

From the Editor's Desk...

Sūrah al-Fātiḥah is called *Umm Al-Kitab* ("the Mother of the Book") and *Umm Al-Quran* ("the Mother of the Quran"); *Sab'a al Mathani* ("Seven repeated [verses]", an appellation taken from verse 15:87 of the Quran); *Al-Hamd* ("praise"). The primary literal meaning of the expression "*al-Fatihah*" is "The Opener," which could refer to this *Surah* being "the opener of the Book" (*Fatihah al-kitab*), to its being the first *Surah* recited in full in every prayer cycle (*rak'ah*). Some Muslims interpret it as a reference to an implied ability of the *Surah* to open a person to faith in Allah. The name *al-Fatihah* ("the Opener or the opening") is due to the subject-matter of the *surah*. *Fatihah* is that which opens a subject or a book or any other thing. In other words, a sort of preface. The word *الفتاحه* came from the root word *فتح* which means to open, explain, disclose, keys of treasure etc. That means *sura Al-Fatihah* is the summary of the whole Quran. The theme of this chapter covers the basic tenets of Islam, being; belief in Allah (swt), following the Prophet Muhammad ﷺ and the purification of the soul and exalted character that those principles should bring about. In many ways, *Sūrah al-Fātiḥah* is a summary of the main themes of the *Qur'an*. The scholars have mentioned that the *Qur'an* is broadly divided into 3 main themes. A third of the *Qur'an* speaks about Allah, a third about the Prophets and past nations, and a third about the *halal* and *haram*.

Let us analyse *Sūrah al-Fātiḥah*. Allah dedicates the first three verses of this chapter to speaking about Himself. Allah mentions His lordship, His creation, His

power, His Names and His Attributes and says in the first three verses, "All praise is due to Allah, Lord of all that exists. The Most Beneficent, the Most Merciful. Owner of the Day of Judgement."

Allah then speaks about the second principle of Islam; to follow the Prophet. This too requires knowledge and learning about the Prophet ﷺ, his life, character, sacrifices and way, as only through this can we increase on our love for him. That increase in love will then spur us into emulating him and clinging to his example. For this reason, *Sūrah al-Fātiḥah* only consists of one *dua*, a *dua* which we make many times a day, "Guide us to the Straight Path". The straight path is the path of the Prophet Muhammad ﷺ and his *Sunnah*.

Adhering to these first two principles; love and submission to Allah and love and following the Prophet Muhammad ﷺ leads to a better character, a purer heart and soul and a greater example for others. These are the people who adhere to the commandments of Allah and stay away from His prohibitions, to which the third category of the *Qur'an* is dedicated; the *ḥalāl* and *ḥarām*. The results of doing this is attaining Allah's favor, grace and blessings, whereas the results of turning away from this path is misguidance and Allah's wrath and anger. Allah says in the final verse of *Sūrah al-Fātiḥah*, "The path of those whom You have favoured, not those who have earned Your anger nor those who are misguided". **Arif Mateen Ansari.**

The Objective of Human Life

Synopsis of speech delivered by H.E. Maulana Dr. Muhammad Fazl ur Rahman al-Ansari al-Qadri (R.A.) at Islamic Centre, Karachi.

Long before the birth of the Holy Prophet (ﷺ) there was born a great man, great reformer, Socrates, who was made to drink the cup of poison, only because he wanted to guide his nation to what he regarded as Truth. Before he died, he made a will; he told his students to engrave on the entrance of his academy the following epitaph:

“O man ! Know Thyself“

The same was the message of the Prophets of God. They encouraged and exhorted man to realize himself, and through the realization of self to acquire faith in God. There is a saying in Arabic language

من عرف نفسه فقد عرف ربه

(whoever realizes himself realizes God). Scholars differ in their opinion about the origin of the saying: some of them regard it to be the saying of the Holy Prophet (ﷺ) others regard it as the saying of some of his companions. Whatever the origin may be, there is no doubt about its being a wise remark. The closest object to man in nature is his own person i.e. himself. The realisation of self leads to the realisation of God which is the highest ideal and the noblest objective of life as the Holy Qur'an says :

“And that to the Lord is the final approach.”
(Al-Najm-53:42)

This is what Tasawwuf teaches. God should be the final approach, the ultimate objective and the absolute aim of man. All religious obligations tend to create this great understanding and to uphold this noble objective of life. This understanding has been termed by the Holy Qur'an as a 'Healthy Heart', as it says:

“Except the one who brings to God a Healthy Heart.” (Al-Shu'ara-26:89)

If the religious obligations, the ritual and formalities, fail to create in man the Healthy Heart, they are null and void, even as the food which does not provide nourishment, as the rituals are not the absolute objective; they are only a means of attaining it. Unfortunately, a good many of us are not conscious of this fact: we consider the rituals as the aim and objective of life, and pay no heed to the development of a Healthy Heart. We have often seen people who maintain an outwardly religious appearance while their heart is seriously unhealthy as may be seen from their conduct in their daily life. If they happen, to be government officers, they are corrupt, unjust, haughty and tyrannical, and if they are merchants, they are dishonest. The fault lies in the false concept they hold.

The Healthy Heart knows that God is the final approach, in Him is our sojourn. Hence one who has such heart does not divert his attention to anything other than God. As a human being, he will fulfill his worldly obligations and his duties towards the society – he may be a merchant, a government officer, a teacher, a labourer or an industrialist, in whatever calling he may happen to be, his attention would not be diverted from God and not for a moment would he be forgetful of achieving the pleasure of the Almighty. No amount of worldly wealth and means of pleasure would ever succeed in diverting his attention from his Master.

Once Hazrat Rabi'ah of Basra was roaming about in the crowded market place in a state

of rapture. She was holding a pot full of water in one hand and another pot containing burning coals in the other hand. While she was roaming about, she was also shouting.

"I shall extinguish the Hell with this water and burn the Heaven with this fire!"

It so happened that Hazrat Hasan of Basra saw her in that state and asked her what she meant by that. She replied:

"There are people who worship God for fear of Hell; there are others who worship Him out of temptation of the Heaven. Now, I shall put to an end both Hell and Heaven so that the servants of God may worship Him for His sake alone."

This is the meaning of a Healthy Heart—a heart drunk in the love of God and so deeply absorbed in His love that it has lost the capacity of focusing its attention to anything else. The owner of a healthy heart looks at the worldly trash with the eye of a realist. He knows with certainty that all its glamour and pleasures are no more than a mirage. The Holy Qur'an has most impressively expressed the idea in the following passage:

"Know ye that the life of this world is but play and amusement, pomp and mutual boasting and multiplying among yourselves, riches and children. Here is a similitude: how rain and the growth which it brings forth, delight the tillers: soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a penalty severe, and forgiveness from God and His pleasure (for the devotees of God); and what is the life of this world, but goods and chattels of deception?" (57:20).

A believer—a person who possesses a healthy heart—is not deceived by the painted curtains of the worldly life which are meant to hide the hideousness that lies behind. When subjected to calamities, he goes still closer to

his Lord and seeks His protection, pleads for His Mercy, even like a wise man who does not grumble at the arrow but knows that it has been directed towards him by the archer.

How can one attain a healthy heart like this? Or how can one attain perfect faith'?

Human personality has been so designed that it attains perfection only gradually. First, the five senses are awakened, then, after the lapse of a few years, there awakens the **power of reasoning**. This is the period in which it is the duty of the parents to educate the child. Then follows the period of **moral awakening**. This is the period in which he consciously realizes the good and evil and distinguishes virtue from vice. In this stage he rejects most of his previous views and adopts other views with a better understanding and judgement. Then finally dawns the period of **spiritual awakening**: This happens when one attains the age of forty. This is the stage in which man acquires the capacity to appreciate spiritual values and undergo spiritual experiences.

But, unfortunately for mankind, all of us do not pass through all these stages. The growth of human personality stops and is stunted, for some reason or the other, at any of the intermediary stages. There are only a few fortunate beings who pass through all these stages and enjoy the blissful experiences of the spiritual realm.

May Allah be thanked for the blessing of Islam which guarantees our safe conduct through all these stages; provided we have the ultimate goal in view and do not take the rituals as the ultimate goal. Islam is our guide in the intellectual, moral and spiritual fields. May Allah be praised for sending the Holy Prophet (ﷺ) to present Islam through his own practice and conduct.

When Lady Ayesha was asked about the

conduct of the Holy Prophet (ﷺ). she said :

“His conduct was the Qur'an itself!

It is a well known fact that a practical model is more easily understood than a book. Hence the Holy Prophet (ﷺ) has been made a model for us and the Holy Qur'an enjoins upon us to follow him, as it says:

“Say (O Prophet): “If you love God, then follow me, God shall love you”. (Ale-Imran-3:31)

No virtue is valid which does not agree with the model presented by the Holy Prophet (ﷺ). If we pray, but not in the way taught by the Holy Prophet (ﷺ), it will not be held as valid by God. He alone is our guide; he alone is our source to achieve the good pleasure of God.

Thus, we may see that the objective of life lies in discarding the self and seeking the good pleasure of God through implicit obedience to the Holy Prophet (ﷺ).

Muhammad ﷺ :

The Glory of Ages

by

Dr. Fazlur Rahman Ansari (رحمه الله)

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DIVINE ORDERS

The Greatness of the Holy Prophet Muhammad ﷺ

O ye of Faith !
Say not (to the Apostle)
Words of ambiguous import
But words of respect;
And hearken (to him):
To those without Faith
is a grievous punishment.

يَا أَيُّهَا الَّذِينَ آمَنُوا
لَا تَقُولُوا رَاعِنَا
وَقُولُوا انظُرْنَا وَاسْمَعُوا
وَاللَّكَافِرِينَ عَذَابٌ أَلِيمٌ

The Muslims are being directed to remain always conscious of the greatness of their Holy Prophet Muhammad (ﷺ) and not only to listen to him attentively but with a will to act in accordance with his instructions in order to become deserving of the Knowledge of truth and enlightenment of mind. Those who listen not to admit but to ridicule are infidels.

As such, the very first verse which has been addressed to the faithful refers to the greatness of the Holy Prophet (ﷺ) so that every instruction, every deed and every aspect of the personality of the Prophet (ﷺ) might overwhelm a Muslim's thoughts and actions in practical life, and so that he may refrain from doing anything that might prove abortive to all his acts.

Selected by:

Dr. H. H. Bilgrami

Month of Muharram and Its Significance

Dr. Ahmad H. Sakr

The literal meaning of Muharram is sacred and prohibited. The month is considered among the four sacred months in the Book of Allah. The Holy Qur'an states in Surah al-Tawbah (Repentance) about the four sacred months:

"The number of months in the sight of God is twelve (in a year). So ordained by Him the day He created the heavens and the earth; of them four are sacred, that is the straight usage. So wrong not yourselves therein..." (9:36)

The four months referred in this Ayah were explained by the Prophet Muhammad (ﷺ) to be: Dhul-Qa'dah, Dhul-Hijjah, Muharram and Rajab.

Allah emphasized the sacredness of these months. He demanded from the people before Islam to observe sacredness of these months. He also demanded from Muslims to do the same. He condemned those who change these four months for some other months. In this respect, the Holy Qur'an states in Surah Al-Tawbah (Repentance):

"Verily the transposing (of a prohibited month) is an addition to unbelief: The Unbelievers are led to wrong thereby: for they make it lawful one year, and forbidden another year, in order to adjust the number of months forbidden by God and make such forbidden ones lawful. The evil of their course seems pleasing to them. But God guides not those who reject faith." (9:37)

During these sacred months Muslims are to observe their sacredness. The Holy Qur'an demanded that Muslims are not to start the fight, not to kill animals, not to hunt birds and not to get involved in trivial things. One must observe their importance and sacredness.

Here we wish to remind ourselves and yourselves of the following items about the Islamic year.

1. New Year:

The month of Muharram is the first month of a lunar year. A year is over from our personal lives and we are one year closer to our graves we are closer to live in the graves and stay there till the Day of Judgement. Muslims are to prepare themselves for the hereafter.

2. Sacred Month:

This month of Muharram is sacred and we have no right to change it or adulterate it. We have no right to substitute it with some other month of the year. We have no right to make Haram to be Halal. Allah says in the Qur'an:

"O you who believe! Violate not sanctity of Allah's monuments nor the Sacred Month nor the animals brought for sacrifice nor the garlands, nor the resorting to the Sacred House seeking the grace and pleasure of Allah. But when you have left the sacred territory, then you may go hunting (if you will)" (5: 2)

3. Fasting:

The best fasting after Ramadhan is during the month of Muharram. Prophet Muhammad (ﷺ), in a Hadith narrated by Abu Hurairah, was asked:

"...which fasting is best after the month of Ramadhan?"

The Prophet (ﷺ) said:

"The month of Allah that you call it the sacred one." (Ahmad, Muslim and Abu Dawood)

A person came to the Prophet after one year

of continuous fasting. The Prophet (ﷺ) advised him to change his habit. He advised him to fast some days in Muharram.

4. Ashoura:

There are several types of Ashoura in the history. They are the following:

- a) During the time of Prophet Musa (AS):
The Children of Israel were saved from the torture and persecution of Pharaoh. Prophet Musa fasted that day and the Jews fasted that day also.
It is narrated by Ibn Abbas that when Prophet Muhammad (ﷺ) came to Madina, He found that the Jews were fasting the Day of Ashoura. He asked about it. He was informed that it was a good day, when Allah saved Musa and the Children of Israel from their enemy. Hence, Musa fasted that day. The Prophet (ﷺ) said: we have more right unto Musa than you. He then fasted that day, and he ordered them to fast it. (Agreed)
- b) During the Jahiliyah period: Arabs used to respect that day and to fast it.
Narrated by Aiyshah (RDA) saying: "During the Day of Ashoura, the tribe of Quraish used to fast it during the Jahiliyah period. The Messenger of Allah used to fast it. When he came to Madinah, he fasted it. When the month of Ramadhan was prescribed as a fasting month, he said: "whoever wishes, let him fast it, (Ashoura) and whoever wishes let him not."
- c) Day of respect to Christians and Jews:
Jews and Christians used to respect that day, and the Jews used to consider it a feast. Our Prophet (ﷺ) decided to fast the day of Ashoura.
It is narrated by Abu Musa Al Ash'ari (RDA) that the Day of Ashoura was respected by Jews, and they made it a day of festivity. The Messenger of Allah

said: "You (Muslims) should fast it."

The other Hadith related to respect of Christians and Jews for the Day of Ashoura.

Narrated by Ibn Abbas (RDA) that when the Messenger of Allah fasted the Day of Ashoura, and commanded Muslims to fast it, Muslims said: "O Messenger of Allah! It is a day which Jews and Christians respect. He said: "Next year (with the will of Allah) we will fast the 9th day..."

- d) Death of Imam Al-Hussain (RDA):-
His death is a lesson to all of us to put our trust in Allah, to be steadfast on the straight path of Islam, and to make Jihad for the pleasure of Allah.

5. Types of Fasting during Ashoura:

There are three types of fasting for Ashoura:

- Three days, 9-10-11 Muharram,
- Two days, 9-10 Muharram,
- One day, 10 Muharram,

Narrated by Abu Qatadah (RDA) that the Prophet Muhammad (ﷺ) said:

"The fasting Day of Arafah gives forgiveness of two years. One year past and one year to come, and the fasting Day of Ashoura gives forgiveness of one past year."

6. Generosity:

Whoever is generous during Ashoura, Allah will be generous to him throughout the year.

7. Hijrah from Makkah to Madinah:

- a) Persecution of Muslims by pagans of Makkah.
- b) Migration of Muslims to Ethiopia.
- c) Migration to Madinah,
- d) Story of Ali (RDA) sleeping in the bed of Prophet Muhammad (ﷺ) on the night of migration.

e) Hiding in Cave Thawr. Allah reminds us this incident in the Holy Qur'an:
"Unless you go forth, He will punish you with a grievous penalty, and put others in your place; but Him you would not harm in the least. For God has power over all things. if you help not (your leader), (it is no matter) for God did indeed help him, when the Unbelievers drove him out, he had no more than one companion: They two were in the cave, and he said to his companion, have no fear, for God sent down His peace upon him, and strengthened him with forces, which you saw not, and humbled to the depths the word of the unbelievers. But the word of God is Exalted to the heights: For God is

- Exalted in Might, Wise" (9:39-40)
f) Story of Asma, the daughter of Abu Bakr (RDA), who used to take milk and dates to the Prophet and to her father Abu Bakr while they were in the cave.
g) Story of Abdullah, the son of Abu Bakr, who used to go after sunset with the cattle to the cave to give the information about the people of Makkah and their plots against the Prophet (ﷺ).

While we are passing through a new year, we pray to Allah to bring peace, happiness and success to the Muslim Ummah, as well as to the rest of the people everywhere in the world.

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Al-Fath Al-Rabbani

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Sayyedna Farooq-i-Azam (رضى الله عنه): The Second Caliph of Islam

The Second Caliph of Islam, Hazrat Umar bin Khattab (رضى الله عنه) stands unique among the eminent and noble Companions for whom the Holy Prophet (ﷺ) prayed to Allah the Almighty that He might bestow strength to his mission with Umar's embracing the new faith. And undoubtedly when Umar joined the movement, a new era dawned in Islamic history. Upto that time only forty or fifty persons had joined its ranks. The famous valiant of Arabia, Hazrat Amir Hamza (رضى الله عنه) had also embraced the new faith, but still the Muslims could not openly perform their religious functions and offer prayers in the Ka'aba. With Umar's acceptance of Islam, things changed completely. He openly announced his faith, entered the Ka'aba and performed his Salat there in congregation with other Muslims.

Umar's conversion took place in the fifth year of Nubuwwat when he was in his twentieth year. When the Holy Prophet (ﷺ) raised the voice of Islam and started his apostolic mission, the men of Quraish became very indignant and subjected the new converts to all kinds of harassment, persecution and torture. Umar also became infuriated so much so that he turned against such members of his tribe as had accepted Islam. There was a slave girl named Labinah in his house who had embraced Islam. This enraged Umar to such an extent that he used to beat her mercilessly, and when he got exhausted thrashing her, he would say, 'Well, let me recoup my breath, and I will start beating you again'. Not only that he used to thrash any and every Muslim on whom he could lay hands. But such was the spell of Islam that whoever embraced it would never forego come what may. In spite of all the

hardships inflicted, Umar could not make a single person abjure it.

Among other Quraish chieftains who bitterly opposed the new creed and had become blood-thirsty enemies of the Holy Prophet (ﷺ) Abu Jahl was also in the fore-front. He put a reward on the Holy Prophet's (ﷺ) head and announced that whosoever killed him would be offered a hundred camels. Having failed in all his frenzied endeavours, Umar resolved to put an end to the Prophet himself, the fountain-head of Islam, and get the reward. He took his sword and made for the Prophet (ﷺ). He was unaware that his own sister, her husband, and another respectable member of the family, Naim bin Abdullah, had also embraced the new faith.

By chance Naim bin Abdullah met him on the way. Seeing Umar in such a hell of fury, he asked: Whither my friend? Umar said he was going to put an end to Muhammad (ﷺ) Naim spoke out 'Well, look to your family first. Even your sister and her husband have embraced the new faith'. This changed the direction of his steps. He immediately went to his sister's place. She was reciting the Holy Qur'an at that time. When she heard his footsteps, she hid the leaves of the Holy Qur'an. But Umar had heard her reciting. He asked her as to what the voice was. She replied. Nothing. He said: No, I understand, both of you have turned heretics. Saying this, he fell upon his brother-in-law, and when his sister tried to rescue him, he started thrashing her too so much so that she began to bleed. While thus bleeding, she said: Well, do what you will, Islam will never go out of our hearts now. These words had a deep effect upon Umar. He looked towards his sister. She was bleeding. Umar was all the more effected by

this and said: 'Recite to me what both of you were reading'. Fatimah brought out the fragmentary parchments which she had hidden and told him that he was unclean and therefore could not touch this sacred writing. As time had come of the acceptance of the Prophet's (ﷺ) prayer about him, Umar performed the ablution as instructed by his sister and took the pages which related to Surah Taha: "All things in heavens or on earth sing the praises of Allah and He is All-Powerful, All-Wise", until he reached the verse. "Believe in Allah and His Apostle". These words spontaneously moved his lips and he uttered: 'Verily, I testify that there is no god but Allah and that Muhammad (ﷺ) is His Messenger'.

This was the time when the Holy Prophet (ﷺ) stayed at the residence of his Companion Arqam situated at the foot of Mount Safa. Umar came there and knocked at the door. As he had come sword, in hand, and no one was aware of the significant incident that had just occurred, all the Companions felt perturbed. But Hazrat Amir Hamza (RDA) spoke out 'Let him come in, if he has come with friendly intentions, well and good, otherwise his head would be severed with his own sword'. When Umar stepped in, the Prophet (ﷺ) himself moved forward and catching hold of him asked. Umar: what motive leads you to come here?' The Prophet's (ﷺ) dignified and commanding voice over-awed him and he replied with utmost 'humility 'To embrace Islam'. The Holy Prophet (ﷺ) impulsively exclaimed 'Allah-u-Akbar (God is Great) and the Companions also simultaneously shouted the same as if in a chorus so loud that the hills of Makkah reverberated long and wide.

Soon after embracing Islam, Hazrat Umar (RDA) proposed that from that day Allah's worship would be performed openly in Allah's House. And so it happened. On this, the Holy

Prophet (ﷺ) bestowed upon Hazrat Umar (RDA) the title of Farooq as he had brought out to the open the distinction between truth and falsehood. With his acceptance, the new faith also got new impetus and more and more people started entering the Islamic fold.

Hazrat Abu Bakr Siddiq and Hazrat Farooq (RDA) are admittedly the most revered and distinguished among the Companions of the Holy Prophet (ﷺ). When Hazrat Abu Bakr Siddiq (RDA) nominated Hazrat Umar (RDA) as his successor in consultation with other Companions, he (Abu Bakr) said if Allah asked him as to whom had he entrusted the Ummat, he would say that he had handed it over to the best of His creature.

Hazrat Umar Farooq (RDA) was indeed a rare combination of so many merits and virtues and sagacity and sound opinion that the Holy Prophet (ﷺ) said about him: Had there been a Prophet after me, it would have been Umar bin Khattab.

Hazrat Umar's opinion was always very sound. Whatever he said generally came to pass and many of his opinions became religious commandments and stand to this day. When suggestions for calling to prayer were under consideration, different devices were proposed. Some suggested blowing of horns, others of trumpets but Hazrat Umar (RDA) said: Why not appoint a person to make the call? The Holy Prophet (ﷺ) immediately ordered Hazrat Bilal (RDA) to call the Adhan. This was the first day when the mode of giving the call to prayers was established. And in fact there could be no other mode more effective and suitable.

When difference of opinion arose about the treatment to be accorded to the prisoners of Badr, the revelation descended exactly according to Umar's opinion.

The Prophet's (ﷺ) wives did not observe

purdah (seclusion). Hazrat Umar (RDA) often remonstrated against it but the Prophet (ﷺ) awaited the Divine Command in this respect. At length the Qur'anic verses known as 'Ayat-Hijab' came down which asked the consorts of the Prophet (ﷺ) to observe Purdah.

When Abdullah bin Ubayy the arch hypocrite died, the Holy Prophet (ﷺ), out of sheer gentleness, wanted to say prayers over his funeral. Hazrat Umar (RDA) strongly objected saying 'why should you go to the extent of saying prayers over the dead body of a hypocrite?' Just then the following verse was revealed: "Do not say prayers over any of them": which affirmed Umar's opinion.

It was because of Hazrat Umar's judgment and persistence that the Holy Qur'an came to be compiled. We must not forget that both Hazrat Abu Bakr and Zaid bin Thabit (RDA) had at first seriously opposed the proposal being reluctant to do what the Holy Prophet (ﷺ) had not done.

Hazrat Umar's (RDA) achievements in all fields, particularly in conquests, administrative arrangements and propagation of Islam, rank very high both in quality and quantity. Although a great conqueror, administrator, reformer and a jurist, Hazrat Umar (RDA) was an embodiment of humility and simplicity. On the one hand, he is found dispatching armies to Iraq and Syria and dealing with the majestic ambassadors of the Roman and Iranian Empires, and on the

other, he is seen wearing a shirt with dozens of patches, putting on a tattered turban and worn out shoes, carrying a water skin on his shoulders to supply water to the widows or lying in a nap on the rough and dusty floor of the mosque. On his way from Makkah to Madina, he would spread a sheet below some tree and lie down in its shade for rest. According to Ibn Saad his daily domestic expenses amounted to two dirhams.

One day, a Magian slave named Abu Lulu came to Hazrat Umar (RDA) and complained that his master, Mughirah bin Shubah, compelled him to pay a heavy toll and requested the Caliph to get it reduced. After knowing that he was carpenter, painter and blacksmith by vocation and the toll was 2 dirhams daily. Hazrat Umar (RDA) said the toll was not much for these professions. Abu Lulu got very much disgruntled at this. Next day, when Hazrat Umar (RDA) was leading the morning prayer. Abu Lulu came from behind and stabbed him with a dagger six times. He could not survive these deadly blows and closed his eyes eternally three days later. He was buried by the side of Hazrat Abu Bakr Siddiq (RDA) in the sacred mausoleum of the Holy Prophet (ﷺ). May Allah shower His blessings upon them all.

The total period of Hazrat Umar's Caliphate was 10 years, 6 months and 4 days, but it was a golden era of the Islamic history.



Free Will, Predetermination and Self-Revelation-

(II)

Hazrat Shahidullah Faridi

(Continued from last issue)

Predetermination finds mention in the Qur'an in the following terms:

“He has created everything and meted out For it a measure.”

The word used in this verse is taqdir, which literally means to fix for a thing a certain measure or quantity. This fixing of a measure, or predetermination, on the part of God is of several kinds. The first is that He has endowed every being or thing in His creation with certain qualities which are peculiar to it, just as every genus of the animal, vegetable and mineral kingdom possesses special characteristics which distinguish it from the other and no member of this particular genus can be free of the limitation of its distinctive attributes. In the same way, every genus comprises certain species which are each one separated from the other by further peculiar characteristics belonging to its species. Then every species contains a multitude of single members, every one of whom is the master of individual properties which mark him off from the others. Thus every single being is confined in the prison of his generic specific and individual qualities and cannot take a step outside it. The meaning of predetermination here, then, is that God has endowed everything with qualities and potentialities, in a certain proportion, which constitute its basic nature.

The second kind of predetermination is that the Almighty and wise God has appointed for every one of His creatures a certain time, a certain place and a certain environment. Take for instance a lion; he is possessed of

all those characteristics which are the necessary prerequisite of being a lion, and has an individual quality as well; but it is also included in God's predetermination that he should be born at a certain period of time and in a jungle situated in a certain territory, and that a certain environment will exist at this time and place within which he will have to live his life. In other words, not only his peculiar qualities but all the circumstances that surround him are predetermined for him.

Both these predeterminations apply to man as well. The children of Adams possess certain natural attributes that set him apart from the rest of creatures. Then a particular human being has racial and hereditary characteristics; and finally he has a separate individuality which gives him a special position among the entire human race. In addition to this he is born in a particular age, a particular region and a particular family, and is surrounded by a particular historical and social environment. In short, the Most High God confines him within a peculiar limited sphere of predetermination, and he has to undergo the formidable trial of this transient life within this temporal, spatial and qualitative sphere, and the result is everlasting life of either shining bliss or burning remorse.

“O Man! What has made you careless of your Bountiful Lord, Who created you, the proportioned and evened you, into whatsoever form He will, He casts you. (Al-Infitar, 82: 6-7)

Another kind of predetermination is man's worldly provision and the length of his life;

these also form part of the design within which he had to act and prove his mettle. God says in the Wise Qur'an:

'Your provision is in heaven, and whatever is promised to you'. (Al-Zariyat, 51: 22)

'There is no living thing on the earth but its provision is in Allah's charge.' (Hud, 11: 6)

In the matter of man's span of life He declares:

"No soul can ever die except by Allah's leave and at a term appointed." (Al-Imran, 3: 145).

"He it is Who has created you from clay, and has decreed a term for you. A term is fixed with Him." (Al-An'am, 6: 2)

This signifies that a man's term or life is not in his own control, but has already been determined. It does not depend upon his actions either; in whatever manner he spends his days, they will neither be decreased nor augmented. As it were, the boundaries of his life's field of battle have been defined, and it is within them that he will have to strive, and that his victory or defeat will be decided.

The question now arises whether just as man's wordly provision and life span are appointed, these two and those other predeterminations mentioned above being beyond his control, in fact he is inescapably compelled by them, it is possible to say that his being among the happy or the wretched, or the dwellers of the Garden or of hell is likewise predetermined and unchangeable; that whatever he may do he will ultimately reach the destination which has been fixed, or that he will do only that which has already been determined for him. In principle, the reply to this has been given in the first pillar of the subject of freewill, that the freedom or choice with which man has been endowed is not merely an apparent or nominal, but a true

one: and the proof of this is not conjecture or rational argument, but the word of God. If it be accepted that man's happiness or misery in the afterlife is predetermined in the same way and in the same sense as his generic properties, the time and place of his birth, his provision and the term of his days, then the question of freewill does not arise; this is pure compulsion, however you may dress it is verbal finery or conceal it behind the veil of ratiocination. Such compulsion is totally opposed to the declaration of the Wise Qur'an. There are three principles which enable one to comprehend this question:

- (i) The knowledge of the Most Pure and Most High God is unlimited.
- (ii) The point where this divine knowledge is manifested lies in the world of non-time.
- (iii) The relationship between this knowledge and human free-will is not of causation but of necessary correspondence.

The first principle is that God's knowledge is perfect and all inclusive. It possesses neither limit nor any kind of fault or incomprehensiveness. Just as His knowledge embraces everything from pre-eternity to the present, so does it encompass everything from now to the end of time. It is absolute, and there is nothing outside it either broad or minute, universal or particular.

"He is the First and the last, and the Outward and the Inward; and He knows all things." (Al-Hadid, 51: 3)

"And with Him are the keys of the Invisible, None but He knows them." (Al-Anam, 6: 59)

Those who claim that God's knowledge is in some fashion limited, that it is general and not detailed, or that it includes the past and the present but not the future, are simply

belying the Qur'an, and the reason for it is that ancient fallacy of man by which he attributes to God those in capabilities he sees in his own self. But that Being Who "knows all thing" Whose knowledge is total and absolute, is pure and transcendent of all such limitations.

The second principle is that this total knowledge is displayed in two degrees; in the first degree it consists of pure meaning, while in the second it is embodied in subtle forms belonging to the supra-physical realm, and its station is at the fountainhead of this formal but subtle world. It is this state that is called 'the Guarded Tablet', and it is here that the original of the Glorious Qur'an is to be found. Now it is most important to understand that the world in which the eternal knowledge of God is displayed is the world of non-time, that is, above and beyond both time and space. Here there is neither before nor after, neither previous nor later; every preceding and following thing is simultaneously present in the shape of a permanent and timeless truth. In this world there is neither change nor transformation, neither growth nor decay; in fact, it has no relation whatever to the procession of time and to past and future. Just as the Essence and Attributes of God are possessed of everlastingness, so also is the display of His knowledge; just as He is at the same time the First and the Last, so also the revelation of His knowledge encompasses all first and last things. It follows therefore that when it is said whatever is to happen in this world is 'previously' written -in the Guarded Tablet, a word which cannot as time has been used to express a supra-temporal truth, the book of the knowledge of God really belongs to a kingdom where only permanence and simultaneity reign, and there is no question of anterior and posterior. But it is evident that it is difficult if not impossible for an untrained

mind to conceive the world of non-time; and it is the special quality of the Qur'an and the sayings of the Noble Prophet (ﷺ) that such a mode of expression is used that can be comprehended and assimilated by the common intelligence. It is therefore necessary that those meanings be expressed in the language of the physical realm and in accordance with its conditions which are fundamentally outside its scope. The eternal knowledge of God is inevitably explained in relation to time. If it were propounded that this knowledge exists after events take place, this would not indicate any extra-ordinary property, for in the human sphere also events are known after their happening. But supra-temporality can be expressed in temporal terms by stating that events are known before their enactment, which for this world is a strange and un-habitual thing. By this means the permanence of this knowledge and its being unbound by the limits of time enters the comprehension. But the real meaning of the proposition that every happening in this world is 'previously' written is not that it was written at some former time, but it was written before the existence of time itself, that is, in that realm which is beyond time, and completely free of continuity and consecution. Another point which must well be understood is that viewed from the position of the world of non-time, there is nothing that is to happen as everything has already happened. This is the kingdom where the wheel of cause and effect is still, and the tumult of generation and corruption is silent. This is the world of permanent and unchangeable truths, where everything has attained its identity: here nothing increases or lessens, every stage has been completed, all potentialities have reached fulfillment; there is no state except the state of ever-enduringness.

The third principle of the question of

predetermination is that the display of God's knowledge which is known as the Original Book or the Guarded Tablet has a relationship to human freewill not of causality but of necessary correspondence. It is without doubt true that whatever occurs in this world is 'previously' existent in the world of non-time in the form of a divinely known truth. But it is not true that it occurs here because it is written there; that is, its being written or known there is not the cause of its happening here. I present here a easily intelligible illustration: suppose that there is a town; to begin with its population is small, but as time passed it grows into a very extensive and well-adorned city. Many famous and exalted personalities spend their lives in it, and it passes through various phases of development. Then gradually it begins to degenerate, its population wanes, until finally the day comes when there is nothing left at the site except a few ruins. One day an explorer reaches there, and while wandering about the ruins he chances upon an old book in which the whole history of this habitation is recorded, how from a small town it became a great city, and the many sorts of people who lived in it, and all their goods and ill achievements: everything is described in the most precise detail. Now the explorer who possesses this book is in a miraculous fashion transported to the time when the town was first established. He witnesses all the events which successively occur in the town, and they unfold themselves exactly in accordance with the book. Now it cannot be said that these occurrences are taking place because they are previously inscribed in the book, because whatever the town people are doing they are doing of their own free will and no one is compelling them. Likewise it cannot be said that these events have been recorded in the book because they have happened, for in fact they were in the book and even before their happening. It emerges

MINARET

then that when this book was liberated from the bonds of time the relationship between the actions of the towns-people which they performed of their own free choice, and the truths inscribed in the book, is a relationship of necessary correspondence that is, whatever was written in the book must necessarily take place, because from the point of view of the supra-temporal record they had already occurred, even though from the point of view of time they had not, It was not a relationship of causality, that the cause of their actions was their being written in the book, for in inspite of the presence of the book the inhabitants of the town were in full possession of their freewill, and only they would be held responsible for what they had done. If their deeds had been righteous, they merited reward, and if vicious, retribution. From this illustration it can be clearly grasped that there is a deep difference between predetermination in respect of those actions which man performs of his own freewill, and the predetermination of those things which are beyond his control. It should be well understood that the above parable illustrates the former; the latter kind of predetermination does not require such a clarification.

In the light of these three principles, we shall examine some of the authentic traditions of the Noble Prophet which are of fundamental significance for the subject.

1. The Messenger of Allah said: "Every one of you is kept for forty days in his mother's womb, then he becomes a clot for the same period, then a lump of flesh for the same period; then Allah sends an angel and orders him to write four things, his provision, his term and whether he will be fortunate or unfortunate. Then his soul is breathed into him. By Allah, one of you does deeds like those of the denizens of Hell until only a cubit remains between him and hell, then what is

written overtakes him, and he does a deed like those of the dwellers in the Garden, and enters the Garden. Another does deeds like those of the dwellers in the Garden until only a cubit remains between him and the Garden then what is written overtakes him, and he does a deed like those of the denizens of hell, and enters hell.”

Here the angel is commanded to write what is inscribed in the display of God’s knowledge, that is, the Guarded Tablet. All this is present in the total and all embracing knowledge of God ‘previously’, meaning previous to the emergence of time, in the non-temporal world, but it is essential, to maintain the distinction between the predetermination of his provision and like-time, and that of his felicity or degradation. In the first there is no part of human freewill, while the second is the result of the exercise of his choice, as has already been demonstrated. The purport of this Prophetic speech is that there is an outpouring of knowledge of certain eternal truths upon angels, just as there is upon some of God’s elected servants such as Prophets and saints. It does not intend to propound the doctrine of compulsion, but the perfection of God’s knowledge and power. The second portion of the tradition in which it is explained that some people do the work of the inhabitants of hell almost up to the last, but before dying such a deed is done at their hand that places them among the party of paradise, and vice versa, indicates that his permanent essential identity as it is recorded in the timeless book is inexorable, because from the point of view of the non-temporal worlds he has already assumed the essential identity that in the realm of growth and decay he has to acquire by his own effort; it is inevitable that whatever he does in this world will exactly coincide with that pre-eternal

writing, by reason of the relationship of necessary correspondence which exists between them, and not because they constitute cause and effect.

The correctness of this interpretation of the tradition we have quoted is confirmed by another famous tradition, which is as follows:—

2. Every child is born with the natural religion; it is his parents who make him a Jew, a Christian or a Muslim.”

To elaborate, when a child is born, he possesses such a simple and unblemished nature that he is ready to accept the religion of Islam without any hindrance. It has not been asserted that at this stage everlasting felicity or degradation has been made an ineluctable part of his being by which he is compelled, from the very beginning; in spite of the fact that it is in the knowledge of God what his end will be, and in the knowledge of those beings also to whom God has granted it. On the contrary, it is declared that it is under the influence of his parents and his environment that he embraces certain beliefs, which he sometimes maintains, and sometimes abandons through that power of discrimination with which the Creator of All has endowed him.

Another well-known tradition in this connection is the following :-

3. The Messenger of Allah said: “There is not one of you whose station in the Garden or in Hell has not been written.” One of those present asked: “Should we then rely on this, Messenger of Allah?” “No”, he replied, “but you should work, for everyone’s path has been made easy, for those who are fortunate, the work of the fortunate has been made easy, and for those who are unfortunate, the work of the unfortunate has been made easy.” Then

he recited these verses from the Qur'an: 'As for him who gives and is God careful and believes in goodness, surely We will ease his way to the state of ease; but as for him who hoards and deems himself independent, and disbelieves in goodness, surely We will ease his way to adversity.' (Al-Lail, 92: 5-10)

Here the ultimate station of men being written should be understood in the sense I have explained above, that is, in the world of non-time. Thereupon one of the Companions was put into doubt that is if the meaning of this speech is compulsion, that whatever we do or do not do our destination will be that which has been appointed, then what is the use of action? The signification of the Prophet's reply is that what he had said did not imply compulsion, but that even now you have to achieve your station by endeavour and merit. It is another thing that you will reach the very same station that is inscribed as a non-temporal truth in the realm of eternal verities; but this is not contradictory to your voluntary choice and acquirement of it. In this tradition the use of the expression 'to make easy', that is, good or evil actions have been made easy for you, expresses this truth in a beautiful manner that owing to the necessary correspondence which exists between the sphere of permanent verity and the final end of man's achievement, there is nothing that can stop their coincidence; as it were, all barriers have been removed, and he moves forward straight to his real goal. Another significant thing to be noted is that to illustrate his speech the prophet quoted a verse which proves human freewill and that God's treatment of man is in accordance with his own actions. It follows that belief in man's true freedom of choice, and the belief that everything is written in the Guarded Tablet are not two contrary beliefs, but in reality two aspects of the same belief.

The well-known saying of the Prophet: 'The pen that has written what is to be (or what is to befall you) has dried' should be comprehended in the same sense. Moreover, what I have elaborated above will serve to explain all the other authentic traditions which bear on this subject.

At this point, no doubt should arise regarding the meaning of this verse of the Qur'an:

'We have made for hell many of the jinn and humankind, who have hearts with which they understand not, and eyes with which they see not, and ears with which they hear not. They are like cattle, no, but they are worse astray! They are in oblivion.' (Al-A'raf, 7: 179).

What this passage is conveying is not that God created them so that they are compelled to find their way to hell, for it is declared, as a reproach and a warning that they have hearts but they do not understand with them, and that they are in oblivion. On the contrary, it is explained that those who choose to adopt such qualities shall be the inevitable divine law end in hell; just as hell has been made for them, so they have been so; For everyone the path has been made easy to what he was created for; the words 'what he was created for' mean that which is the final end of his creation, and his essential identity, as has been explained above. God the Most Pure and the Most High has expressly denied the aspersion that He compels anyone to polytheism or its practices:

"Those who are idolaters will say: Had Allah willed, we had not ascribed partners to Him neither had our fathers nor had we forbidden anything. Thus did those who were before them give the lie till they tasted of Our punishment. Say: Have you any knowledge that you can adduce for Us? But you follow nothing but conjecture; you do nothing but guess. Say: But Allah's is the final argument;

had He willed He could have guided all of you.' (Al-An'am, 6: 148-149)

That is to say, to claim that if they ascribe partners to Him it must be His will, is simply a lie that they have concocted themselves, and there is no authority for it. God has emplaced in man the power to do either good or evil; if he makes others His equals, God's argument against him is complete and without any ambiguity. Had He willed He could have guided all of them, that is, subjected them to compulsion, but He has not done so.

At this juncture, it would be apposite to harmonize the two following verses:

'No disaster befalls in the earth or in yourselves but it is in a Book before We bring in into being—and that is easy for Allah—that you grieve not for that which has escaped you, not exult because of that Which He has given you; Allah does not love any prideful boaster.' (Al-Hadid, 57: 22-23)

'Whatever misfortune strikes you, it is by what your right hands have earned; and He forgives much.' (Ash-Shura, 42: 30).

(Continued in next issue)...

THE QUR'ANIC FOUNDATIONS AND STRUCTURE OF MUSLIM SOCIETY'

By'

Dr. Muhammed Fazl-ur-Rahman Ansari .

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Martyrdom – A Muslim Honour

Mohammad Manzoor Nomani

In the special language of Islam a person who meets his death in the cause of faith, either as a result of obeying its injunctions and carrying out its commands as a staunch and devoted follower or in the course of struggle for its defence is called a martyr. His lot is truly divine. About the martyr it is said in the Qur'an that they should not be thought of as dead: they are alive, a very special existence is conferred on them and they are the recipients of boundless favours and blessings from their Lord.

The Holy Prophet (ﷺ) is reported to have said:

"No one among the dwellers of Paradise will ever want to be sent back to the world, although all the worldly joys and riches may be his if he is sent back, except one who has been killed in the way of God; such a man will want to be returned to the earth and killed in the cause of God ten times over because of the high honour and splendid ceremony with which he will be received in Heaven on account of dying a martyr's death."

The Holy Prophet (ﷺ) himself was so enthusiastic about attaining martyrdom that he often used to say:

"By the Holy Being in whose power lies my life, I wish I was killed in God's way and brought back to life and killed once more and brought back to life and killed once more and brought back to life and this happened to me over and over again." Another of the Prophet's Tradition reads:

"Six rewards are conferred on a martyr by

God: one, he is forgiven immediately and his abode in paradise is shown to him; two, he is spared the punishment of the grave; three, he is granted freedom from the acute fear and anxiety of the Day of Requital that will grip the heart of every one (Except of those on whom there will be the favour of the Lord); four, a crown of honour will be placed on his head, a single ruby of which will be more valuable than the whole world; five, seventy-two celestial brides will be given to him in marriage; and, six, his intercession will be accepted on behalf of seventy kinsmen."

It is not that when a person is killed in the cause of God only then does he become entitled to them. Every loss or injury suffered, every pain and suffering undergone, in the service of faith carries a bounteous reward. Any believer who may be persecuted, punished, beaten, insulted or tortured for the sake of Islam will be rewarded most lavishly in the Hereafter. God will raise him so high in honour that the most exalted of saints and divines will envy his fate.

On the Day of Recompense when these blessed children of Islam will receive their awards and decorations and the Almighty Allah will honour them with His exquisite favours and bounties, all the rest of men will regretfully wish that they, too, had undergone a similar experience in the world, that they, too, had been punished, tortured, and humiliated for the sake of faith so that they would also have got those magnificent favours and rewards on that Day.

OUR PRAYER

Note:—The sacred Ayaat from the Holy Qur'an and Ahadith have been printed for Tabligh and for increase of your religious knowledge. It is your duty to ensure their sanctity. Therefore, the pages on which these are printed should be disposed of in proper Islamic manner. EDITOR.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

“Our Lord! not for naught
Hast Thou created (all) this!
Glory to Thee! Give us*
Salvation from the Penalty
Of the Fire.

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا ۖ سُبْحَانَكَ
فَقِنَا عَذَابَ النَّارِ ۝

“Our Lord! any whom Thou
Dost admit to the Fire,
Truly Thou coverest with shame,
And never will wrong-doers
Find any helpers!

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ
أَخْزَيْتَهُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۝

“Our Lord! we have heard
The call of one calling
(Us) to Faith, ‘Believe ye
In the Lord’, and we
Have believed. Our Lord!
Forgive us our sins,
Blotout from us
Our iniquities, and take
To Thyself our souls
In the company of the righteous”

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ
أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۗ رَبَّنَا فَاغْفِرْ لَنَا
ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا
مَعَ الْأَبْرَارِ ۝

S. III (—,191,192,193)

(Translation A. Yusuf Ali)

It is the thought of salvation that connects all these glories with man. Otherwise man would be a miserable, contemptible creature in these beauties and wonders of Nature. With his high destiny of Salvation he can be lifted even higher than these glories! The Fire is a symbol of penalty. We pray for salvation from the penalty.

Sufiism: The Uncovering of the Tenth Veil: Maqam and Tamkin, and the difference between them

Maq'am (station) denotes the perseverance of the seeker in fulfilling his obligations towards the object of his search with strenuous exertion and flawless intention. Everyone who desires God has a station (maqam), which, in the beginning of his search, is a means whereby he seeks God. Although the seeker derives some benefit from every station through which he passes, he finally rests in one because a station and the quest thereof involve contrivance and design (tarkib u hila), not conduct and practice (rawish u mu'amalat). God hath said: "None of us but hath a certain station" (Qur.xxxvii,164). The station of Adam was repentance (tawbah), that of Noah was renunciation (zuhd), that of Abraham was resignation (taslim), that of Moses was contrition (inabat), that of David was sorrow (huzn), that of Jesus was hope (raja), that of John (the Baptist) was fear (khawf), and that of our Apostle was praise (dhikr). They drew something from other sources by which they abode, but each of them returned at last to his original station. In discussing the doctrine of the Muhasibis, I gave a partial explanation of the stations and distinguished between hal and maqam. Here, however, it is necessary to make some further remarks on this subject. You must know that the Way to God is of three kinds: (1) maqam, (2) hal, (3) tamkin. God sent all the prophets to explain the Way and to elucidate the principle of the different stations. One hundred and twenty four thousand apostles, and a few over that number, came with as many stations. On the advent of our Apostle a hal appeared to

those in each station and attained a pitch where all human acquisition was left behind, until religion was made perfect unto men, as God hath said: "To-day I have perfected your religion for you and have completed My bounty unto you" (Qur.v,5); then the tamkin (steadfastness) of the steadfast appeared; but if I were to enumerate every hal and explain every maqum, my purpose would be defeated.

Tamkin denotes the residence of spiritual adepts in the abode of perfection and in the highest grade. Those in stations can pass on from their stations, but it is impossible to pass beyond the grade of tamkin, because maqam is the grade of beginners, whereas tamkin is the resting place of adepts, and maqamat (stations) are stages on the way, whereas tamkin is repose within the shrine. The friends of God are absent (from themselves) on the way and are strangers (to themselves) in the stages: their hearts are in the presence (of God), and in the presence every instrument is evil and every tool is (a token of) absence (from God) and infirmity. In the epoch of Paganism the poets used to praise men for noble deeds, but they did not recite their panegyric until sometime had elapsed. When a poet came into the presence of the person whom he had celebrated, he used to draw his sword and hamstring his camel and then break his sword, as though to say: "I needed a camel to bring me from a far distance to thy presence, and a sword to repel the envious who would have hindered me from paying

homage to thee: now that I have reached thee, I kill my camel, for I will never depart from thee again; and I break my sword, for I will not admit into my mind the thought of being severed from thy court." Then, after a few days, he used to recite his poem. Similarly, when Moses attained to tamkin, God bade him put off his shoes and cast away his staff (Qur.xx,12), these being articles of travel and Moses being in the presence of God. The beginning of love is search, but the end is rest: water flows in the river bed, but when it reaches the ocean it ceases to flow and changes its taste, so that those who desire water avoid it, but those who desire pearls devote themselves to death and fasten the plummet of search to their feet and plunge headlong into the sea, that they may either gain the hidden pearl or lose their dear lives. And one of the Shaykhs says: "Tamkin is the removal of talwin." Talwin also is a technical term of the Sufis, and is closely connected in meaning with tamkin, just as hal is connected with maqam. The signification of talwin is change and turning from one state to another, and the above mentioned saying means that he who is steadfast (mutamakkin) is not vacillating (mutaraddid), for he has carried all that

belongs to him into the presence of God and has erased every thought of other than God from his mind, so that no act that passes over him alters his outward predicament and no state changes his inward predicament. Thus Moses was subject to talwin: he fell in a swoon (Qur.vii,139) when God revealed His glory to Mount Sinai; but Muhammad (ﷺ) was steadfast: he suffered no change, although he was in the very revelation of glory from Makkah to a space of two bow-lengths from God; and this is the highest grade. Now tamkin is of two kinds one referring to the dominant influence of God (shahid-i haqq), and the other referring to the dominant influence of one's self (shahid-i khud). He whose tamkin is of the latter kind retains his attributes unimpaired, but he whose tamkin is of the former kind has no attributes; and the terms effacement (mahw), sobriety (sahw), attainment (lahq), destruction (mahq), annihilation (fana), subsistence (baqa), being (wujud), and not being ('adam) are not properly applied to one whose attributes are annihilated, because a subject is necessary for the maintenance of these qualities, and when the subject is absorbed (mustaghriq) he loses the capacity for maintaining them.

ATTENTION TO OUR READERS

It is our earnest request to the readers and subscribers "The Minaret Monthly International" to extend their help and co-operation for increasing its circulation, convincing friends for advertisement, sending good articles and giving precious suggestions for the improvement of the magazine.

Islam versus Capitalism

Maulaua Sirajuddin, M.A.,

The World of today is dominated by two distinct economic systems: Capitalism and Communism. The worth of a system can be realized from its practicability, that is, from the point of its being able to solve the various problems faced by mankind at large. Ever since the dawn of history, several organized systems have been introduced into the human society and some of them have also been practically advantageous to the societies in which they were introduced for limited periods. But the world is changeable by nature and the gradual changes wrought by time, robbed the old systems of their value and worth. They were then replaced by new ones which again worked for some time and with the emergence of new problems, ceased to be workable. This process has continued right up to this day. It has thus become established that no system introduced by man, however advantageous and practicable it might have proved to be in a particular period of time, can be equally advantageous in all times.

It is an irrefutable fact that all social systems worth the name have promised equal rights to all members of the society. The principle of equality means: equality before law, equality of opportunity, equality in the distribution of wealth and equality in the consumption of wealth. The establishment of equality has always been the cherished goal of all mankind and the advocates of all social systems have promised it. But it is most discouraging to find through the annals of history that most of these systems have utterly failed in achieving the promised goal.

Capitalism and Marxism are the two foremost and outstanding economic systems of the world today. The latter is comparatively a

new system having come into being in 1917 after the Russian Revolution. How far it has been able to solve the numerous economic problems of the human society is not our immediate concern. We are concerned, in this our article, mainly with capitalism and shall try to find out what it has been able to give mankind at large.

The economic system evolved under capitalism resembles the economic system presented by Islam in certain points and differs from it in certain other points. The points in which both of the systems resemble each other are as follows:

1. Recognition of private ownership.
2. Recognition of the fact that all men are not equal in their various capacities.
3. Recognition of the system of mobilization of property through the law of inheritance and voluntary deeds of gift.

But the systems differ in the point of obligatory spending of wealth on charitable purposes which Islam recognizes in the forms of Zakat, (زكاة) Khums (خمس), Ushr (عشر) etc., and capitalism does not recognize them. The systems also differ from each other with regard to usury or interest. Interest on capital plays an important role in the economic system evolved by capitalism, nay, the very structure of capitalism stands on it, while it has been condemned in Islam as unlawful.

The lack of sympathetic attitude exhibited by the capitalistic system of economy has resulted into unfathomable misery for those who are less fortunately placed in the society. Despite the introduction of mechanized cultivation, at least one-third of the world population goes hungry to bed; despite the large number of textile mills millions remain

improperly clad suffering the extremities of the climate and despite all the development of industry, innumerable people go without the basic necessities of life. Under capitalistic system if a person is born in poverty he is destined to remain poor throughout his life but if a person has the good fortune of taking his birth in a rich family he may expect to grow richer and richer throughout the course of his life. Capitalism gives nothing to the poor other than toil and misery but it adds to the comfort and luxury of the rich.

The basic necessities of life include food, shelter and clothing and it has been observed that in a capitalistic society a handful of capitalist families establish their monopoly over them—the industrialists and the landlords. The common citizen spends half of what he earns on food, one-third on shelter or residential quarters and the remaining one-sixth on clothes. Having thus spent his entire earnings he is left with nothing to pay for medical treatment. Whenever he or any member of his family falls ill, he incurs a loan which he can never repay. Thus he continues to grow poorer and poorer until he dies of dejection. While millions face this sorrowful end the few fortunately placed capitalists continue to thrive, continue to grow richer and richer every day.

This imbalanced economy supported by capitalism gives birth to hatred not only between classes, not only on national scale but also on international scale. It results in cold-war which in course of time is followed by actual wars spreading devastation and untold misery. The world is once again facing the danger of a world-war and the danger cannot be averted except by replacing the capitalistic system of economy by a better, sober, just and humanitarian system of economy.

The Merciful God in His infinite Mercy has

chosen Islam as the religion of all mankind. It is a perfect code of life containing guidance in all walks of life both from the material and spiritual points of view. The Holy Quran says:

“This day I have perfected your religion for you and completed my favour on you and chosen for you Al-Islam as your religion.” Al-Maida, 5: 3)

As a perfect code of life Islam also contains guidance with regard to the establishment of a balanced economic system. The system introduced by Islam is free from all social and economic evils containing in the capitalistic system. First and foremost Islam has laid a complete ban on the exploitation of an individual or group by another individual or group. The Holy Quran says:

“For man is naught but what he strives for.” (al-Najm, 53: 39)

In order to eradicate the exploitation of man by man Islam has rendered usury, hoarding and monopolization of the sources of production as strictly unlawful. The best earning is that, according to a saying of the Holy Prophet (ﷺ), in which man employs his both hands. Such person who earns his livelihood honestly and industriously is reported by the Holy Prophet as the beloved of God. Thus, in one sweeping stroke, Islam has eradicated the greatest evil of the capitalistic system.

Even after the eradication of exploitation, there still remain the vicissitudes of time, the fluctuations of fortune. Every individual has his ups and downs from the point of economy. In all societies there are rich as well as the poor but the poor also have the right to the basic necessities of life. Islam has therefore prescribed Zakat as an obligation unto the well-to-do. Zakat is not alms which can be given at will and with disdain, it is the right of the poor in the wealth of the rich. Willy

or nilly, they have to give this right to the poor. If the rich refuse to pay Zakat the government has been made responsible to take it from them perforce and distribute it among the poor. It has taken a long time, nay, but untold ages, for the humanity to realize that the wealth of the rich is nothing but the fruit of the poor man's labour, hence, he has the right to have his share in the rich man's wealth. For the first time in history it was realized by Islam which has rightly and justly ordained that the Zakat collected from a particular locality should be spent in the same locality so that it goes to the rightful and the most deserving.

Zakat is paid once in each lunar year at the rate of at least the fortieth part of an individual's wealth which happens to be more than his basic needs. For instance, if a person owns forty million dollars he will pay one million dollars in Zakat. If he hoards his wealth without investing it in trade or industry, it will soon dwindle away through the payment of Zakat. The capitalist is, therefore, forced to invest his wealth in commerce or industry which will result in the well being of the common masses and add to national progress and prosperity. Thus, through, the institution of Zakat, the wealth is kept in a state of constant and healthy flow in the entire society.

The Islamic Law of inheritance also contributes a great deal towards keeping the

wealth of the nation in a steady and continuous flow. In the capitalistic society the rich man has the right to confer his entire wealth on anyone he likes through his deed of will before he dies.

If he dies without making a will his wealth is distributed among his children. This law of inheritance confines the wealth in the same house. But Islam has ordained that the wealth of the deceased should be distributed among a large number of the family members, both male and female. As for the will is concerned Islam does not let anyone confer his entire wealth on anybody through will. The right is restricted to the extent of one-third of the entire wealth.

Besides these, Islam has introduced a number of ways and means to guarantee the fulfillment of the basic necessities of the poor. Above all it has rendered it the responsibility of the state to see to the fulfillment of the needs of the poor. The early caliphs always had the consciousness of this responsibility. Caliph Omar is known to have once said:

"If even a camel dies at the bank of Euphrates, I shall be held responsible".

If only these teachings of Islam are enforced, they will serve to eradicate all economic evils and the world would be turned into the Paradise itself. It now depends on Muslims to put them into practice.



اور جس طریقہ سے اسے خلافت حاصل ہوئی اسے باطل تصور کرتے ہیں کسی طور پر اپنی بیعت سے یزید کی تائید گوارا نہیں کرتے۔ اپنی جان دے کر یہ مثال قائم کرتے ہیں کہ باطل کے مقابلہ پر حق کی حمایت کس طرح کی جاتی ہے جمہوریت میں جو حق کا پہلو ہے کہ لوگوں کی رضامندی کے بغیر جبر و استبداد سے جو اقتدار قائم ہو وہ باطل اقتدار ہے اور اس کا بطلان لازم ہے۔ خلافت کبھی وراثتاً منتقل نہیں ہو سکتی۔ یہ ذمہ داری صرف اہل اور مستحق افراد کے سپرد کی جاسکتی ہے۔ اسی حق کی حمایت میں آپ نے جان دی حق پر جان دینا ہی شہادت اور راہ خدا میں قتل ہونا ہے۔

ولا تقولوا لمن يقتل فی سبیل اللہ امواتاً

بل احياء ولاکن لا تشعرون ○

ترجمہ: جو لوگ راہ خدا میں قتل ہوئے ہیں انہیں مردہ نہ کہو وہ زندہ ہیں

لیکن تم سمجھتے نہیں۔ (سورۃ البقرہ : آیت ۱۵۴)



جان سے زیادہ عزیز رکھا۔ جمہوری طریقوں پر اپنی پارٹیوں کو منظم کرنے والے بے دلیل اس اخلاقی فضیلت پر آج بھی ایمان رکھتے ہیں۔ اہل و عیال کی انتہائی محبت کے باوجود حق و صداقت کی راہ میں ان کی محبت کو حائل نہ ہونے دیا اور کوئی ایسا طرز عمل اختیار نہ کیا کہ مصلحت کی خاطر حق و صداقت کا دامن ہاتھ سے چھوٹا ہو اور کامیابی کی کوئی امید نہ ہونے کے باوجود اس موقف سے ذرا بھی نہ ہٹے جس کے تحت یزید سے اختلاف تھا اور آخر دم تک پورے جوش خروش اور پوری ہمت و ولہ سے مقابلہ کیا اور پائے ثبات میں لغزش نہ آنے دی۔ ان تمام فضائل اخلاق پر ان حالات میں عمل پیرا ہونا اسوۂ حسنی ہے کہ مصلحت کی خاطر عارضی طور بھی حق سے کنارہ کشی نہیں کی جاسکتی۔ اپنے ہوا خواہوں اور پیروؤں کی پاسداری کا اعلیٰ ترین نمونہ ہے جس کے بغیر کبھی کوئی محکم تنظیم ممکن نہیں۔ یہ معلوم ہے کہ دشمن مفاد پرستی کی خاطر کسی آئین و اصول کا پابند نہیں پھر بھی آپ تمام آداب و اصول ملحوظ رکھتے ہیں۔ یزید کی خلافت کو آپ اسلام اور مسلمانوں کے لئے



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۴۰) پر اور تمام احکام باطلہ سے سرکشی اور ان کے خلاف احتجاج پر یہ شہادت اعلان ہے ایک باطل اقتدار کے بطلان کا۔ یہ شہادت گواہی ہے اس حق و صداقت پر کہ اللہ اور رسول ﷺ نے جو شخص آزادی عطا کی ہے جبر و استبداد سے اسے سلب نہیں کیا جاسکتا ہے۔ یہ شہادت ایک پیغام ہے شخصی آزادی کو سلب کرنے کے مرحلے پر کر بلا کو دعوت دینے کا۔

حضرت امام حسینؑ کو اصرار تھا وفاداری پر، صبر و استقامت پر۔ تائید حق میں جو وقار ہے اس کو محفوظ رکھنے پر اور اس عزم پر کہ اصحاب حق کے سرتن سے جدا ہو سکتے ہیں مگر احکام باطل پر جھک نہیں سکتے۔ ان کی لاشیں خاک و خون میں تڑپائی جاسکتی ہیں مگر ان کے ضمیروں کو نہیں خرید جاسکتا۔

واقعہ کربلا سے پہلے اور اس کے بعد جب کبھی اور جہاں کہیں مستبدین نے یہ چاہا کہ جبر و تشدد سے حق کی آواز کو دبایا جائے وہاں یہی صورت پیش آئی ہے کہ اصحاب حق کی جان ظلم و عدوان سے لے کر صرف انتقام کی آگ بجھائی گئی ہے اور دنیا نے یہ فیصلہ کرنے میں کبھی غلطی نہیں کی کہ حق پر کون تھا؟ اسی قسم کے تصادم کی صورت میں فضائل عالیہ پیدا ہوتے ہیں اور اسی تصادم سے پیدا ہونے والے حالات میں ان فضائل اخلاق کی نمود اور حقیقت کا امتحان ہوتا ہے۔

دراصل اخلاقی فضائل ہی وہ حکمت ہیں جو ہر دور میں، ہر زمانے میں زندگی کے ہر موڑ اور ہر مرحلہ پر غیر مشتبہ اور ناقابل انکار ضمانت ہیں خاص نتائج کے پیدا ہونے کی۔ جو لوگ امام حسینؑ کے قتل میں شریک تھے اور جن کی سازش سے یہ قتل واقع ہوا وہ بھی اس حق و صداقت کا انکار کرنے پر قادر نہ ہو سکے اور اپنے ضمیر کی گرفت اور اپنے گناہ کے رد عمل سے آزاد نہ ہو سکے۔

سیاسی فکر و شعور کی نشوونما بھی بتدیج ہوتی ہے۔ اگر سیاسی فضائل کو بالارادہ دانستہ مٹانے کی سعی کی جائے تو مطلق العنانی اور

جبر و استبداد کے رد عمل کے طور پر تاریخی تقاضے سے جمہوری رجحانات ابھرتے ہیں اور صرف اسی صورت سے نشوونما پاتے ہوئے جمہوریت کے رجحانات کو دبانا ناممکن ہوتا ہے۔ آزادی اور حقوق کی نفی نہیں کا جاسکتی لیکن شعور عامہ کو آزادی رائے کی اہمیت کی نسبت بیدار کرنے کے لئے جان و مال قربان کرنا پڑتا ہے۔ آزادی ایک نعمت بے بہا ہے جسے تمار بازی سے نہیں جیتا جاسکتا۔ خاک و خون میں تھڑی ہوئی بے گور و کفن لاشوں، بیوگی اور یتیمی کے دکھوں کی قیمت پر خریدا جاسکتا ہے۔ اس کی قدر و قیمت اسے خریدنے والے جانتے ہیں۔ دلیل و وضاحت اور تشریح و تفصیل سے ان فضائل کو سمجھنا اور سمجھانا عبث ہے۔ زندگی بے جان تصورات سے نہیں بلکہ شخصیتوں کے نفوذ سے بدلتی ہے۔ دنیا کی تاریخ میں جہاں جہاں حق و باطل کی آویزش ہوئی ہے ان فضائل اخلاق کو بے دلیل صحیح مان کر عمل پیرا ہونے کی کوشش کی گئی ہے۔ جن کا مظاہر میدان کربلا میں ہوا۔ جبر و استبداد سے آزادی کی ہر جدوجہد میں اس راہ سے گزرنا ناگزیر ہے۔

انسانیت کا تجربہ اور الہامی ہدایت کی روشنی ایک ہی صداقت کی تصدیق کر رہے ہیں کہ کسی رجعت پسند اور مفاد پرست کے لئے یہ ممکن نہیں کہ وہ ان مشکلات کی تاب لاسکے اور ان فضائل حیات کی قیمت ادا کر سکے، جو جبر و استبداد کو انقلاب سے بدلنے کے لئے ضروری ہیں۔ صرف اتنا ہی نہیں، ہمیں واقعہ کربلا سے سبق حاصل ہوتا ہے کہ مفاد پرستوں کے طرز عمل اور طریق کار کی پیش بینی اور اس کا موثر تدارک بھی ناگزیر شرائط ہیں جن سے کبھی چشم پوشی نہیں کی جاسکتی۔

امام حسینؑ نے انتہائی ناسازگار حالات میں انتہائی جرأت و پامردی سے آخر دم تک مقابلہ کیا۔ جو لوگ آپ کی جاں نثاری کے لئے آپ کے ساتھ آئے تھے کسی مصلحت کی خاطر ان سے علیحدگی گوارا نہ فرمائی۔ اپنے رفقاء کی دلجوئی اور دلداری اور مفاد کو اپنی

بیعت کرنے کے لئے گرفتار کر کے لے جایا جائے گا۔ اتمام حجت کے لئے آپ نے سپاہ دشمن کو اپنی شخصیت کی طرف توجہ دلائی۔ ان کے دعوت نامے یاد دلائے اور ظلم و عدوان اور خونریزی کے ارادوں پر خوف خدا کی یاد دہانی کرائی، مگر وہ کسی طرح متاثر نہ ہوئے خوفناک جنگ شروع ہوئی اس جنگ میں آپ کے دوست بھائی اور بیٹے ایک ایک کر کے آپ پر قربان ہو گئے اور کسی نے کم ہمتی اور کمزوری کا اظہار نہ کیا۔ بالآخر امام حسینؑ تن تہا رہ گئے ہیں ایک زین العابدین جو کم عمر اور بیمار ہیں اب امام حسینؑ خود دشمن کے مقابلہ پر آئے اور داد شجاعت دیتے رہے تا آنکہ جسم مبارک پر ۳۳ زخم نیزہ کے ۳۳ زخم تلوار کے آئے اور تیروں کے زخم اس کے علاوہ تھے۔ بالآخر ایک نیزہ آپ کے شکم سے پار ہو گیا اور جب اسے کھینچا گیا تو آپ کی روح پرواز کر گئی اور آپ کی شہادت واقع ہوئی۔

انا لله وانا اليه راجعون (البقرہ ۱۵۶)

آپ نے کس مقصد کے لئے اپنی جان دی؟ آپ کو کن اخلاقی فضائل پر اصرار تھا؟ اسلامی تاریخ میں ان فضائل پر اصرار کی مثالیں کہاں کہاں ملتی ہیں اور جمہوری رجحانات نے اس نقطہ نظر کو معین کرنے میں کس حد تک مدد دی ہے اور یہ فضائل کس حد تک ابدی اور عالمگیر فضائل ہیں؟ دراصل امام حسینؑ کی شہادت، شہادت ہے غیر اللہ کی اطاعت کے انکار اور نفی پر کیونکہ یزید کی بیعت کا مطالبہ پورا کرنے میں ناجائز طریقے سے ایک شخص کے امارات و خلافت پر قابض ہونے کی تائید ہوتی تھی صرف یہی نہیں بلکہ جبر و استبداد حقوق اور بے انصافی کے خلاف احتجاج نہ کرنے کی ترغیب پیدا اور مثال قائم ہوتی تھی اور اس طرز عمل میں ظلم و عدوان کے ساتھ سازگاری پائی جاتی تھی۔ اس لئے آپ نے احتجاج فرمایا اور اپنی جان دے کر ظلم و عدوان کے خلاف محبت قائم فرمائی۔ یہ شہادت اصرار ہے۔

ان الحکم الا لله: ”حکم صرف اللہ ہی کا ہے“۔ (سورۃ یوسف:

وہ کوفہ آجائیں، کوفہ میں مسلمانوں کی بہت بڑی تعداد نہیں مستحق خلافت سمجھتی ہے اور ان کے دست مبارک پر بیعت کر کے جبرائید کو خلافت سے برطرف کرنے پر آمادہ ہے ادھر یزید نے اپنے عمال کے ذریعہ اپنی خلافت پر بیعت کا مطالبہ کیا۔ دور دراز کے صوبوں میں تو یزید کو اپنے گورنروں اور خواہوں کے اثر سے تائید حاصل ہو گئی۔ مگر مدینہ طیبہ میں اکثریت یزید کے موافق نہ تھی جب ولید بن عقبہ کی معرفت جو مدینہ طیبہ میں گورنر تھا یزید نے لوگوں سے اپنی بیعت کا مطالبہ کیا تو امام حسینؑ اور عبداللہ بن زبیرؑ مکہ معظمہ آ گئے اور عبداللہ ابن زبیرؑ نے یزید کے خلاف لوگوں سے بیعت لینے شروع کی۔ جب امام حسینؑ کے پاس کوفہ سے خطوط آئے تو آپ نے کوفہ کا ارادہ کیا اس سے پہلے آپ مسلم بن عقیلؑ کو اپنی طرف سے بیعت لینے کے لئے کوفہ روانہ کر چکے تھے۔ امام حسینؑ کی روانگی کے وقت لوگوں نے آپ کو اہل کوفہ پر اعتماد کرنے اور وہاں جانے سے روکا، بہت اصرار کیا اور اہل کوفہ کی وفاداری کے ناقابل اعتماد ہونے کی طرف توجہ دلائی لیکن چونکہ کوفہ سے بار بار دعوت اور امید افزا اطلاعات آ رہی تھیں آپ نے کوفہ کا رخ کیا کوفہ میں مسلم بن عقیلؑ کو قتل کر دیا گیا تھا اور جبراً آپ کے ہوا خواہوں کو آپ کے خلاف کر دیا گیا تھا۔ آپ کا انتظار ایک طرف تو ان لوگوں کو تھا جو آپ کے طرف دار تھے۔ دوسرے عبداللہ بن زیاد کو تھا جو آپ سے یزید کی خلافت پر بیعت لینا چاہتا تھا۔ جا بجا آپ کی تلاش میں فوجیں پڑی تھیں۔ آپ جنگ کے ارادہ سے نہیں آئے تھے صرف ۲۷ نفوس آپ کے ہمراہ تھے اہل و عیال بھی ساتھ تھے ابن زیاد کی افواج نے آپ کو ہر طرف سے گھیر لیا۔

۱۰۔ محرم کی صبح کو جب ایک روز پہلے سے آپ پر اور آپ کے اہل و عیال اور ساتھیوں پر پانی بھی بند کر دیا گیا تھا جنگ شروع ہوئی دشمن کا مطالبہ تھا کہ ابن زیاد کے ہاتھ پر یزید کی خلافت کی

ساختہ کر بلا

ڈاکٹر برہان احمد فاروقی ایم اے پی ایچ ڈی (علیگ) صدر شعبہ فلسفہ ایم اے او کالج لاہور

اصول ہے۔ جس سے حق و باطل کی آویزش اور حق کی فتح اور باطل کی شکست کے اسباب فراہم ہوتے ہیں۔
ستیزہ کار رہا ہے ازل سے تا امروز
چراغِ مصطفویٰ سے شرارِ بولہبی

خلافت راشدہ میں ریاست اسلامی کا فریضہ اخلاقی و معاشی جدوجہد کے لئے سازگار حالات پیدا کرنا تھا اور ریاست کا طریقہ کار یہ تھا کہ رائے عامہ کی تائید سے خلیفہ منتخب ہو۔ خلافت راشدہ کے بعد مطلق العنانی اور قبائلی مفاد کی پاسداری اور اقتدار کے دراشتاً منتقل ہونے کی بنا رکھی گئی۔ چونکہ اسلام کا دار الخلافہ ایک طرف کوفہ میں اور دوسری طرف دمشق میں منتقل ہو گیا تھا۔ اس لئے یہ دونوں مرکز جہاں عوام کے ذہن استبداد پرستی اور مطلق العنانی کے عادی رہے تھے اقتدار پرستانہ رجعت پسند ذہن کی پرورش کے لئے زیادہ سازگار بن گئے تھے۔ مدینہ طیبہ سے دور ہونے کی بنا پر اس اخلاقی اثر و نفوذ سے محروم ہو گئے جو اصحابِ النبی رضوان اللہ علیہم اجمعین کی وجہ سے مدینہ طیبہ میں غالب تھا۔

۶۰ھ میں تمام سابقہ اسلامی روایات کے خلاف یزید نے دمشق میں مسند خلافت کو ورثہ میں پایا اور قوت کے بل پر رائے عامہ کی تائید کے لئے عوام سے بیعت لی۔ مشرق میں کوفہ کو اور مغرب میں دمشق کو خاص اہمیت حاصل تھی اور مدینہ طیبہ کے خلاف جہاں شخصی آزادی کا احترام موجود تھا یہ دونوں مرکز جبر و استبداد کے لئے زیادہ سازگار تھے اور یہاں آزادی فکرو عمل اور آزادی رائے کو جبراً آسانی سے دبا جاسکتا تھا۔

کوفہ سے امام حسینؑ کے نام پے در پے پیغامات آئے کہ

ساختہ کر بلا کی یادگار تقریباً چودہ سو سال گزر جانے کے بعد بھی ہر سال منائی جاتی ہے یادگار عبادت ہے، ان فضائل اخلاق اور اس اسوۂ حسنہ کی یاد سے جو واقعہ کر بلا میں مضمر ہیں اس یادگار کا مقصد یہ ہے کہ یہ فضائل ہماری زندگی میں پیدا ہوں۔

آنحضرت ﷺ نے جو پیغام دیا ہے وہ اخوت انسانی، آزادی اور امن و عافیت کی زندگی اور رحمت کا پیغام ہے، جو فضائل و برکات آنحضرت ﷺ کے طفیل آپ کے تابعین کو براہ راست اور باقی دنیا کو بالواسطہ نصیب ہوئے ان کو باقی رکھنے اور جاری رکھنے کے لئے سیاسی تنظیم کا ادارہ ریاست سمجھا گیا تھا اور خلافت راشدہ کی صورت میں یہ ادارہ اعلیٰ ترین انسانی اجتماعی تنظیم کا نمونہ رہا۔ ۴۱ھ میں خلافت راشدہ کا خاتمہ ہوا اور شخصی اقتدار اور ملوکیت کی ابتداء ہوئی اس وقت تک قبائلی مفادات نمایاں طور پر سامنے آچکے تھے۔ ہمیں یہ بھولنا نہیں چاہئے کہ عموماً زندگی میں مفادات ہی عمل کی تحریک پیدا کرتے ہیں اور مفادات ہی اس مرحلہ پر پہنچاتے ہیں جہاں اوامر و نواہی کے اتباع سے انسانوں کی وفاداری اور وابستگی کی آزمائش ہوتی ہے۔ بالذات مفادات میں کوئی برائی نہیں، برائی اس بات میں ہے کہ مفادات کو پورا کرنے کے لئے اوامر و نواہی سے سرتابی کر کے ظلم و عدوان کی راہ اختیار کی جائے اور ان کی تکمیل کے لئے دوسروں کی آزادی ان کے حقوق اور ان کے مفادات کو پامال کیا جائے۔ انفرادی فضائل اخلاق کا امکان اچھی اور بری نیتوں کے تصادم ہی سے پیدا ہوتا ہے اور اجتماعی فضائل بھی دو گروہوں کے درمیان تصادم اور تضاد سے پیدا ہونے والے حالات ہی میں پرورش پاتے ہیں یہ تضاد و تصادم دراصل تاریخی حرکت کا

سے کم مدت تین دن اور زیادہ سے زیادہ ایک سال ہوتی ہے) اور تین دن تک کچھ نہ کھایا، تیسرے روز افطار کے وقت ایک آدمی چند روٹیاں دے گیا۔ آپ نے اسے غیبی امداد سمجھا، لیکن مرشد کے حکم پر دوبارہ تین دن تک روزہ رکھا۔ شام کو کچھ کھانا میسر نہ آیا۔ یہاں تک کہ رات ہو گئی، بھوک کی وجہ سے بیتابی ہوئی اور آپ نے ہاتھ بڑھا کر زمین سے کچھ سنگریزے اٹھا کر منہ میں رکھ لیے تو وہ شکر ہو گئے، تین بار کے بعد جب دوبارہ سنگریزے اٹھائے تو وہ بھی شکر بن گئے۔ پس اس سے آپ سمجھ گئے کہ یہ کرم خداوندی ہے۔ آپ اپنے مرشد کے حضور حاضر ہوئے تو انہوں نے فرمایا۔ ”اچھا کیا جو پتھروں سے افطار کیا۔ وہ غیب سے آئے تھے۔ اب جاؤ ہمیشہ شکر کی طرح شیریں رہو گے۔“

دوسرا واقعہ کچھ یوں ہے کہ کچھ سوداگر شکر لے کر جا رہے تھے۔ آپ نے ان سے شکر مانگی، تو وہ بولے۔ آپ کو غلط فہمی ہوئی۔ ہمارے پاس شکر نہیں نمک ہے۔ آپ نے فرمایا۔ ”نمک ہی ہوگا“ سوداگروں نے اپنی منزل پر پہنچ کر جب مال دیکھا تو وہ واقعی نمک تھا۔ وہ دوڑ کر حضرت کی خدمت میں حاضر ہوئے اور عرض کی کہ بے شک ہم سے غلطی ہوئی۔ آپ ہمیں معاف کر دیں اور دعا فرمائیں کہ وہ نمک دوبارہ شکر ہو جائے۔ آپ نے فرمایا۔ ”شکر ہو جائے گا۔“ چنانچہ وہ پھر شکر ہو گیا۔ (اخبار الاخیار ص ۱۴۴-۱۴۶)

آپ کے ملفوظات شریف میں سے یہ ہے۔ چار چیزوں کے بارے میں سات سو مشائخ سے سوال کیا گیا۔ سب نے ایک ہی جواب دیا۔

1- گناہوں کو چھوڑ دینے والا ہی سب سے زیادہ عقل مند ہے۔
2- عقل مند آدمی وہ ہے جو کسی چیز پر غور نہیں کرتا۔ 3- قناعت کرنے والا ہی سب سے زیادہ مالدار اور غنی ہے اور 4- قناعت کو چھوڑنے والا ہی سب سے زیادہ محتاج اور غریب ہوتا ہے۔
آپ کے کئی خلفا تھے جن میں سے آپ کے بھائی حضرت شیخ نجیب الدین متوکل اور حضرت شیخ نظام الحق والدین محمد بدایونی معروف بہ خواجہ نظام الدین اولیاء رحمۃ اللہ تعالیٰ قابل ذکر ہیں۔

وفات: جس رات آپ کا وصال ہوا اس رات آپ پر تین مرتبہ غشی طاری ہوئی اور آپ نے ہر بار نماز عشاء دہرائی۔ اس کے بعد ”یا حی یا قیوم“ کا ورد کرتے ہوئے آپ کی روح نفس عنصری سے پرواز کر گئی۔ سن وفات میں اختلاف ہے۔ تاہم شیخ عبدالحق محدث دہلوی نے ”اخبار الاخیار“ میں ۵ محرم الحرام ۶۶۵ھ وفات کا سال لکھا ہے۔ اللہ تعالیٰ ہمیں اپنے پیارے بندوں کے نقش قدم پر تادم حیات چلنے کی توفیق عطا فرمائے اور ہمیں ان بزرگوں کی محبت بھری تعلیمات کو دنیا میں عام کرنے کی سعادت بخشے۔ آمین!

بابا فرید الدین گنج شکرؒ

(609ھ--668ھ)

حامد علی علیہی

مسلمان دن بھر میں تقریباً 48 مرتبہ اللہ تعالیٰ کے حضور نماز میں بصورت سورت فاتحہ یہ دعا کرتا ہے کہ ”اے پروردگار! مجھے اپنے انعام یافتہ بندوں کے راستے پر چلا“ یہ انعام یافتہ بندے قرآن کریم کے مطابق حضرات انبیائے کرام علیہم السلام، پھر صدیقین پھر شہداء اور پھر صالحین ہیں۔ پس جو مسلمان اللہ تعالیٰ اور اس کے رسول ﷺ کی فرماں برداری کرے تو وہ ان انعام یافتہ بندوں کے ساتھ ہوگا۔ (سورہ نساء: ۶۹) اور یہی وہ مبارک ہستیاں ہیں کہ اللہ تعالیٰ نے جن کی محبت کو مخلوق کے دلوں میں ڈال دیا ہے۔ (سورہ مریم: ۹۶) اور یہی وہ نفوس قدسیہ ہیں کہ جنہیں نہ اپنے ماضی کا کوئی غم ہے اور نہ مستقبل کا کوئی خوف (سورہ یونس: ۶۲) اب چاہے آسمان کے فرشتے ہوں یا زمین کی کوئی مخلوق سب ان سے محبت کرنے والے ہیں۔ ان کی زندگی، ایمان اور پرہیزگاری یعنی عمل صالح سے تعبیر ہوتی ہے۔ لہذا ہمیں چاہیے کہ ان کے طریقے کو اپنائیں، تاکہ دونوں جہان میں فلاح پائیں۔

ہیں۔ آپؒ برصغیر میں سلسلہ عالیہ چشتیہ کے عظیم صوفی بزرگ اور بے مثال شاعر گزرے ہیں۔ آپ کا مزار پر انوار، پاک پتین، پاکستان میں ہے۔ ولادت باسعادت ۶۰۹ ہجری میں ملتان کے ایک قصبے کھوتوال میں ہوئی۔ ابتدائی تعلیم کے بعد آپ نے عربی، فارسی، قرآن، سنت، تفسیر، اصول، معانی، فلسفہ، منطق، ریاضی اور ہیئت وغیرہ علوم کی تعلیم حاصل کی۔ اس سلسلے میں بلخ، بخارا، بیت المقدس، مکہ مکرمہ، مدینہ منورہ، غزنی، بخارا، بدخشاں اور قندھار کا سفر طے کیا اور وہاں کے علماء و مشائخ سے کسب فیض ہوئے۔ حضرت بابا فریدؒ خلق خدا سے بہت زیادہ محبت کیا کرتے اور ان کے دکھ درد میں کام آتے تھے۔ آپ کی سیرت و کردار سے متاثر ہو کر بہت سے لوگوں کو دولت ایمان نصیب ہوئی۔

آپ کو ”گنج شکر“ کہنے کے بارے میں مختلف اقوال ہیں۔ تاہم شیخ عبدالحق محدث دہلویؒ نے اس سلسلے میں ”اخبار الاخیار“ میں دو واقعات نقل کیے ہیں۔ ایک یہ کہ آپ نے اپنے پیرومرشد خواجہ قطب الدین بختیار کاکئی کے حکم پر طے کا روزہ رکھنا شروع کیا۔ (اس میں افطار صرف پانی سے کیا جاتا ہے، کم

اللہ تعالیٰ کے ایسے ہی پاکیزہ بندوں میں سے ایک مرد قلندر شیخ العالم حضرت بابا فرید الدین مسعود المعروف بہ ”گنج شکر“ بھی