے۔ شاید وقتی طور پر وہ انہیں بہت اہم سمجھ رہے ہوں لیکن وہ نہ صرف غیر ضروری ہوتے ہیں بلکہ حقیقتاً ان کی کامیابی میں بڑی رکاوٹ ہوتے ہیں۔ ان کی مثال اس کاٹھ کباڑ کی طرح ہے جسے انسان ساری زندگی سنبھال کر رکھتا ہے کہ شاید اب یہ کام آئے، اور اس دوران وہ ان کی اصل قیمت سے زیادہ ان کی حفاظت میں ضائع کر دیتا اور آخر وہ بھی کسی کام نہیں آتے۔ لہذا بے کار چیزوں کے انبار کو ضائع ہی کر دیا جانا چاہئے کیونکہ ان کی تمام تر حفاظت کے لئے کی گئی تدابیر، تجاویز اور تحاریر سعی لا حاصل ہی کہلائیں گی۔

یہی حال بغیر مقصدیت اور تعین سمت کے بغیر کام کرنے والے افراد کا ہے جو اپنا ذہن کچھ اس انداز سے 100 فی صد استعمال کرتے ہیں کہ یہ استعمال ان کی زندگیوں پر رتی برابر بھی مثبت اثر مرتب نہیں کرتا۔ وہ بغیر کسی ارادے اور نیت کے خود کار طریقہ (غیر واضح اور مبہم انداز) سے چلتے ہیں۔ یہ ایسا ہی ہے کسی بلندی پر چڑھ دوڑے کہ یہ تو بلندی ہے اگر وہ قدم اس کی منزل کی جانب نہیں اس بلندی پر چڑھنا کسی شان، آن اور وقار کا باعث نہ ہوگا۔ بقول شجاع خاور

یہاں وہاں کی بلندی میں شان تھوڑی ہے

پہاڑ کچھ بھی سہی آسمان تھوڑی ہے

ذہنی توانائیوں میں اضافہ کیوں کر ممکن!

ابو عبد القدوس محمد یحییٰ

بظاہر صرف مادی اشیاء حجم (Volume) وابعاد (Dimensions) اور (Mass) رکھتی ہیں جن کا بوجھ واضح طور پر محسوس ہوتا ہے لیکن تصورات و خیالات (بالخصوص منفی) بھی ایک ذہنی بوجھ ہے جو مادی بوجھ سے کہیں زیادہ خطرناک ہوتا ہے۔ ذہنی صلاحیتوں میں اضافہ کے لئے اپنے ذہن سے منوں منوں غیر ضروری اور منفی بوجھ اتار پھینک کر ذہنی قوت، استعداد اور صلاحیت میں اضافہ کیا جاسکتا ہے۔ جس طرح کمپیوٹر کی غیر ضروری بیک اپ فائلیں کمپیوٹر کو سست (Slow) یا بالکل معلق (Hang) کر دیتی ہیں اس وقت Clean Disk کے ساتھ ساتھ غیر ضروری بیک اپ فائلوں کو Delete کر کے کمپیوٹر کی Speed اور Storage میں اضافہ کیا جاسکتا ہے یعنی۔۔۔

مندرجہ بالا امور سے زیادہ موثر و کارگر ہے۔ بالارادہ "حاضر دماغی"، "عزائم باندھنا، نیت کرنا"۔ مقصد و منزل کے حصول کے لئے یکسوئی، توجہ اور حاضر دماغی کی بہت اہمیت ہے۔ یعنی ذہن کا اپنے گرد و پیش سے باخبر ہونا اور اسی مقام پر حاضر ہونا ضروری ہے۔ ذہن کی مثال ایک بادشاہ کی مانند ہے جو بہت آرام طلب ہے۔ یا یہ وہ سرکش و بے لگام گھوڑا ہے جو توجہ مرکز نہ ہونے کی صورت میں فوراً بھٹک جاتا ہے۔ اس کا بھٹکنا انسان کو غیر حاضر دماغ بنا دیتا ہے۔ یعنی جہاں اس کا جسم ہو وہاں سے یہ غائب ہو کر انسان کو ناکارہ کر دیتا ہے۔ کیونکہ اس وقت انسان کے ذہن کا جسم سے رابطہ منقطع ہو جاتا ہے۔ پھر وہ شخص نہ کچھ یاد کر سکتا ہے نہ اس کو خبر ہوتی ہے کہ ارد گرد کیا ہو رہا ہے حتیٰ کہ اس کے اپنے ہاتھ سے کیا گیا کام بھی اسے یاد نہیں رہتا مثلاً ہاتھ کہیں کوئی چیز رکھ کر بھول جاتا۔ اس نے کوئی چیز کہاں رکھی وغیرہ وغیرہ۔ اس عادت بد پر قابو پانے کے لئے اس بے لگام گھوڑے یا بھولے بادشاہ کو مستقل عزائم باندھ کر قابو کرتے ہوئے منزل کی جانب سفر کیا جاسکتا ہے۔ یہ ایک بہت ہی موثر و کارگر حربہ ہے۔ یہ پختہ عزائم و صالح نیت واضح مقاصد کے حصول میں مددگار ثابت ہوتے ہیں۔

ناگواری، بدذوقی، بے التفاتی، عدم توجہ اور ربوٹ کی طرح سے

ذہنی استعداد بڑھانا ہر شخص کی فطری خواہش بھی ہے اور ضرورت بھی۔ اس کے لئے لوگ نجانے کیا کیا پاپڑ نہیں بیلتے۔ بعض افراد انتہائی اقدام اٹھانے سے بھی گریز نہیں کرتے۔ مثلاً پیچیدہ و ادق ذہنی مشقیں کرنا، سخت قسم کی ذہنی و جسمانی مشقتیں و اذیتیں برداشت کرنا۔ سر کے بل گھنٹوں کھڑے رہنا تاکہ دماغ کی طرف خون کا دورانیہ زیادہ ہو جائے اور وہ بہتر کام کرے، جاڑے کی تیختہ سرد صبح میں ٹھنڈے پانی سے نہا کر اپنے اعصابی نظام کو قوی کرنے کی کوشش کرنا، حاضر دماغ رہنے کے لئے و قافو قفا جسم میں سوئی چھوونا تاکہ ذہن نہ بہک سکے (غیر حاضر دماغ نہ ہو جائے) اور رفیق سفر رہے وغیرہ وغیرہ۔ لیکن ذہنی استعداد و صلاحیتوں کو بڑھانے کے لئے نہ کسی قسم کی ذہنی مشقوں یا دماغ لڑانے والے کھیلوں کی ضرورت ہے، نہ ہی کو انٹیم مینکس کی، نہ ہی ادق و پیچیدہ فلسفیانہ موٹو گائیوں کو سلجھانے کی ضرورت ہے، نہ ہی ٹھنڈے تیخ برفانی پانی سے نہانے کی ضرورت ہے اور نہ ہی اپنے کاندھوں پر بھاری بوجھ لاد کر رات تین بجے اونچے نیچے ناہموار پہاڑی راستوں پر دوڑنے کی ضرورت ہے۔ اگرچہ ممکن ہے کہ یہ امور بھی ذہنی صلاحیتوں کو بڑھانے میں کچھ مددگار ہوں لیکن ان کا فائدہ مند ہونا یقینی امر نہیں۔ ہاں ایک اور صرف ایک مشق ان تمام