



THE MINARET

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

An International monthly Devoted to Islamic Progress
Organ of
WORLD FEDERATION OF ISLAMIC MISSIONS, KARACHI.

Published in Memory of
Maulana Shah Abdul Aleem Siddiqui Al-Qaderi (R.A.)
and

Maulana Dr. Muhammad Fazl-Ur-Rahman Al-Ansari Al-Qaderi (R.A.)

ANNUAL SUBSCRIPTION RATES BY AIR MAIL (INCLUDING POSTAGE)

1. Per Copy Rs.50.00
(Pakistani)
2. Inland Rs. 500.00
(Pakistani)
3. Asia, Africa, Europe
4. U.K. 20.00 US\$
5. USA, Canada, New Zealand
& West Indies 30.00 US \$

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"THE MINARET" may not necessarily agree with the opinions of the writers

1. Approved for Schools, Collages and Educational Institutes vide Circular No. (DE / F. Pub / 11-A - (3082-3390) 72, Directorate of Education, Karachi Region, dated 8-5-1972

2. Approved as Research Journal by the "Board of Advance Studies & Research" (BASR) University of Karachi, dated 28-03-2014

Website: www.wfim.org.pk

Published by World Federation Of Islamic Mission, Abdul Aleem Siddiqui, and Islamic Centre Road, Islamic Centre, B, Block, North Nazimabad, Karachi-74700 Pakistan. Phones 36677943, 36644156
Fax: (009-21) 6627021 Email: wfim2016@gmail.com

Printed at M/s. **Abbar Sons**, Hydri Manzil, Bohra Pir, Karachi. (0333-2110769)

The Divine Origin of the Qur'an Shall Ever Remain Unchallenged

Ahmad Wahaj Siddiqui

The population of Mecca was mostly illiterate. There were no schools, no teaching institutions. Only few people knew to read and write who recorded the trade transactions as documents of loan but these were very few.

The art of writing was introduced in Mecca by some people of Hira (Kufa) in the time of father of Abu Sufyan. This latter was a contemporary of the Prophet (ﷺ). See Futuh al-Bu]dan Leyden p.471-472)

Nicholson in his 'Literary History of the Arabs, Cambridge, 1962, p. 125 writes: 'The crown and seal of the Arabs' way of Life was poetry, and the oldest extant Arabic poems date from 512 A.D. but it was only two centuries later that these were committed to writing. There was virtually no prose written before the days of Islam: The Quran is the oldest Arabic Book in prose.'

H.R. Gibbs and J.H. Kramer in the 'Short Encyclopedia of Islam' p.370 write: Do these conditions justify the presumption that as a merchant the Prophet (ﷺ) must have had a certain knowledge of reading and writing.

"Muhammad was called a driveller, star gazer and maniac-poet, thorns were strewn in his path, and stones thrown on him. His uncle Abu Jahal and the main body of the citizens treated him with that contemptuous indifference, which must have been harder to bear than active persecution," writes R. Bosworth Smith in his "Muhammad and Muhammadanism", London 1876 p. 185, a Western biographer of the Prophet (ﷺ). He

also adds, "there is no single trait in his character up to the time of Hijra which calumny itself could couple with imposture. But the question is why the Prophet's detractors did not expose his 'pious fraud' by showing that he could very well read and write while he claimed to be an unlettered Prophet"?

There has been no dearth of scholars in the west who have reached the conclusion that the Prophet did not know how to read and write. "As to the acquired learning" writes George Sale "he had none at all. See his book 'The Koran and Preliminary Discourse', (London Fradrick Warne and Co.p.30.) Another competent scholar Dr. Theodore Noldeke testifies "For though it remains an open question whether Mohammad was ignorant of reading and writing. It is certain that he had neither read the Bible nor any other books.

The same author writes at another place that the Prophet "did not himself understand the language of writing. (Historians History of the World, London 1908 p. 11 and p.113.)

The orientalist Jewish and Christian scholars also doubt the sagacity of the compilation of the Quran. They say: The compilation of the written Quran spanned several decades and forms an important part of early Islamic history. Through-out his life Muhammad (ﷺ) continued to have revelations until before his death in 632 A.D. These scholars disagree that whether the Prophet (ﷺ) compiled the Quran during his life time or this task began with the first caliph Abu Bakar As-Siddiq

during 632-634.

Once the Quran was compiled with the unanimity of the sources, Muslims agree that the Quran we see today was canonized by Uthman ibn Affan during 653-656. Upon the canonization of the Quran Uthman ordered the burning of all personal copies of the Quran. This order was given as many Muslims had recorded few verses on various parchments, therefore, after compilation the Quran should exist as One Book and not in piece meal.

Even after this order by Uthman of canonization small diacritical variations remained in the written Quran which could be seen in the early manuscripts of the Umayyad and Abbasid Dynasties said some non-Muslim scholars. Due to varying historical documents those who oppose the divinity of the Quran say the Uthmanic codex cannot be considered as authentic. Hence non-Muslim traditional scholars reject this literature in its entirety.

4. The Divine Origin of the Quran

The fact is that the Quran was revealed in disjointed verses and chapters, a point came when it needed to be gathered into a coherent whole text there is unanimity that Muhammad (ﷺ) compiled it before he died. During his life time he has ordered that whatever he says it should be recorded. There were Anas bin Malik, Zayd ibn Thabit and Ubayy ibn Kaab who had recorded the verses of the Quran. During his life time the number of the scribes had become 48.

The Muslim scholars are unanimous that the Quran was written in its entirety much before the Prophet's Death. Ibn Abbas describes the way in which the final version of the Quran was fixed: The Prophet recited the Book

before Gabriel every year in the month of Ramadan, and in the month in which he died he recited it twice. The term reciting the Quran twice means compiling all the Quranic revelations into a complete and final version.

In a report of Muslim, the Prophet of Allah said: I leave among you two things, if you stick to it you will never get strayed, the Book of Allah and the Sunnah of your Prophet"

Some scholars argue, that this provides evidence that the Quran had been collected and written during his life time because it is not correct to call something a 'Book' when it is merely in the people's memories. The word Al-Kitab signifies a single and united entity and does not apply to a text which is scattered and not collected.

5. Another argument that the Prophet (ﷺ) attached so much importance to the Quran that he had to have its writing during his life time. Zayd ibn Thabit reported, "We used to record the Quran from parchments in the presence of the Messenger of God."

The most authentic evidence is given by the Quran itself; it said: "Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Torah and the Gospel. He enjoins upon them what is right and forbids them what is wrong. (7/157)

Thus we see that the Quran itself confirms that the Prophet (peace be upon him) was unlettered.

The Quran challenging all those who doubt on the authenticity of this Holy Book said: And if you (Arab pagans, Jews and Christians) are in doubt concerning that which We have sent down (i.e. the Quran) to Our slave (Muhammad) then produce a Surah (Chapter) of the like thereof and call

your aides if any beside God (The Unique) if you are truthful. (2/23)

This verse is an open challenge to the people in general who held that this Book which has been sent down to the Prophet is not from God, they are asked to produce a Surah (Chapter) lengthy or small in support of their claim. Ibn Abbas explaining 'And call your aides' said: It means call your helpers to whom you follow (Ibn Jarir). That is you take the assistance of whomsoever you like to produce a Surah matching the Quran, if you are truthful in your assertion.

6. God did call them to this challenge on quite some places in His Book: Say if mankind and Jinn get together to produce the like of this Quran, they cannot produce the like thereof even if they helped one another (17/88)

'Or do they say: He (Muhammad) has invented it? Say: Bring then a Surah like unto it, and call upon whomsoever you can beside Allah, if you are truthful (10/38) It may be noted there are hundreds of Arabic scholar among the Jews and Christian in Beirut

Universities and in London, they teach Arabic, yet no one could meet this standing challenge of the Quran.

The Quran is a great miracle. If mankind and Jinn attempt together to produce a Surah like Quran, they would end in utter disappointment. The Arabic of the Quran shall ever remaining matchless in the fluency, eloquence and its rhetoric style.

The European scholars who had held that the Prophet had written this Quran, the aforesaid facts proved that he was unlettered, he could never read or write, secondly they objected to the compilation of the Quran was not done in his life time, it is proved above that the compilation had occurred in his life The Prophet (ﷺ) had recited before the Holy Ghost Gabriel who had listened from him twice the whole Qur'an before he had died. Thus the compilation was continuing and it was completed during his lifetime. It was canonized later by Uthman.

(Courtesy to MWL Journal Feb, March 2013)

(Continued from page #. 6)

If a student is to cultivate a creative attitude towards his studies, he should keep in mind the following:

"What he knows is largely mediated through cultured categories." It is largely through these categories that knowledge may be understood.

"To many of these categories there exist alternatives within the culture.

"To be true to himself, he should seek those

categories that correspond to his own experience of life.

"He should strive to be open and flexible towards all that he learns. He will never close his mind to fresh ideas, new values, and novel dreams. He should keep in mind what Iqbal says:

A living heart is the creator of new ages and new worlds,

Through imitation his soul loses illumination.



Meaningful Education

Prof. Khwaja Masud

Each student is a unique bundle of potentialities. The task of the teacher is to tap and release these potentialities. The teacher must encourage the student so that he stretches himself to the maximum.

One of the most justifiable charges against our educational system is that it discourages independent thinking and suppresses originality and creativity.

The main function of education is transmission of knowledge. Insofar as education transmits the already discovered knowledge, it is a conservative force. Education becomes a revolutionary force, when in the process of transmission of knowledge; it transmutes knowledge so as to meet the challenges thrown up by an ever changing reality.

As Iqbal puts it:

The essence of the universe is creativity.

Repetitiveness does not contribute to the strengthening of life.

One of the consequences of Darwin's theory of evolution is the notion that human activity is a manifestation of the creative force inherent in life itself. The creative force of evolution seems to heave itself forward into an inexhaustible variety of forms — unique, unprecedented, unrepeatable and irreversible.

Life is creative because it organizes and regulates itself and because it is continuously engendering novelties. In physical evolution these novelties arise in response to genetic change and to changes in the environment.

In man there appears the power consciously to initiate novelty — the power of creative imagination. This power is expressed in

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man's ability to find order in a mass of particulars, to impose meaning and pattern on a multitude of things or experiences that at first sight seems unrelated.

Henry Bergson in his magnum opus 'Creative Evolution' writes that novelty and hence creativity are products, not simply of life, but of reality itself. Ultimately reality he says, is an evolving process, which is becoming ever more complex and which constantly gives rise to novelties that are not merely rearrangements of past states but genuinely unprecedented. The human personality is constantly forming itself. Each experience adds something to it, so that it is ceaselessly growing and changing.

Human activity has also been seen as the expression of a universal creativity eminent in everything that exists.

According to A.N. Whitehead this creativity is rhythmic or cyclical. This creativity, says Whitehead, is ceaselessly producing novelties. These novelties are of two kinds:

In one sense, any existing thing must continually renew itself in order to exist at all. If it is to maintain itself as it is, it must constantly replace its own components. Each of these components is both similar to its antecedent yet also unique because not identical to it.

Creativity then, both maintain what already exists and also produces new forms altogether.

The process of education reflects the creativity of the universe as a whole. Thus according to Whitehead, education is rhythmic, moving in cycles, each of which passes through its own stages of romance i.e. the first enthusiastic encounter with a subject, precision in which order and system are introduced, generalization in which the student having mastered the structure of his subject, can put it to a wider use.

Just as everything in nature ceaselessly creates itself so the learner is continuously realizing his nature. He has an innate craving for education precisely because education is necessary for the development of an organism as complicated as man.

Education is not something foreign to the learner but rather something that he inherently desires and the best type of education is that which responds to the divine cosmic process itself. Education is nothing if it does not inspire independent, original and hence creative thinking.

Education is the response to the challenge of the cosmic creative force. Response must equal challenge, otherwise the and hence the society must face stagnation, decay and disintegration.

Independent, original thinking and creativity manifest themselves in many ways in education. The child has an inborn passion for discovery which education should nourish. Instead of simply receiving knowledge passively from his teachers and the textbooks, he should recombine what he learns in ways of his own. If knowledge is accepted as given, it remains inert and at the same time deadens natural imagination.

The teacher must select the proper method of teaching i.e., weeding out the unessential and helping the students to concentrate on

the main ideas of the subject.

Teaching should be a voyage of discovery rather than imparting of information.

The student should not be treated as an empty vessel to be filled with facts, formulae and theorems. The teacher should help him in grasping the basic structure of the subject so that the student may be able to learn by himself the latest developments in the subject. He should become a perennial student, carrying out the Holy Prophets (ﷺ) command: "Seek ye knowledge from the cradle to the grave." This is the only way to meet the ominous challenge of the explosion of knowledge, which is making the latest knowledge obsolete within a decade.

In the most profound sense to be independent and to be original is to fulfill oneself as a person. Each student is a unique bundle of potentialities. The task of the teacher is to tap and release these potentialities. The teacher must enthuse the student so that he stretches himself to the maximum.

Self-realization means self-knowledge. It should be the prime function of education to bring the student to a knowledge of his own individuality. It is here that one realizes the profundity of Hadith-e-Nabvi: "He who understands himself understands God."

Original implies that knowledge is not so much an explanation as an attempt to explain, and hence the explanation is always tentative.

The teacher is always on his guard against dogmatism. All theories are tentative. All theories are only guide to action. The moment they are turned into dogmas, they become useless. (Continued on page #. 4)

Abuzar's (RDA.) Views on Economic Justice

S. Maqsood Razasein

In a world which hears so much about Marx, Lenin, Stalin and Mao as the saviours of poor humanity few people know that the most vocal and dynamic advocate of economic justice lived during the early days of Islam whose name was Hazrat Abuzar Ghifari (RDA). Whereas Islam has undertaken to reform the personal life of Muslims it has taken care to put their social life on the right lines. It is a complete way of life and has not overlooked the problem of glaring inequality of wealth and property among men. To bring about economic equality and remove the distinction between "haves" and, "have-nots" Allah has placed Muslim's under various financial obligations such as, Zakat, Fitra and Anfaq-fi-Sabilillah (distribution in the way of God). In fact, the Holy Qur'an mentions that one of the characteristics of true Muslims is that they spend on their poor brethren what has been bestowed upon them by God.

The underlying conception is that every person owes his wealth to the collective efforts of the whole community and particularly to the toil of the poor. Therefore, if a person possesses more Rizq or means of livelihood he should give the surplus to his brethren who possess less. According to the Holy Qur'an, it does not merely amount to charity, rather the poor have a right to it. The Holy Qur'an emphasizes this point so much that it ordains the spending of the most valued possession in the path of God as a means of attaining virtue. Maulana Roomi (RA), the great poet-philosopher, therefore, advises the Muslims to distribute "all that you have". Further, for the stability of the community from the Islamic view point it is essential that people should spend their

surplus wealth for social welfare purposes.

Hence it is wrong to say that socialism first expounded the distribution of wealth. The first and most vocal exponent of the surplus wealth distribution principle was Hazrat Abuzar Ghifari (RDA) – one of the closest and respected Companions of the Holy Prophet (ﷺ). Hazrat Abuzar Ghifari (RDA) occupies a unique position in the history of Islam in that throughout his life, particularly during the time of the pious Caliphs, he deplored the growing affluence among Muslims, persistently exhorted them for maintaining economic equality and warned them not to make this world and its riches as their goal in life.

The Ghifar Tribe

Hazrat Abuzar (RDA), whose real name was Jundab, belonged to the tribe of Ghifar which lived between Makkah and Medina and where village of the same name was situated on the Caravan route from Makkah to Syria and Palestine. This was a small community whose people were engaged in agriculture as their sole means of subsistence. Once there was a long draught and people apprehended famine. To appease their tribal god, Munat, they made sacrifices but to no avail. This event turned the mind of Hazrat Abuzar (RDA), and he experienced a spiritual transformation. He began to think of Truth and Righteousness. Even before he embraced Islam he gave up idolatry and began to believe in one Supreme God and in his own way prayed to Him.

Thus Hazrat Abuzar (RDA) was mentally prepared to be drawn irresistibly towards the

Holy Prophet (ﷺ) whose revolutionary teachings by that time spread like wild fire throughout Arabia. First he sent his brother, Anis, to Makkah to collect information about the new Prophet (ﷺ). Anis saw and heard the Prophet (ﷺ) and told his brother all about him. Now, Hazrat Abuzar (RDA) decided that he will personally go to Makkah and meet the Holy Prophet (ﷺ). With this aim in view Hazrat Abuzar (RDA) went to Makkah and stayed near Ka'aba which was then a great temple where people of all places and tribes assembled. As such it was an ideal place for obtaining a crosssection of public opinion on any topic. When night fell Hazrat Ali (RDA) came to Ka'aba and asked Hazrat Abuzar (RDA) to stay in his house during the night as he seemed to be a stranger. Next day, Hazrat Abuzar (RDA) again came to Ka'aba and waited there for the Holy Prophet (ﷺ). Hazrat Ali (RDA) again came there at night and asked Hazrat Abuzar why he was still staying there. He then told Hazrat Ali (RDA) of his purpose. Hearing this Hazrat Ali (RDA) said, "You are blessed. Come and follow me." Thus Hazrat Abuzar (RDA) had the honour of beholding the Holy Prophet (ﷺ) and embraced Islam, raising the total number of its followers to five. The Holy Prophet (ﷺ) advised Hazrat Abuzar (RDA) to return to his native place and keep his conversion to Islam a secret for the time being. But an over-enthusiastic man like Hazrat Abuzar (RDA) could hardly check his fiery zeal. He went to Ka'aba where the Quraish had assembled and told them of his conversion to Islam. Thereupon, the Quraish began to beat him mercilessly until Hazrat Abbas (RDA) intervened to save his life.

Eminent Companion

In Medina, Hazrat Abuzar stayed in Masjid Minaret

al-Nabavi where he prayed and also stayed at night. He had forsaken all kinds of worldly wealth and honour. He passed his time either in prayer or in the company of the Holy Prophet (ﷺ). He keenly observed and stored in his mind whatever the Holy Prophet (ﷺ) spoke and did and as such he later became one of the greatest authorities on Hadith.

By virtue of his deep love and devotion Hazrat Abuzar (RDA) became one of the most beloved and trusted Companions of the Holy Prophet (ﷺ). The eminent position which he enjoyed is evident from the fact that he was the Favourite Companion-rider of the Holy Prophet (ﷺ) and used to sit behind him while riding a Camel or a Horse. He became famous as Radif-un-Nabi (companion-rider of the Prophet).

The Holy Prophet (ﷺ) held Hazrat Abuzar (RDA) in so high esteem that during the Battle of Rags (so called because of the bandaging of the feet on account of the injuries caused by rough terrain) in 6 A.H., he appointed him as Imam of the city of Medina. Hazrat Abuzar (RDA) also participated in other battles including the conquest of Makkah and the long march to Tabuk under the leadership of the Holy Prophet (ﷺ). During the reign of the successful military expedition of Cyprus, Hazrat Abuzar (RDA) achieved the crowning glory of his life during the last days of the Holy Prophet (ﷺ) when he became ill. Legend has it that one day the Holy Prophet (ﷺ) suddenly asked for Hazrat Abuzar (RDA). When Hazrat Abuzar (RDA) came he rushed to the Holy Prophet (ﷺ) and stooped a little, and the Holy Prophet (ﷺ) held him in a long embrace.

Storm of Controversy

It was this simple and ascetic Hazrat Abuzar

(RDA) who raised a storm of controversy over the question of Kanz (surplus wealth) about which the Holy Qur'an declares in Surah-at-Tauba in these words: "Those who accumulate fondly gold and silver and do not spend in the path of Allah, tell them dire perdition will be their lot. On that day their foreheads, sides and backs will be branded with the very gold and silver, and it will be said: "this is what you had accumulated for your benefit; now, therefore, taste what you accumulated".

Hazrat Abuzar (RDA) gave a very strict interpretation of Ayat Kanz and declared that it is obligatory on all Muslims to spend their surplus wealth on their poor brethren. This would not only strengthen faith, it will also eliminate social and economic inequality among the Muslims. He emphasized that rich Muslims should assume the responsibility of economic uplift of their poor brethren with the help of their surplus wealth which they should not use on luxuries, resulting in indolence, worldliness and moral decline. In Hazrat Abuzar's view, Islam not only envisages a casteless society but also a classless society. The divine injunction that "all Muslims are brothers to each other" eliminates all discriminations among them.

In his opinion, Anfaq-fi-Sabilillah is as obligatory on a Muslim as Salat and Zakat. In support of his belief he had a number of authentic Ahadith one of which, wherein he himself is the addressee, reads thus: "One day the Holy Prophet (ﷺ) was going for a walk in company when the mountain of Uhud came in view. He called Abuzar and said: "O Abuzar! if I have gold equal in weight to that of the yonder mountain I would never like to see if remaining with me on the third day except that which will be required to liquidate my debts. The rest I will distribute among the

slaves of Allah. And then the Holy Prophet (ﷺ) began moving his hands right and left as if distributing heeplful of gold".

Hazrat Abuzar (RDA) went to the extent of declaring all rich Muslims as violators. It is important to note that during the period of the first two Caliphs his ideas were neither challenged, nor did they create any problem to the Islamic State. However, in affluent Syria, where Hazrat Abuzar (RDA) had migrated during the time of Hazrat 'Umar (RDA), they raised a storm. To Hazrat Muawiya (RDA), who as the Governor of Syria was consolidating his power and followed a rather luxurious life, the preaching of Hazrat Abuzar (RDA) posed as serious problem. The new class of the rich felt unnerved by his teachings. However, not one was able to dissuade him, including Hazrat Muawiya. When the Governor built his famous Al-Khazra (Green Palace) Hazrat Abuzar (RDA) had the courage to declare; "If you have had this palace built out of state funds you are guilty of misappropriation; if out of your personal income, you are guilty of Israf (waste)".

Under mounting pressure Hazrat Muawiya (RDA) decided to settle this controversy by means of a debate. His argument was that the Verse on Kanz was preceded by another which related to the Jewish and Christian priests; "O ye faithful! a majority of Ah-bars and Rubhans unlawfully appropriate the earnings of others and obstruct them from (spending in) the path of Allah". Therefore, he said Kanz has to be read only in that context and it places Muslims outside the scope of the injunction contained in it. But Hazrat Abuzar (RDA) stuck to his own interpretation and gave strong arguments in its favour.

As a last resort, Hazrat Muawiya (RDA) decided to have a practical test of Hazrat Abuzar (RDA). He sent him 1,000 gold pieces through a messenger. The following day he was asked by the messenger to return the gold pieces as they had been delivered by mistake. Hazrat Abuzar (RDA) felt sorry, but replied that he already distributed them among the poor. Still, he promised to return them within three days. When Hazrat Muawiya (RDA) heard this he confessed: "Doubtless, Abuzar (RDA) practices what he preaches".

It is a pity that Hazrat Abuzar's anguished cry for economic equality was lost in the wilderness of Syria and the Muslim society plunged into moral degeneration reducing Islam to a set of dogmas and rituals. In Medina too the rich were unhappy with this exponent of economic justice. They put pressure on Hazrat Usman Ghani (RDA) to take necessary action against him. Accordingly Hazrat Usman (RDA) visited Kaab Ahbar and asked him to argue with Hazrat Abuzar (RDA). Starting from the inheritance directives enunciated in the Holy Qur'an, Kaab Ahbar asked the question: "If riches and wealth are to be distributed, then why had God laid down specific directions for the division of a deceased's property among his survivors?" Hazrat Abuzar (RDA) regarded this question irrelevant because he neither believed in nor preached any abstention from property. What he advocated

was that accumulation of wealth and property for personal aggrandizement was not allowed in Islam and insisted that all the surplus wealth should be distributed in the way of Allah. The controversy remained unsettled.

In 32 A.H. Hazrat Abuzar (RDA) fell ill. His sickness prolonged and made him very weak. Once he fell in coma. When he re-opened his eyes he found his wife crying — when he asked her the reason for her grief, she replied, "You are lying in a wilderness where none is present to administer you the last rites". Hazrat Abuzar (RDA) told her that once he had heard the Holy Prophet (ﷺ) saying to a group of people that a man amongst them old die in wilderness but a large number of Muslims would join in his funeral. "Now, everybody of that group, except me, is dead and therefore, I am the person about whom the Prophet (ﷺ) had referred. Hence, you should go out and look for the people coming towards this place." His wife did so several times but found nobody. Finally, she spotted some men on horseback. She ran towards them and said: "A Companion of the Holy Prophet (ﷺ) is dying alone and you should make arrangements for his funeral." They came along with her. Hazrat Abuzar (RDA) spoke in a low voice: "I do not have any cloth for my coffin. But none should give me a coffin who holds a post in the Government." Thus died Hazrat Abuzar (RDA).



Towards A Definition of Islamic Sociology

Dr. Hasan Zaman

A thorough examination of modern civilization is an imperative necessity along with a self assessment of Muslim society, since there is a missing link between the Islamic perspective of modern civilization and the world view which is to be bridged. It is also to be demonstrated that "Order" and "Freedom" can be reconciled in a social order within the Islamic life commitments.

Minaret brings for its readers a comprehensive article defining "Islamic Sociology. In view of the excessive length of the article it has been scheduled in three parts. Although every part is complete in itself the readers may find it more useful by connecting all the three at one place from future issues. Editor

Modern Sociology suffers from the defect of its quality, namely "scientificism" which emphasize scientific "treatment of societal facts but excludes all moral judgements from the domain of social conduct. The method of controlled experiment, as in the natural sciences, cannot be fully applied to the study of humans by human beings. Its uncritical application, however, has simplified the phenomena through some ready-made documentary evidence but has totally neglected the understanding of itself. "It is not possible to provide a basis for social engineering comparable to that the physicists have provided for space engineering", and this has led to:

- a) Segmentation and disintegration of the totality of life, from its social fabric, converting sociology into a dull positivism, another name for fatalism, lacking thought within the category of the given; brilliant rhetoric and sweeping generalizations have made sociology a poor relation of the natural sciences, making human beings into a colony of rats or automata measured and statistified as an object or an animal.
- b) Inhibitions and impeding the ideal of social progress and advancement. Thus complain the sociologists about the

dubious role of sociology today.

"Sociology has become dangerously dependent upon the very world it has pledged to study objectively. This dependence is dissonant with the ideal of objectivity".

The main role of sociology has not been a critique of society - "this is forbidden in Russia and is not done in America, but rather to tinker with this problem or another and provide it with a mass of data and figures, inventing, if possible highly refined mathematical formula for them with no other view in mind than stating the problem and providing a result which is involved, incomprehensible or trivial as the case may be". In modern sociology, methods of enquiry have often been raised into the status of principles.

Human life is not just a datum, but a possible accomplishment, replete with many other courses of action and possibilities.

Despite all this, there are certain habitual objections to religious sociology, on the basis of an inherent confusion between the original concept of religion and its present-day institution and practice, and these are repeated ad nauseam, in the domain of

modern philosophy and sociology.

Ever since the orientation of sociology as “social physics” by Auguste Comte, religion has been isolated from society as a factor of serious consideration and man has been seeking justification of his action through the generalization of physics, biology, economics and psychology.

Generally speaking, the objections which are put forward against religion or religious basis of social action are these:

1. Religion is said to bind man to the past, to the detriment of the current problems of human society.
2. Religion is obscurantist; attaches society to a particular level and obstructs the onward march to progress.
3. Religion is narrow and parochial and divides human groups into different communities.

Religion is often described as “a belief in the supernatural” or a “unified system of beliefs and practices relative and sacred things” (Durkheim). This approach stresses the individual, personal or ‘cleansing’ aspect of religion. In essence, religion believes in the unity and indivisibility of values and existence — in the solidarity of values — the unity of the axiological and the logical, — and unlike modern science does not believe merely in the pragmatic and operational motive of truth. To hold religion to be purely individualistic, is not only to make it private but also precarious.

Religion, worthy of the name, must be social. It is an attitude to life which gathers into one focus its entire meaning, a coherent interpretation - an ultimate quest for values — bringing it into unity and harmony with the supreme reality. It takes up the entire soul and action of man, promoting values, Minaret

purposes and social integration. Religion is a category of understanding — the only method of grasping the so-called “non-empirical” (in the general sense) and not in any way separated from or unconnected with life.

The possibility of a religious sociology is questioned in the main on the grounds of the origin of religion and organization of religion.

It is alleged that the origin of religion is grounded on fear — fear for the elements of nature. Religion originates in the very primitive stage of human development (c.f. Comte — three stages of development) — but with the progress of human civilization, and harnessing of the forces of nature, religion loses its social role and is superseded by science and technology. Science and Knowledge remove fear and thereby brush aside the very social basis of religion. Again religion is said to be an ‘opium’ or ‘spiritual vodka’ to enslave the oppressed, or religion acts against science and humanism, promotes fatalism and cowardice. Furthermore, it is contended that religion has for its basis a priesthood, an autocratic set-up, usurping the rights of man and perpetuating oppression and injustice in the name of religion.

Religion is a universal phenomenon of human society, and true religion promotes the balanced development of man and is universal in character, mission and service. It does not stand for hatred of those who do not accept it. It does not believe in its forcible imposition and abolition of variety by a general leveling up of the social or groups communities.

“Fear” is not the basis of religion in the sense of fear of tigers or beasts. Its fear is the sense of abstinence, of reverence. It is

animated by the sense of wonder and unexplored knowledge which is the basis of all knowledge and science. Religion is not “the opium of the people” because it stands for knowledge and science and against social oppression. It stands not for fatalism, but resignation in the sense of positive reliance—action and prayer with perseverance. Religion is not mere opinion or convenience but ultimate and fundamental conviction and certitude is the very marrow and substance of religion.

Islamic Sociology

It seems there is a case — a strong case — for Islamic Sociology and it is our purpose to open up briefly, some of the issues involved in the proper understanding and implementation of the same.

Sociology is another name for the “emergent togetherness” of man in society where two essential factors cohere — the interaction of man and man on the one hand, and man and his physical environment on the other. The phenomenon of man is a unity in its initiation and potentiality, a drive and a motivation, a sense of direction. Always a unity, the human mind is a combination of knowledge and norm. The phenomenon of physical environment is a biological-geological and ecological fact — the raw material, the given situation — to be worked out with the aid of human drive and initiative on the one hand and choice and direction on the other.

Islamic Sociology offers the mood of the mould in the construction of a human social order. The concept of Islamic Sociology proposes to establish an Islamic Social - order on the basis of the fundamentals, the spirit and attitude of Islam in relation to the needs and conditions of society. Islam is world-accepting system of life based on the

Divine purpose, leading to equality and social justice.

Values or no Values

A value is an aspect of an event, a situation, an object, a preferential interest, serving as a criterion by which goals are chosen. But values are not the sort of statements which can be proved or disproved merely by investigating into the evidence. Moreover, testability by observation is not more than a hypothesis, which “needs somehow to be taken into account”.

Sociological enquiry should be free from values in the sense that the question of choice should not enter primarily into the domain of investigation. Eventually, however, the social researcher cannot possibly avoid value judgement, because he is a human being with his own likes and dislikes, choices and preferences and social conditioning. If the social scientist poses himself as a superior being, beyond the operation of the laws he is expounding, he is suffering from self-deception.

The task of the researcher is not only to state the facts, but also to recommend, as an educator, improvements in the different sectors of human society in the context of prevailing conditions. Sociologists have this to say on this point

“the image of a value-free sociology is more than a neat intellectual theorem demanded as a sacrifice to man. Does it mean that social scientists should never speak out about the probable outcome of a public course of action concerning which they are professionally knowledgeable?”

“the study of stones does not raise moral problems in itself. Moral problems are derived from the human situation. Should a

social group be in a structurally inferior position to another group? The actual subject matter of sociology is the basis of moral judgements. In the sociologists' real work he faces moral dilemmas. Many sociologists ignore problems in the name of trying to establish a 'science' as if a study were made more scientific by ignoring problems. If real problems exist, which cannot be examined

by a particular technique, then to ignore them means that to be more 'scientific' is to be less scientific". Lynd and Myrdal also take the same position (R. Lynd, Knowledge for What? The Place of Social Science in American Culture. (1939); G. Myrdal, An American Dilemma; the Negro Problem and Modern Democracy (New York 1944).

(Concluded)

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By'

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*"And hold fast, all of you together, to
the Rope of Allah (i.e. this Qur'an) and
be not divided among yourselves..."*

(Qur'an 3:103)

Meaning of God in Human Experience

A. K. Brohi

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

Now, if you think deeply, you will discover

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that the most startling fact of human life is that all the time the river of human life is rising beyond its source. If you could understand the significance of that aspect of human experience you would be able to get at the kernel of the point I propose to make. You have seen the rivers that flow down from the high tops of hills; they come down into the low-lying valleys and take on a long wayward course before they eventually disappear into the sea. By the operation of the law of gravitation, their water is dragged down from the high heights and flow on with tremendous force and velocity. Coming down the hill water reaches ultimately the sea level which is the lowest level—that is why when you talk about the height of any particular mountain, you say it is so many thousand feet above the sea level. The sea level represents the nethermost point, the lowest point on the surface of the planet. Thus the earthly rivers have the tendency in them to flow below the level of their sources; they do not go beyond their sources; the waters in flowing rivers do not run up, they come downwards. The river of Human life, on the other hand, has a strange tendency of rising beyond its source. This is established by the facts of common experience. A hero who goes to the battlefield and gives up his life for the cause of his country, is running counter to all biological impulses within him. There is in such a one an impulse of saving oneself, of preserving oneself, of maintaining oneself, but lo and behold there is an inexplicable sort of heroism in the deed of a martyr who is prepared to throw away the only life that he has for some purpose, the consummation of which he will never even be able to witness in his own life; Similarly, we have the

proverbial sacrifice of a mother in taking care of her young one: she watches her sick child is prepared to brave and hazard all life's inconveniences, so that the fragile life of the child might be spared. It seems to be an unusual experience, is it not, to find that she is not afraid of exposing herself to the risk of getting infection or getting weak in the process. But she is a martyr to the cause of the emergence of a new life—all she cares for is the end that the

child's life might be saved. And it would appear that all the great men in human history are precisely men who have abdicated and renounced their right to this life, in order that some other higher life might be possible. Consider in this context the case of Christ. He gives up his life on the cross (according to Christian tradition). Judged by worldly standards, it didn't seem to be a good bargain at all. If this life is all that there is to it, then one cannot explain why Christ should give up his own life. And yet he believed with the Fire of his soul that only those that give up this life will get that Eternal Life. All that most of us are apt to take life to consist in is the activity of eating and drinking and sleeping, and its meaning is seen by using its so called comfort and conveniences. But if these at all constituted the essence of life, then surely it is not understandable why any person should give up this life for that kind of life which he does not see, but in which he verily believes. These are some of the illustrations of human experience in which we find that the life in man is capable of rising far beyond its own plateau. It does not seem to go downward—which is the way the cowards go but upwards; the heroes of Human History seem to be swimming steadily against the current of mere biological urges and all bravery and all courage and all heroism and

all martyrdom, is indicative of the fact that there is something within us which says: "I am indestructible, If I give up this life for a higher cause it would not make the least difference to me at all." And in listening to that voice, humanity has found it worthy its while to renounce this life in order that some other life might be made more manifest and more real.

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

It is easy to pay a compliment to a tyrant and tell him: "You are a wonderful fellow" "and so come to be patronized by him. But there are some people, nevertheless, who say: "No, that's a lie and I shan't do it". Indeed there are some who are more defiant. All these are illustrations of that significant feature of human life which I mentioned earlier, namely of Man's inveterate capacity to rise beyond its source, of his moral capability of going beyond its present premises. This then is the law of spiritual gravitation. The terrestrial gravitation, the gravitation of the earth takes the flowing waters of the river from the high

hills down to the sea, but to man there is the pull of some strange magnet, we call God. This is what draws the life of man up-wards, and responding to that pull man fulfils a higher Law: that is his real ascension, that is his real resurrection.

Evil's Compliment to 'Good':

To the same effect are facts of Man's moral life. Take the case of the greatest rogue going anywhere in the world. Even such as he, when he is left in the privacy of his inner life, condemns himself and says: "what I do is wrong". Is that not a strange phenomenon? After all it is his lifelong profession to go wrong; and yet to his dear ones, to his near ones, he doesn't say he is a rogue or a rascal, he says: "I am a very upright and honest man, I am a very good man". Now why is this so. Is it not strange that a man, who is a professional scoundrel, doesn't admit it to himself, or to those to whom he is devoted. Strange, is it not; although he knows that he is a scoundrel, he down deep in his soul says: "Indeed, this is a false aspect of my life". He never publicly parades that he is an immoral person. He goes to his dear ones and pretentiously says: "I am a gentleman". He knows that he is lying, but still he wants to take up a false position against himself. This then is the mystery of man's moral life namely that somehow the evil seems to acknowledge the good as a superior value. The man who is evil, and does evil and is in fact evil through and through when asked: "Are you evil", says: "No, I am a good man and I do good deeds". Now, why this compliment which evil is constantly paying to the good? I suppose that unless there was the power of an abiding goodness locked up in the inner being of man, a power of which, some how consciously or unconsciously, man is down

deep in his soul aware of, he would not act in this strange manner.

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

Natural Cycle of Life:

Take one more feature of human experience. Consider the remarkable cycle of life: we are born as tiny little babes, helpless, struggling babes; then we all inevitably pass through the period of adolescence, become adults, have a youthful chapter of our existence, and soon, very soon, our powers decline, and we grow old and feeble. And there even comes a time when we are hardly able to walk. And then at last there comes a time when all of us topple down into the grave and disappear leaving, as Shakespeare would say, "Not a wrack behind". This is a natural cycle fixed for all of us. Who has fixed it? Can anyone defy it? Is there a man who can get out of the grip of this cycle? No; the frontiers and rhythm of life seem to have been fixed independently of our wishes and it is not possible for us to defy them. Does this not postulate that there is a pre-existing order which has been ordained, established long before we turn up on the earthly scene and find ourselves encompassed by its grip.

Thus, if you closely analyze and dissect your own direct personal experience of the mystery of life, and reflect calmly on the undeniable facts of life, you will come across

unmistakable indications of the fact that there is “some power” that limits your life and determines the direction of its motion.

You may be rich and have everything and yet be unhappy. In Europe some of my friends who are by worldly standards prosperous and who have everything, are unhappy on that account. They are, to say the least, bored to death. Indeed, there soon comes a time in the life of rich men when they do not know what to do with themselves. They have everything and still they are unhappy and precisely so because they have everything. This is the result of the curse of prosperity which has fallen upon Europe. Everybody there seems to be busy taking some tranquillizers, and, as the phrase goes trying to relax. The necessity of consulting a psychiatrist has become for the idle-rich a full job and the practice of psychiatry has in our day become the most lucrative profession. What is wrong with man in the prosperous countries is that he has everything and still he is unhappy. Their was that famous film actress, Marilyn Monroe—I think most of you know her name better than I do. She too had everything (except, as somebody wittely remarked, a lawful husband). She had beauty which gave her power over men and their affairs, riches, wealth, fame yet in the end she committed suicide. What was it that contributed to this sense of frustration on her part ? Alas, all that this life had to offer her was there and she was still unhappy. Sweden has the highest standard of living and the suicide rate is also highest in that prosperous country.

Unanswered Call:

Thus it seems that the mere craving of the flesh cannot satisfy the urge of life, much less is it able to fulfill man’s aspiration

towards loftier and holier goals. Satisfaction of the mere biological needs does not really satisfy man. It all seems to be like drinking-sea water—the more one drinks the more is one thirsty. Is that too not a fact of experience ? Haven’t you come across men and women in the .world, who are miserable precisely because they have everything ? They ask themselves the unavoidable question: “But what is all this for, where does it take one to? Every morning I go through the same drill, every noon, every afternoon, every night and so day-after-day it is all over again the same cycle. The same joke is repeated day in and day out”. The question is: “What is all this for ?” And unhappily, alas! they do not find the answer. Such a man does not really know what to do with himself. All the troubles of Industrial Civilization seem to arise from the cult of prosperity which mankind has been worshipping for quite sometime now. They have been busy wooing as William James used to say, “This Bitch-Goddess called “success”. French people have a very wise saying on this point: they say that prosperous people have no history. And I agree with them. The prophet of God too had said, “Poverty is my pride”. And he was right too. After all it is not what you have, but who you are that is important.

Now, all these are facts of human experience. You do not have to wait for a prophet to tell you that what you are at present, seems to be incomplete, that there is something lacking in you and that which you are lacking will not be contributed by that which you are trying to grab. Then there must be something other than what you see which might perchance be the answer for the purpose of filling in that void which is all the time gnawing at your soul and the lack of which is making you so miserable. It is this

perception of facts of your own life which creates the setting and the background against which the perception of the divine dimensions of life become possible. It is only when you have the hunger and feel it that you ask for food and the divine hunger comes to the rescue of man only when he is completely convinced that this usual type of food does not satisfy him. He begins, therefore, to search if there is something else, which perchance might bring him everlasting peace.

State of Dreaming:

I would like to explain this idea of Divine Dimension of Man's being further. It is like this. You are, let us say, dreaming. The state of dream-consciousness is a matter of common experience for all of us. We all have dreams. While in a state of dream, we see things which we believe are real at the time when the dream-state is upon us, it is impossible to convince a person while he is dreaming that he is dreaming. In such a state it is not possible even to communicate with him. If two persons are sleeping in the same room and are dreaming, each sees a different world, each is convinced that that world, that that person is seeing, is real and yet they cannot even communicate with each other what they see. There is, in a dream-state no communication possible at all. How do you convince a person who is dreaming that he is dreaming? That again is not possible. The only way to convince him that he was dreaming is to wake him up. Then when he wakes up he says: "Ah; my word; this was only a dream, what a fool I was to have taken it seriously while it lasted? I think our so called waking-life is something like that. What you think is real, is a dream-state of your undeveloped consciousness and, one day, when you will

really wake up, you will see the utter unreality of that which you thought was real. And the purpose of religion is no other than to enable man to wake up. My beloved Sindhi poet—I mean Latif has put it in his own way in the words of Sasui; "Jin hit na hote ditho se hut kinya possindyiun hotesin;" Those that cannot see the beloved here, how will they be able to see him there—if they are blind here there too they will be blind equally. So if this dream state continues then it is not possible to escape the grammar of the dream-world. The only way to convince a dreamer of the unreality of the dream world is not to argue with him, because it is not possible to convince a man while he is dreaming. The only way to destroy his illusion is to wake him up.

Wakeful Life of Prayer:

I said that the best way to help is to wake the man up. And in the morning prayer call, when the Mo'azzin in the usual prayer call adds up one line : 'As-Sala-u-Khairum-minan-nueum, he daily reminds us that the waking is better than sleep. The life of the prayer is calculated to wake us up. Your communion with God wakes you up to your real existence. At present you are in a state of dream and when the blessed moment would come and you wake up—then you would see that which it is your destiny to see. And the release from the world of your dreams comes only when you are able to perceive that which it is your mission on Earth to realize. The Holy Qur'an gives the Shahadat about this, and says that indeed a man is walking on a very thorny path to God, but he will meet Him. And the Christian Biblican tradition also has it that the pathway to God, is as sharp as a razor's edge. It's a difficult path, but the prize is worth fighting for. And my friends, you might learn even from me that you can't get in this

life anything without paying a price for it, it is impossible that you will be able to get the eternal reward of your union with the divine without making sacrifices for it, without renouncing things which are your cherished illusions at present. But of these illusions you are fond if only because you are going through a dream state, and are not aware of the real world. To be awakened, to be enlightened, to be uplifted, to be transformed by the Divine touch—this is the meaning of God in human experience. Till such time as you directly come to a point of religious consciousness you have to go through this preliminary drill of dissatisfaction with this life. As things go, after all where will you go my friend ? And how far will you go ? Soon, death comes and you lie buried under the ground—five feet deep. If that is life, and that is all that there is to it, would you be satisfied with this end? If not, then escape; and religion gives you the escape door through which you gain a higher and better life for all time to come.

Idea of God:

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

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

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

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

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ صَدُّكُمُ الْوَالِدِ يُولَدُ ﴿٢﴾ لَيْسَ كَمِثْلِهِ شَيْءٌ ﴿٣﴾ يُكَوِّنُ لَهُ مَا يَشَاءُ بِحُكْمٍ يُحْدِثُ مَا يَشَاءُ ﴿٤﴾

Say, Allah He is one; neither begotten, nor is He a begetter. There is none comparable unto Him. (Al-Quran-114)

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

لَا تَدْرِيكَ الْأَبْصَارُ هُوَ يُدْرِكُ الْأَبْصَارَ ۚ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٠﴾

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

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

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

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

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

is that your ideal has become perfect and now if you keep it steadily before you, you will become perfect. God does not need our worship. He does not need our acknowledgement of His existence. He is independent of everything. **ذَيْلُ اللَّهِ عَنِّي عَنِ الْعَالَمِينَ**

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

Awareness of God:

Today the tragedy of mankind's religious belief is that religion has become totally external to us, as is the coat which I wear, I discard it when I like. Real belief in God is not capable of being so discarded; it is there, something you cannot do without, it is as necessary to you as is the air you breathe. How many of us are constantly grateful to oxygen which is present in the atmosphere ?

We keep on breathing it in and out all-right. But it is only when we are suffocated by somebody throttling us, that we know what it is that we are missing. So in spiritual terms also; the divine consciousness is something we live upon. Without God not one of us can survive. We are all anchored in God, our moorings are in God, we are surrounded by God. The only question is to be aware of this link, that's all. I ask you a simple question. Supposing any one of you had been born in a place which was constantly under light and had no experience of the darkness of the night. Imagine your life having been lived in conditions in which you had no experience of the darkness of night, in that you were all the time surrounded by light. Would you then even know that you are surrounded by light ? No, if you are only surrounded by light and have no experience of darkness of the night, you would not even know that you are living in a light. We are so much surrounded by God that we do not know that we are living in God. So it is only the cultivation of your awareness that is important; God is not created in the process of knowledge, He exists. If fishes were the philosophers and you had a conversation with them, you would not be able to convince them that they are living in water. "Impossible" the fish would say: "What, water, what are you talking about, where is water ?" Because she does not know life except in water, so she had no awareness of what water is. So, much is God surrounding us that the difficulty of knowing Him arises from the fact that He is surrounding us, And, **وَكَأَنَّهُ أَقْرَبُ إِلَيْهِ مِنْ حَلِيِّ الْوَيْدِ**, as is recited from the Qur'an. Because He is nearer to us than the vein of our neck, therefore, He is difficult to see. May His light show us the way.

Decline of Family and Spiritual Values

Abdul Jabbar Malik, Wolverhampton (UK)

Today, people are rightfully alarmed at the decline of family and family values. The decline has produced a promiscuous chain reaction in the form of adultery, sexual crimes, AIDS, drug addiction, worship of wealth, broken homes and fractured societies. An institution as natural and fundamental as the family cannot be manipulated by powerful forces of blind materialism without causing serious damage to the fabric and the stability of the society. Unless the root causes of such promiscuity are tackled, the problem will not disappear. If, it is perfectly normal for girls in many cultures to preserve their chastity (virginity) until marriage, why girls are unable to do it in the West? If the Pakistani society does not learn from the mistakes of others, then this is exactly what is going to happen to us.

The blind abandonment of our values is not a precondition to industrial advancement as clearly demonstrated by Japan, Korea and Taiwan. Islam puts utmost emphasis on knowledge because the very first word revealed to Prophet Muhammad (ﷺ) was Iqra (Read means acquire knowledge). Only lack of education and knowledge is holding us back.

Material affluence alone will not guarantee happiness as man/woman has two basic physical and spiritual needs, therefore, material prosperity gained at the expense of spiritualism i.e. obedience to God in words and spirit, will only destabilize the society.

The answers to many of modern man's

difficulties lie in upholding religious morality and looking after his long neglected sacred needs. Religious morality is founded on two fundamental tenets of belief in God and in the Hereafter.

When the believer upholds monotheism and consistently believes that God is the Absolute Sovereign, high above any imperfection, he automatically establishes stable and ultimate criteria for judging good and evil; and by acknowledging God as the Sole Bestower of all gifts that have been granted in this life, engenders a loving conscious submission to Him. Belief in one God and His Perfection, Divine Attributes and Perfect knowledge creates in the believers a sense of self-policing and self-control. This is important, because at 'the heart of any society's ethical or moral code of conduct is self-control and self-discipline.

Even in the most unlikely event of a society succeeding in appointing a personal policeman for every citizen, still there cannot be any substitute for self-policing. Battalions of police are needed to enforce man-made laws, but, only education is the requirement for divine morality! This is the only way forward!

There is no point looking to modern science for spiritual answers as it is the knowledge of physical world only; to seek these answers one has to consult the most purest Divine revelation available to humanity — the Al-Qur'an.

(Courtesy: Dawah Highlights)



Islamic Way to Solve Crises

Atif Salahuddin

Pakistan's economic problems are chronic, endemic and systematic. If the ruinous problems are to be solved, a new alternative has to be found that changes the fundamentals of the political and economic parameters.

Islamic economics offers fundamental changes in the way a state's economy should be managed. To begin with it would ban giving or taking of interest – the scourge of the global financial debt crises. This would mean that whilst the state may honour any previous legitimate debt, it would refuse to give any further interest payments. Neither would it seek new interest based loans.

This would be adhered to across the board whether applied to international loans and debts or domestic loans for individuals. In an Islamic system, Bait-ul-Maal would be used to provide interest free loans to the needy and poor who may wish to start new businesses or fund other personal projects.

Moreover the system would introduce the gold / silver monetary standard. Today under the fiat currency system every time the government wants to get itself out of a hole by borrowing from the State Bank of Pakistan, it not only creates more debt. It amounts to effectively printing money, thus increasing inflation and eroding the value of the rupee in every one's pocket. In Islam any paper currency issued in lieu of the monetary standard must be backed by gold or silver and be fully convertible on demand.

Another area that would see complete change is taxation. As we painfully know nearly everything and everyone is taxed except the rich and powerful who are either

not legislated to be taxed or simply flout the law.

In Islam, the principle of taxation is based on the amount of wealth a person owns, not on income itself. Thus those who own wealth above a certain limit (a Nisab) would see that wealth taxed, whilst those who may earn a large income but end up with less than a Nisab after essential expenses, would not be taxed. Those who surpass the Nisab threshold for taxation would have annual Zakat levied at 2.5 percent. Non-Muslims would pay Jizya at 2.5 percent, if they can afford to whilst being exempted from the Zakat.

Agricultural land reforms would be an important part of the transformation. Today despite having such fertile land, the dietary needs of the people cannot be met because most of the land is locked up in the hands of Zamindars.

In Islam, any landowner who does not cultivate the land for more than three years would have that land confiscated and given to the poor who would use it. This would provide both an opportunity and warning to those who own land to use it in a productive way or face losing it. Any landowner would pay the annual Khiraj imposed on the owner of the land based upon its productivity whilst Usher would be collected on agriculture produce. The overall tax base would be considerably lower designed to encourage spending, investment and entrepreneurship.

Mineral resources and utilities such as oil, gas, gold, copper, electricity and water would be publically owned and managed for the benefit of all rather than being allowed into private ownership as this is not permitted by

Islam. Neither would multinationals be allowed ownership although they may be paid a fee for their services in extraction and provision.

The state would be bound to provide essential utilities such as water, gas, electricity and fuel for transportation at cost price by investing in the infrastructure required. Islam is not against competition, neither does it seek to implement price controls in the market; in fact it sees a fair market as essential to motivate the producer.

What it does seek though is to protect the vulnerable by preventing key essential resources ending up in the hands of powerful individuals who use them as a license to mint money. Private individual ownership would be allowed and encouraged in all other spheres as permitted under the under the Shariah.

The stock market would be abolished along with all other capitalist paraphernalia such as derivatives, securitisation, bonds , hedge funds and credit default swaps that go hand in hand and have led to so much devastation on a global scale.

It is mandatory in Islam to own a commodity or service before being allowed to trade with it. This is unlikely since western financial markets where trading has become akin to a grand casino by allowing the same commodity to be traded many times over finder various financial instruments without

even leaving the original owner. Thus profit or losses are created and leveraged over and over again in bets and transferred to others”

As we now know in an economic crisis huge losses conveniently hidden away will eventually become apparent. The requirement for ownership will prevent such ridiculous feverish speculation and short trading that has undermined western economies by inflating and depreciating prices on a huge scale, triggering shocks in the global financial system.

A new vision is required in which the ruler is prepared to stand up for the country's vital interests and speed up mass industrialisation to generate internal consumption, develop agriculture, encourage new businesses and seek new export markets to sustain the viability of the ventures so created.

Adam Smith, the father of modern capitalism revered in the West observed "the empire of the Caliphs seems to have been the first state under which the world enjoyed that degree of tranquility which the cultivation of the sciences rewire. it was under the protection of those generous and magnificent princes, that the ancient philosophy and astronomy of the Greeks were restored and established in the East; that tranquility, which their mild just and religious government diffused over their vast empire, revived the curiosity of mankind, to inquire into the connecting principles of nature."



EGO

M. W. Gazder

Definition:

According to Chamber's 20th Century Dictionary Ego means "the, I, that which is conscious and thinks Egoism is a doctrine that we have proof of nothing but our own existence; the theory of self-interest as the principle of morality. Freud, to whom we owe most of our knowledge of the unconscious mind, in his earlier formulations regarded the mind as divided into conscious, the pre-conscious and the unconscious; and he regarded the censor, or repressing forces as part of the conscious mind. But as his clinical work continued he found that his original formulation was too simple. If all the repressing forces were part of the conscious mind, they would presumably be under conscious control, and once the patient had been enlightened about the evil effects of repression, he would be able to stop repressing, and to bring buried memories and tendencies back into consciousness, by an act of will. But this seldom happened. He had no control over many of the repressing forces, just as he had none over the tendencies that had been repressed. It also became evident that the censor, in its demands for morality, was more childish and less enlightened than the conscious-mind. When, by various techniques, a repressed impulse had been brought back into consciousness often turned out to shocking only by infantile standards: in the conscious mind of the adult it evoked no disapproval whatever. These facts led Freud; to revise his original three-fold division of mind into conscious, the pre-conscious and the unconscious. He now gave quite a different, but still three-fold, division of the mind into

what he called Id, the Ego, and the superego. The Id is the very depth of the mind, roughly corresponding with the unconscious and comprising instinctual impulses that are constantly welling up, as it were, and seeking discharge. The Id is infantile, amoral, non-rational and almost wholly unconscious. It is the undifferentiated basis of the whole mind. A proportion of the Id becomes marked off from the rest of it through contact with external reality. This portion, whose function is to establish relations and adjustments with external reality is the Ego. It is the conscious mind—the civilized, the rational layer which is the only part of which we normally have much knowledge. All the Ego, however, does not belong to consciousness; very important parts of it are un-conscious, in the sense that they are inaccessible to consciousness. In relation to the rest of the Id, which we may now call the Id, pure and simple, the function of Ego is to suggest, in the light of external reality, what Id impulses can or can not be qualified. In popular language, we may say that the ego stands for reason and prudence, while the Id stands for untamed passions. (Elements of Psychology p. 332).

A Stage of Universal Experience

Egoism is that philosophical creed which denies the generic irreducibility of this species of experience and derives it from the germinal form of ego—experiences: it is the class name of all those philosophies which are based on the premise of the unity of subject and object in the acts of knowing.

According to Ibn-al-Arabi, objective being is a lower category and constitutes self-knowledge of the universal and self-

contained. Ego in the mode of otherness. The Ego adequately reflects itself in the mode of otherness and the adequate other comes into being a single reflection (تجلی). The adequate other is the self-itself, in the garb of stranger. The Ego in its ideal self-alienation constitutes an instantaneous single perpetual emanation for Ibn al-Arabi. This level of emanatism constitutes the First Circle of Determinate Being. The circle comprised of the perfect self in its self-reflection giving rise to the perfect copy. This is the first stepping down the Universal Ego, who exists in his own right even before the coming into being of the copy.

In Hegalism, self-reflection is the only form of knowledge Ego is made in subject-knowing—object act. The first self-reflection is constitutive of a self-determination which is simply a bare “Isness”. It’s so much weak that except a bare givenness nothing is intuited in it. Therefore, self-reflection completes itself in successive acts bare, Isness is accumulatively made richer in content and spread so that ultimately it is adequate enough to express what the self is. It is only at the absolute stage that the object is appropriate projection of the subject. It is, therefore, necessary to call this process of successive improvements in self-reflection a process of developments. Contrasting enough with Ibn-al-Arabi, it is very first act which is complete and adequate. Consequently they do not call their philosophy evolution. Here lies, the essential point of departure between Personalism and Absolutism: the two variate of Idealism.

For us, however, it is much relevant to understand that the first Descent is not a separate Ego. It is the Universal Ego

appearing other to itself, out of its own free will. Therefore, the Ego and its Reflections do not form a society. They are plural in appearance and “one” in reality.

The Holy Qur’an emphasizes the individuality and uniqueness of name. It has a definite view of his destiny as a variety of life, and clearly points out – (a) That man is the chosen of God (b) That man, with all his faults, is meant to be the representative of God on Earth (c) That man is the trustee of a free personality which he accepted at his merit. These truths form the basis of Iqbal’s Philosophy of the self and other allied problems. He attaches great importance to “the meaning of the unity of inner experience which the Holy Book declares to be one of the three sources of knowledge, the other two being history and nature. This experience in the religious life of Islam, says the philosopher, “reached the culmination in the well known words of Hallaj (Mansoor)—“I am the creative truth”.

Iqbal says “that the ego is over and above the mutually penetrating multiplicity we call experience. Inner experience is the ego at work. We appreciate the ego itself in the act of perceiving, judging and willing. The life of the ego is a kind of tension, causal by the ego invading the environment and the environment invading the ego. The ego does not stand outside this arena of mutual invasion. It is present in it as a directive energy and is formed and disciplined by its own experience. The Holy Qur’an is clear on this directive function of the Ego: “And they ask thee of the soul. Say: the soul preceded from my Lord’s Amr (Command) but of knowledge only a little to you is given”. (17:87)

کا فضل اور اس کی خوشنودی طلب کر رہے ہیں۔ کثرتِ جود سے ان کی پیشانیوں پر نشان پڑے ہوئے ہیں۔ ان کے یہی اوصاف تورات میں مرقوم ہیں اور یہی اوصاف انجیل میں پائے جاتے ہیں۔ (فتح۔ ۲۹)

اور کمال یہ ہے کہ معاملہ انفرادی نوعیت کا ہو یا اجتماعی نوعیت کا، غفلت کو کسی سمت سے راہ نہیں پاتی۔ اپنے مقصدِ حیات کو وہ کسی وقت فراموش نہیں کرتے اللہ کی یاد ان کے دلوں سے کسی لمحہ محو نہیں ہوتی۔ ہر آن رب العالمین کی رضا اور خوشنودی کی طرف ہی قدم بڑھتے ہیں۔ ”ایسے لوگ جنہیں نہ تجارتِ غفلت میں ذاتی، نہ خرید و فروختِ اللہ کی یاد سے اور نماز پڑھنے سے اور زکوٰۃ دینے سے (باز رکھتی) وہ ڈرتے رہتے ہیں۔“ (نور۔ ۳۷)

پس سیرت و کردار کا یہی وہ نمونہ ہے جس کے متعلق مخبر ﷺ صادق نے کہا ہے ”ان میں سے جس کی بھی تم پیروی کرو گے ہدایت پا جاؤ گے۔“

جنہیں اگر ان کے رب کی آیات سنا کر نصیحت کی جاتی ہے تو وہ اس پر اندھے اور بہرے بن کر نہیں رہ جاتے۔“ (فرقان۔ ۷۳ تا ۷۴)

”ان کی پیٹھیں بستروں سے الگ رہتی ہیں، اپنے رب کو خوف اور طمع کے ساتھ پکارتے ہیں اور جو کچھ رزق ہم نے انہیں دیا ہے اس میں سے (راہِ خدا میں) خرچ کرتے ہیں۔“ (السجدہ۔ ۱۶)

”آپ کے رب کو معلوم ہے کہ آپ کے ساتھیوں میں سے کچھ آدمی (کبھی) دو تہائی رات کے قریب اور (کبھی) آدھی رات اور (کبھی) تہائی رات (نماز میں) کھڑے رہتے ہیں۔“ (مزل۔ ۲۰)

”محمد ﷺ اللہ کے رسول ہیں۔ اور جو لوگ ان کے ساتھ ہیں وہ کافروں کے حق میں تو انتہائی سخت ہیں، لیکن آپس میں انتہائی رحمدل اور (شفیق) ہیں۔ (اے دیکھنے والے) تم ان کو دیکھتے ہو کہ خدا کے آگے سر بسجود ہیں اور خدا

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By: Maulana Shah Muhammed Abdul Aleem Siddiqui Al-Qadri (R.A.).

Price: Pak. Rs. 60/=

Published by World Federation of Islamic Missions, Karachi.

Please Contact: ISLAMIC CENTRE,

'B' - Block North Nazimabad Karachi - 74700 (PAKISTAN)

PHONE: 021-36644156

زکوٰۃ کے طریقے پر عامل ہوتے ہیں۔
 اپنی شرمگاہوں کی حفاظت کرتے ہیں سوائے اپنی بیویوں کے
 اور ان عورتوں کے جو ان کی ملکِ بھین میں ہوں کہ ان پر
 (استفادہ کرنے میں) وہ قابلِ ملامت نہیں ہیں۔ البتہ جو اس
 کے علاوہ کچھ اور چاہیں وہی زیادتی کرنے والے ہیں۔
 اپنی امانتوں اور اپنے عہد و پیمان کا پاس رکھتے ہیں۔
 اور اپنی نمازوں کی محافظت کرتے ہیں۔

”مومن مرد اور مومن عورتیں، یہ سب ایک
 دوسرے کے رفیق ہیں، بھلائی کا حکم دیتے اور برائی سے
 روکتے ہیں۔ نماز قائم کرتے ہیں۔ زکوٰۃ دیتے ہیں۔ اور اس
 کے رسول کی اطاعت کرتے ہیں۔“ (توبہ۔ ۱۷)

”رحمان کے (بچے) بندے وہ ہیں جو۔
 زمین پر نرم چال چلتے ہیں۔ اور جاہل ان کے منہ آئیں تو کمر
 دیتے ہیں کہ تم کو سلام۔
 اپنے رب کے حضور سجدے اور قیام میں راتیں گزارتے ہیں۔
 جو دعائیں کرتے ہیں.....

جو خرچ کرتے ہیں تو نہ فضول خرچی کرتے ہیں نہ خلل بے
 دونوں کے درمیان اعتدال پر قائم رہتے ہیں۔
 جو اللہ کے سوا کسی اور معبود کو نہیں پکارتے۔
 اللہ کی حرام کی ہوئی کسی جان کو ناحق ہلاک نہیں کرتے ہیں۔
 نہ زنا کے مرتکب ہوتے ہیں.....

جھوٹ کے گواہ نہیں بنتے۔
 کسی لغو چیز پر ان کا گذر ہو جائے تو شریف آدمیوں کی طرح
 گذر جاتے ہیں۔

اور حقیقت میں یہ ممکن بھی نہ تھا کہ جن نفوس
 قدسیہ کی تعلیم و تربیت آغوشِ نبوت میں ہوئی تھی اس میں
 رذائلِ اخلاق کی کوئی آلائش باقی رہتی۔ کیونکہ جن بھٹیوں
 میں سے گزر کر وہ کندن بنے تھے۔ اس عمل میں غرور، تکبر،
 حسد اور دوسری برائیاں جل کر خاک ہو گئی تھیں۔

صحابہؓ کا ایک رنگ کردار
 صحابہؓ کی فحی اور مجلسی زندگی بھی بہت پاکیزہ تھی۔

کتنے لوگ ہیں جو اپنے ظاہر و باطن میں یکساں ہوتے ہیں؟
 اور کتنے اشخاص ہیں جو اپنی فحی و انفرادی زندگی میں اسی
 طرح میزان پر پورے اترتے ہیں جس طرح اپنی مجلسی و
 اجتماعی زندگی میں؟ بس ایک صحابہؓ کا گروہ ہے جو اپنی انفرادی
 اور اجتماعی دونوں زندگیوں میں اس طرح پاکیزہ ہے کہ
 ”مستقون“ ”مفلحون“ اور ”فائزون“ کے الفاظ انہی پر زیب
 دیتے ہیں۔ ان کی زندگی کے یہ دونوں پہلو ان آیات سے
 جھلک رہے ہیں:

”جو اٹھتے بیٹھتے ہر حال میں خدا کو یاد کرتے ہیں اور آسمان و
 زمین کی ساخت میں غور و فکر کرتے ہیں۔“ (آل
 عمران۔ ۱۹۱)

”اے ہمارے آقا! جو قصور ہم سے ہوئے ہیں ان
 سے درگزر فرما۔ جو برائیاں ہم میں ہیں انہیں دور کر دے اور
 ہمارا خاتمہ نیک لوگوں کے ساتھ کر“ (آل عمران۔ ۱۹۳)

”یقیناً فلاح پائی ہے ایمان والوں نے جو
 اپنی نماز میں خشوع اختیار کرتے ہیں۔
 انبیاء سے دور رہتے ہیں۔

وعدہ) اللہ کے ذمے ایک پختہ وعدہ ہے، توراہ اور انجیل اور قرآن مجید میں، اور کون ہے جو اللہ سے بڑھ کر اپنے وعدہ پورا کرنے والا ہو۔ (توبہ۔ ۱۱۱)

لیکن اسلام کے لئے اپنی ان اعلیٰ خدمات کی بنا پر انہیں مطلق یہ احساس نہ تھا کہ وہ بھی ”کچھ“ ہیں۔ سب کچھ قربان کرنے کے باوجود غرور و تکبر اور بڑائی کا ”وسوسہ“ تک صحابہ کے دل میں پیدا نہ ہوا تھا۔ وہ جانتے تھے کہ یہ سب ”کارنامے“ ہماری کوششوں کا حاصل نہیں ہیں، اللہ تعالیٰ کی توفیق کا نتیجہ ہیں۔ جو لوگ کم ظرف ہوتے ہیں وہ کسی مقصد کے لئے اپنی ذرا سی ”خدمت“ پر پھول جاتے ہیں، اور بہت سارے حقوق و مراعات اپنے لئے محفوظ سمجھتے ہیں۔ مگر ان جاں نثاروں کا حال یہ نہ تھا۔ ہر لمحہ سسے سسے اور خوفزدہ رہتے تھے کہ کہیں ایسا نہ ہو کہ ہماری کسی کوتاہی کی وجہ سے یہ خدمات قبول بارگاہ نہ ہو سکیں۔ پھر آخرت میں اجر کے ایسے حریص تھے کہ ڈرتے تھے کہ کہیں ہمیں اس دنیا میں ہی ساری کوششوں کا صلہ نہ مل جائے کہ وہاں خالی ہاتھ رہیں۔ اسی بنا پر وہ ہر لمحہ اللہ تعالیٰ سے معافی مانگتے اور استغفار کیا کرتے تھے۔ تاکہ اس جدوجہد میں بر بنائے بھڑیت جو لغزشیں ہو گئی ہوں، ان کی تلافی ہو جائے۔ وہ پکار اٹھتے:

”مالک! ہم ایمان لائے، ہماری خطاؤں سے درگزر فرما اور ہمیں آتش دوزخ سے بچالے۔“ یہ لوگ صبر کرنے والے ہیں، راستباز ہیں۔ فرمانبردار اور فیاض ہیں اور رات کی آخری گھڑیوں میں اللہ سے مغفرت کی دعائیں مانگا کرتے ہیں۔ (آل عمران۔ ۱۶، ۱۷)

عشق ہمہ گیر تھا۔ آپ ﷺ کی ذات و شخصیت سے بھی تھا اور آپ ﷺ کے پیغام و دعوت سے بھی۔ وہ آپ ﷺ پر ایمان لائے۔ آپ ﷺ کی دعوت پر لبیک کہا اور آپ ﷺ کی خاطر تکلیفیں اٹھائیں، ہجرت کی اور ہر مرحلے میں دوش بدوش چلے۔ ان کی یہ محنتیں رائیگاں نہ گئیں۔ اس کا انہیں بدلہ بھی خوب ملا۔

”جو لوگ ایمان لائے اور جنہوں نے اللہ کی راہ میں گھریا چھوڑے اور جدوجہد کی اور جنہوں نے پناہ دی، اور مدد کی، وہی سچے مومن ہیں۔ ان کے لئے خطاؤں سے درگزر ہے، اور بہترین رزق ہے اور جو لوگ بعد میں ایمان لائے اور ہجرت کر کے آئے اور تمہارے ساتھ مل کر جدوجہد کرنے لگے وہ بھی تم میں شامل ہیں۔“ (الانفال۔ ۷۴)

”جو لوگ ایمان لائے اور نیک اعمال کیے وہ افضل خلائق (تمام مخلوقات میں سب سے افضل) ہیں ان کا بدلہ ان کے رب کے یہاں یہ ہے کہ بسنے والے باغ ہیں جن کے نیچے نہریں بہتی ہیں، ان میں وہ ہمیشہ رہیں گے۔ اللہ ان سے راضی اور وہ اللہ سے راضی ہوں گے یہ (بدلہ) ملتا ہے (ہر) اس (شخص) کو جو اپنے رب سے ڈرتا ہے۔“ (پہنہ۔ ۸)

انہوں نے اسلام کی خاطر اپنا تن من و دھن سب کچھ لٹا دیا اور یہ ساری متاع دنیا دراصل ہے بھی بے مایہ، اس معاوضہ کے مقابلہ میں جو انہیں حاصل ہوا۔

”حقیقت یہ ہے کہ اللہ نے مومنوں سے ان کے نفس اور ان کے مال جنت کے بدلے خرید لئے ہیں وہ اللہ کی راہ میں لڑتے اور مارتے اور مرتے ہیں۔ ان سے (جنت کا

صحابہ کی شانِ رفاقت

آنحضرت ﷺ نے جب مکہ میں اعلانِ نبوت فرمایا تو جیسے زمین و آسمان اجنبی بن گئے۔ آپ کا یہ اعلان اہل قریش کے لئے بالکل غیر متوقع تھا۔ وہ سوچ بھی نہ سکتے تھے کہ ”صادق و امین“ کا ایک ان کے لئے ”خطرہ“ بن جائے گا اور وہ ”شرم و حیا کا پتلا“ جس کی نگاہیں ہمیشہ نیچی رہتی تھیں اس قدر ”بیباک“ ہو جائے گا کہ اپنے آباؤ اجداد کے مذہب تک کو چیلنج کر گزرے گا۔ اس اعلان کا صاف مطلب یہ تھا کہ نہ صرف اہل مکہ بلکہ پورے عرب معاشرے سے اعلانِ جنگ کیا جا رہا ہے۔ سو وہ ہول پورا معاشرہ ایک اکیلی جان کے خلاف اٹھ کھڑا ہوا۔ ہر طرف سے مخالفت کا طوفان امنڈ آیا، یہ بوا سخت وقت تھا۔ ایسے حالات میں اس ”داعیِ حق“ کی حمایت و نصرت کے لئے کسی شخص کا آواز بلند کرنا موت کے ہم معنی تھا۔ مگر زندہ ضمیر افراد ایک ایک کر کے اپنے سر جھٹلی پر رکھ کر نکلے۔ اس کے ہدم، ہماز، ہماہی، پشت پناہ، ساتھی اور مددگار بنے۔ انہوں نے ہر مصیبت کو خندہ پیشانی سے برداشت کیا۔ ہر آزمائش کا مردانہ وار مقابلہ کیا اور اہل مکہ کے ہر ظلم و ستم کو بہ رضا و رغبت انگیز کیا! انہیں ستایا گیا، کوزوں کی ضربیں لگائی گئیں، دیکتے انگاروں پر لٹایا گیا، زنجیریں باندھ کر تپتی زمینوں پر گھسیٹا گیا، تختہ دار پر کھینچا گیا، مقتل کی سیر کرائی گئی، لوہے کے گرم گرم اوزاروں سے داغ لگائے گئے، بوجھل پتھروں کے نیچے داہے گئے، غرض وہ سب کچھ ہوا جس کا ظلم کے عنوان سے ایک انسان تصور کر سکتا ہے۔ یہ آزمائشیں ان لوگوں کی راہ کھوٹی

نہ کر سکیں۔ ان ”صاحبانِ عزم و استقلال“ نے کسی قیمت پر بھی داعیِ برحق ﷺ کی مفارقت گوارا نہ کی۔ معیت و مصاحبت کو ترک نہ کیا۔ اور ایک مرتبہ جس رشتہ رفاقت و الفت میں منسلک ہو گئے تھے پھر اس پر کوئی حرف نہ آنے دیا۔ یہ حضرات آپ کے ایسے ساتھی اور رفقا تھے کہ دن رات کا کوئی لمحہ ایسا نہ تھا جس میں یہ آپ سے جدا ہوتے ہوں۔ پھر ان صحابہ کرام کو حضور ﷺ سے محض ”تعلق“ نہ تھا، ”عشق“ تھا۔ یعنی ایک طرف تو مقصد کی ہم آہنگی، رفاقت اور تعاون کا تقاضا تھا کہ کسی لمحہ ساتھ نہ چھوڑا جائے اور دوسری طرف ”دل کے تقاضے“ تھے کہ محبوبِ نظر آنکھوں سے اوجھل نہ ہو۔ اس عشق کے آداب قرآن میں یوں سکھائے گئے ہیں:

”اے نبی ﷺ کہہ دو کہ اگر تمہارے باپ اور تمہارے بیٹے اور تمہارے بھائی اور تمہاری بیویاں اور تمہارے عزیز و اقارب اور تمہارے وہ مال جو تم نے کمائے ہیں اور تمہارے وہ کاروبار جن کے ماند پڑ جانے کا تم کو خوف ہے اور تمہارے وہ گھر جو تم کو پسند ہیں، تم کو اللہ اور اس کے رسول اور اس کی راہ کی جدوجہد سے عزیز تر ہیں تو انتظار کرو یہاں تک کہ اللہ اپنا فیصلہ تمہارے سامنے لے آئے۔“ (توبہ - ۲۴)

صحابہ کرام کو حضور ﷺ سے جو محبت تھی وہ اپنے ماں باپ، بھائی بہن، اعزہ و اقارب، بلکہ دنیا کے تمام رشتوں سے زیادہ تھی۔ وہ اس بات کو گوارا کرنا تو بڑی بات ہے، اس کا تصور تک نہ کر سکتے تھے کہ حضور ﷺ کے کاٹنا بھی چبے اور وہ آرام سے اپنے گھر میں بیٹھے رہیں۔ صحابہ کا یہ

قرآن اور اصحابِ رسول ﷺ

تحریر: نثار احمد

صاف اعلان ہے:

”اللہ تعالیٰ ان سے راضی ہو اور وہ اللہ سے۔ یہی بڑی کامیابی ہے۔“ (مائدہ ۱۱۹)

”وہ مہاجر و انصار جنہوں نے سب سے پہلے دعوتِ ایمان پر لبیک کہنے میں سبقت کی، نیز وہ جو بعد میں راست بازی کے ساتھ ان کے پیچھے آئے، اللہ ان سے راضی ہو اور وہ اللہ سے راضی ہوئے۔“ (توبہ ۱)

”بلاشبہ اللہ تعالیٰ ان مسلمانوں سے راضی ہو جبکہ یہ لوگ آپ سے درخت کے نیچے بیعت کر رہے تھے۔“ (فتح ۱۸)

”اللہ تعالیٰ ان سے راضی ہو گا وہ اللہ سے راضی ہوں گے۔ یہ لوگ اللہ کا گروہ (حزب اللہ) ہیں خوب سن لو کہ اللہ ہی کا گروہ فلاح پانے والا ہے۔“ (مجادلہ ۲۲)

ظاہر ہے کہ ایک انسان کی زندگی کا حاصل اور ایک مسلمان کی کشمکش حیات کا آخری ہدف یہی ہے کہ وہ اللہ تعالیٰ کی رضا اور خوشنودی حاصل کر لے۔ تخلیقِ انسانی کا مقصد، عبادت کی غرض و غایت اور اسلام کا مدعا یہی ہے۔ اور نبی کریم علیہ الصلوٰۃ والسلام جس تعلیم کو لے کر آئے اس کا آخری سبق یہی ہے۔ اس اعتبار سے صحابہ کی زندگی مثال اور نمونہ کی حیثیت رکھتی ہے۔

صحابی کے معنی ساتھی اور رفیق کے ہیں اور یہ اصطلاحاً وہ نفوسِ قدسیہ ہیں جنہوں نے حضور اکرم ﷺ کی رفاقت و محبت اختیار کی اور جس دین کو آپ لیکر آئے تھے۔ اسے نہ صرف خود قبول کیا اسے دنیا میں قائم و نافذ کرنے میں اپنا سب کچھ قربان کر دیا۔ صحابہ امت مسلمہ کا سب سے اعلیٰ گروہ، ممتاز طبقہ اور افضل ترین جماعت ہیں۔ یہ حضرات روشنی کے مینار اور پہاڑی کے چراغ ہیں۔ وہ سیرت و کردار کے ہر اس اعلیٰ معیار پر بھی پورے اترتے ہیں جو کسی انسان کے لئے مقرر کیا جاسکتا ہے۔ ان کی زندگی کا ہر گوشہ مثالی حیثیت رکھتا ہے خواہ اس کا تعلق معاشرت سے ہو۔ معاملات سے، سیاست سے ہو یا عبادات سے۔

صحابہ کے وجوہِ عظمت

صحابہ کو ایک طرف تو یہ اعزاز حاصل ہے کہ انہیں خاتم النبیین صلی اللہ علیہ وسلم کی رفاقت کی سعادت میسر آئی، وہ قرآن کے اولین مخاطب بنے اور ان میں سے بعض کو اس دنیا میں ہی جنت کی بھارت دیدی گئی۔ دوسری طرف ایک اور اعزاز اور سب سے بڑا اعزاز یہ ہے کہ ان کے لئے اللہ تعالیٰ نے اپنی رضا و خوشنودی کا اعلان کیا۔ کسی بندہ کی اس سے بڑھ کر اور خوش قسمتی کیا ہو سکتی ہے کہ فاطرِ ارض و سماء اس سے راضی ہو جائے۔ قرآن میں اس رضا کا