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Islamic Social Order

A Study Based Mainly on Sura-al-Nahl

A.J. Halepata

Islamic Social Order is a complex and multi-dimensional system of social life, envisaged for the whole of the human brotherhood that inhabits almost every part of the earth so far as the space-dimension is concerned and had lived, and will live, during uncountable decades and epochs of history, so far as the time-dimension is taken in view. Such a Social Order, as it conforms to or reflects in itself the fundamental principles which are based on the natural laws that govern the universe at large and the society as a part of the universal scheme, may be considered as an Islamic Social Order in respect of the society. It may be considered so because of the fact that Islam is 'Din al-Fitrat'.

The exposition of this natural law and of the Din-al-Fitrat is found throughout the Holy Qur'an. But in view of the fact that the social order of human society is a natural phenomenon, extraordinary examples of this phenomenon are found in the natural life on this planet, more conspicuously in the group life of the "Beehive-System". For our purpose, to present a view of Islamic natural system of Social Order it would be helpful to expound principles that can be discerned from the Sura al-Nahl (The Bee). This Sura points out to the fundamentals of group life in the Beehive-System as ayats (signs or symbols having great significance).

In this Sura, the attention is drawn to the fundamental laws of the rise and fall of the society and also to the basic principles on which the fallen society is revived and rebuilt and allowed to progress towards the

path of peace, harmony, happiness, prosperity and towards ever generating and ever-increasing vitality to perpetuate its meaningful and exemplary existence for the contemporary as well as future generations.

In the Holy Qur'an there are principles that show that nation that neglects the observance of these principles is destroyed and exterminated so much so that the progeny of that nation becomes cut off for ever as the Qur'anic verdict indicates. This happened with the people of Lut (Al-Qur'an: XXVI, 161-175). Similar was the case of Ashab al-Hijr (Al-Qur'an: XV, 80-4).

Indeed there are the laws of nature determined by God's Will according to which the nation or society either prospers and becomes happy or by opposing these laws it degenerates and gets into the conditions of want, defeatism and destitution. (Sarah. al-Nahl: XVI, 107-112).

In order to analyze the nature and constitution of human society and the factors that make it prosperous and progressive on proper lines on the one hand and on the other hand the conditions that contribute to its misery, destitution and degeneration, decay and death, one has to take into account innumerable factors. Besides the material factors, including geographical and historical, the metaphysical facts and cosmological conditions also play an important part. In order to diagnose an ailment or disease that one may find in the body of a nation, the diagnoses ought to be correlated with the whole constitution of the patient-nation,

its history, and the history of the previous generations.

Now-a-days the main questions that are raised and that seem to be the concern of the majority of the people are the type of questions which raise side issues, but not the real and fundamental problems of the health, harmony and soundness of the society.

The questions raised at present are as follows: Whether private property be allowed or not; whether there should be complete regimentation of the whole society by the will of a few powerful agencies or a class of people; whether there should be a classless society; whether the individual should have freedom or should be sacrificed at the altar of the state or bigger units of the society; whether the education of the society should be centred round so-called Science and Technology to make some progress in the material equipment of the society; whether spiritual, cultural and intellectual laws (i.e. the Qur'an and the Sunnah) should be emphasized in our social system or not. These are some of the burning topics which are discussed today. On the proper assessment of their value depends the presentation of the picture to be estimated and its life conditions to be assessed.

All these problems, considered important from one point of view, are indeed extraneous and will be meaningful and significant only when the life texture, the external form and the inner content of the society run according to the natural laws. In case the natural laws are violated not only destruction and degeneration sets in from within, but historical, geographical and phenomenological processes of cause and

effect, come into action. Ultimately they come to sway in hastening the destruction and doom of the society, as it happened with the Ashab al-Hijr. They were previously living in the strongly built abodes and imposing houses chiseled out of the rocks but all of a sudden one morning they were found exterminated in such a manner as if they had never existed before. About the people of Lut, it has been said that because of their wanton ways, their whole settlement was turned upside down to a type of severe earth-quake and their doom was done to completion.

On the other hand, about the people who follow the laws in a proper manner it has been said in the Holy Qur'an, that "they live in peace and harmony and prosperity but when they break the laws they suffer from hunger and helplessness and defeat (al-ju wal-khawf: XVI, 112). Similarly in Sum Saba the prosperity of the society has been described in the form of fertile lands on all sides accompanied with the peaceful civil life of the level of *بلدة طيبة* Baldatan Tayybatan, that is of the most refined city prospering under the All Gracious Lord, the One who maintains and sustains the universe. But owing to the disobedience of the laws and negligence of the laws of a good city of which they were enjoying fruits in the form of inter-regional commerce under conditions of peace and safety, they suffered the ultimate disintegration and their society was torn to pieces to such an extent that they became the story of the past. (Sura Saba. 15-19).

Natural constitution of the Society

From the study of Sura Al-Nahl it appears that undoubtedly one of the best examples of the best organized Social Order is visible

in the organization of the beehive to which all the members work in a team spirit. However, in the human society there are certain additional laws working, and they are fundamental for the survival of the society. Some of the laws may briefly be pointed out as follows:

1. The society that prospers must have its members conscious of their own proper position and origin which has a beginning in sperm (Nutfa: XVI, 4) or clay (teen*)(XXXII:7) and thus the superiority complex and self aggrandizement is eliminated. This saves the society from the basic danger of disintegration that arises out of vanity and vainglory. (XVI 2-7).
2. The members of the society must be conscious of their relationship not only with their Creator but also with the bounties that the Creator has bestowed on the universe including the wealth in the form of domestic animals, in the form of necessities of food and sustenance, and in the form of the comforts of life received through the heat of the sun and light of the moon and other resources from the sea, land and mountains and so on (XVI: 8-16).
3. The members of the society must make use of the resources which have been created for the benefit of mankind, but being fully conscious of the fact that the ultimate source of help and energy and their Sustainer is the Creator Himself. Thus their minds should be free from the polytheistic psychical ailments that are the greatest impediments in the way of the unification of the society and are responsible for the pathological conditions that divide the society into schisms. Besides, polytheism is also the cause of a split personality which is contrary to the state of humility (Ikhbat) and humbleness that cements the society and the lack of which destroys a society to such an extent that sometimes even the natural calamities such as the sudden collapse of roofs over them, befall and destroy them. (XVI:17-29).
4. That the outlook of the members of the society must be wide enough in order to cover the material prosperity as well as the ideals of life Hereafter so that their behaviour should be full of benevolence and compassion, grace, selflessness. (XVI:29-34).
5. The members of the society must strictly adhere to the teachings of the Holy Prophet (ﷺ) whose fundamental teaching is to worship the Real God and not "false gods" (Taghur: XVI: 35-36).
6. They must be in search of knowledge so much so and even to the extent of travelling at inter-regional levels and intercontinental journeys to collect beneficial data that help in discovering knowledge of the causes of the rise and fall of nations, should become a matter of course, (XVI: 36).
7. They must remain in touch with the people who know, i.e., Ulema, and keep themselves informed about the fundamental values of life (XVI: 43-44).
8. They should be conscious of ever-increasing urge in themselves to combat tyranny and persecution to the point of even Hijrat (migration) if it becomes incumbent. (XVI: 41).
9. They should have capacity of patience. (XVI: 42).
10. They must have trust in God. (XVI: 42).
11. Above all they must be God-conscious

on one side and intellectually alert on the other side. (XVI: 44).

12. They must have fear of God and also they should have faith in the Grace and Kindness of God. (XVI: 45-48).

Classes in the Society

Being based on natural links and connections Islamic Society is immune from the unnatural distinctions and grades that were prevailing in the pre-Islamic society in which even women were objects of despise to the extent that the birth of a female child turn their faces black and at times the female children were buried alive. (XVI: 58).

1. (a) In the society, the people who know (i.e., the learned) have distinction over those who do not know. (b) The pious are revered.
(Piety is an essential criterion for leadership and for being an Imam).
2. It is recognized that being unproductive economic units the members of the society suffering from the following natural incapacities cannot be considered at par with those who do not suffer from them.
 - (a) Old age.
 - (b) A servant in helpless condition.
 - (c) The dumb (or the physically disabled person) who cannot earn livelihood properly.
3. In the case of those upon whom God has bestowed bounties of material wealth, their virtuous duty is that they give away their earnings to others and spend on needy and disabled people. To them this noble act of generosity brings the position of merit and virtue. (XVI: 54-56).
4. From this it is clear that private personal property is a means of serving

the society as well as earning merit, provided the obligations connected with this are fulfilled and the limits prescribed by the Qur'an are not transgressed. (XVI: 71).

5. The classes that the Holy Qur'an recognizes in the society are not created by artificial man-made devices resulting in the distinctions of caste and colour, or the rich and the poor. In the Islamic society the classes and groups are natural according to the actual capacities and texture of the essence of the people. In Islamic Society a man cannot be considered good until and unless he spends his earnings on others and is of service to those who need his services.

Foundations of the Society

From the study of the Sum al-Nah! it is evident that Islamic society has to be based itself on the following foundations and basic principles:

1. To seek guidance from the Book (The Holy Book of God) which is self explanatory and a source of enlightenment. It leads to unity (tawhid). (XVI: 89).
2. To observe in one's behaviour and daily dealings with others, God's commands about:—
 - a) 'adl (equitableness).
 - b) Ihsan (beneficence).
 - c) to help one's relations, and
 - d) putting a stop to everything that is al-Fahasha (indecent) and al-Munkar (abominable) al-Baghiyi (rebellion against the established law) and
 - e) Remain conscious of the teachings of the Qur'an (tedhakkur). (XVI: 90).

- f) Keeping of the promise (Ahd) with God and also not to break the pledges that one had made with people. (XVI: 91).
 - g) To carry on straight-forward dealings with the people and not to take undue advantages of them.
 - h) Not to become an obstacle (Sadd) in the way of rightful progress and achievement of the people. (XVI: 94).
 - i) Not to tamper with right and true facts or right teachings for any consideration. (XVI: 95).
 - j) Man as well as woman should endeavour to act in the right manner that gives their life peace and genuine happiness and harmony. (XVI.: 97).
 - k) Comparatively to care more for the life Hereafter than for this physical life. This is to be done, of-course, without neglecting the present life in which constant effort and perseverance (Sabr) are the characteristics of the members of the good society. In such circumstances the society created is of the type of which an example is given in the parable of the peaceful city. (XVI: 112).
 - l) Eating of Halal (permissible) foods and due care to be taken to distinguish between Hala! and Haram (forbidden) (XVI: 114-115).
 - m) Nothing is made arbitrarily Haram and Halal by one's own whim or for the sake of self-imposed abstinence (XVI:116).
 - n) To display humility as a necessary concomitant with belief in Tauhid and God consciousness (XVI: 119).
 - o) To imbibe the distinctive virtues of Ibrahim which are also imbibed in the Uswa-e- Hasana.
 - p) In case of erroneous commission and omission, to have a recourse to repentance (Tawba) and thereby to resolve to save oneself from repeating the same error(XVI: 118)
 - q) In all circumstances, the attitude of the mind to be always thankful and grateful to Allah, is not to be allowed to get abated.
3. To observe all the commandments, disciplines and duties set by God as embodied in the life example (Uswa-e-Hasana) of the Holy Prophet (ﷺ).
 4. In order to maintain, preserve and promote society on Islamic standards the Education and Character-Building of the Society is to be carried out on the lines given in the Holy Qur'an by way of good advice (المواعظة الحسنة) and the methods of حكمة and مجادلة (Scientific rational process) so as to convince the people about all the fundamental values and essentials of the Islamic teachings necessary for the upliftment of the society in all realms-material, intellectual and spiritual. In such circumstances the teachers and workers have to face, with complete forbearance and patience, all the difficulties that arise in connection with propagation of the teachings, and the education and upliftment of the members of the society. This is to be done as a duty by the teachers and preachers as true guides of mankind. In view of such unique principles and the fundamental characteristics of the Islamic Social Order, it goes without saying that no other social order can be envisaged for humanity that can attain all the benefits at all levels and in all dimensions.

The Heavenly Dance

Dr. Annemarie Schimmel

Nobody who has seen the “sama”, the mystical dance of the Maulavi Dervishes, will forget its beauty, its harmony, and the sweetness of its music, and he will be sure that there must be, in the deepest roots of religious feeling, a peculiar connection between this kind of dance and the divine sphere.

And it is really so that, in almost all religions, dance played a very important role. Dance is, perhaps, in the first place a play, even the purest, the absolute play; and since one of the most important roots of human culture is the play in its different spheres, as Huizinga has pointed out, dance too belongs to the essential features of human culture.

The root and the fruit of the real play are hidden in a divine secret; man has, in playing and dancing tried to express his relationship with the other world, his hope for a better future his love of the Divine, and has tried to draw near by means of dance a sphere far away from the heavy earthly world. There is no medium for getting rid of this world as strong as dance is.

No branch of art has ever been so successful in expressing man’s yearning for the Divine; for it can be done without any outward resources, without voice, without pen or painter’s brush—only by means of man’s body. And the two aspects of the divine power, which we are accustomed to, the dionysiac and the apollinic ones, find their expression in religious dance: it can bring man into ecstasy and make him forget all wordly

things, and it can be a symbol of the harmonious beauty, the classical measure which we find in the rites of the Greek god Apollo.

Religious dance is also of social importance. Though man can dance quite alone and experience by this way perhaps the ecstatic union of the Divine, the dance of the community is a strong help in both magical and religious practices, or may express the marvels of the heavenly order by means of well arranged circles.

In the Muslim world, the role of turning and whirling round the own axis both with and without music, the famous sama, is mentioned as early as in the 9th century A.D., and we can understand its importance in certain Sufi circles when reading the works of the great systematic thinkers of the early Sufism, of Qushayri and Sarraj, of Hujwiri and Sulami who treated the subject with great care and agreed in the point that this kind of sama be allowed only for the ripened mystic but extremely dangerous for the beginners on the Path. And in many a chronicle we can read how Sufis, intoxicated by music, turned so intensely that they at last lost their consciousness and died. Imam Ghazali has, for this reason, devoted not less than 20 big pages of his *Ihya ulum ad-din* to the question of sama (11, 236-256).

The medieval nuns, in their ardent love, have often used the form of the “Spiritual Dance” for the expression of their longing for union with the Divine Beloved. In sweet verses they tell how God is waiting for the human soul and asks it to enter the

paradise dancing place, how the soul is preparing this dance and how it ends in ineffable love-play. This symbol has been used—in connection with the idea of the stars' and angels' dance in all the mystic literature of the West, mystic poets have always loved and still love the idea of the mystic dance.

But however great the importance of this symbol may be in Western mystic and literature, it is even much greater in Sufism and in the literature which is inspired by more or less sufistic ideas.

These expressions are existent since the early stage of Sufism, and have been repeated through the centuries. Even as early as a mystical poet as Yahya ibn Mu'adh of Rayy in the late 9th century A.C., sings in one of his charming poems: "All my lifetime turns around God's love full of longing". And the most famous expression of this ecstatic which ends with the complete union has been given by Mansur Hallaj who quotes—the first time in Islamic mysticism—the story of the moth which flies around the candle until it is burnt, and finds union in death—a symbol which is used later on by numberless poets in all Islamic countries. And it is impossible not to be reminded of white turning butterflies when looking at the dance of the Maulavi dervishes in their wide, white frocks.

For here, in the order of Maulana Rumi, the "sama", the heavenly dance, has from the beginning taken the central place. It is both practiced and used as symbolic expression for the deepest mysteries of Divine love. Maulana Rumi himself is said to have often performed the whirling dance when he heard the voice of the watermills, in the Meram gardens near Konya, or the

rhythmical sound of the hammering of goldsmiths in Konya bazaar where his mystic friend, Husamaddin Zarkub, was working. In his poetical work, Maulana Rumi has united the different aspects of the religious dance. He tells in his ruba'iyat how the Divine Beloved is appearing on the screen of the heart in a lovely dance, so teaching the lover the art of spiritual dancing, intoxicated, whirling. And this dance of his had a deep significance: wherever the foot of the Beloved touches the ground, the water of life springs out of the earth. Perhaps the most beautiful expression of this dance of the friend may be seen in the charming ghazal with the beginning:

"I say my friend, he was turning around the house..." the friend who is playing on the flute of the lover's heart, or breathing into the mouth of the lover like into a flute, so giving him the power to speak and to sing. And the Phrygian flute was, as soon as in the time of Aristotle, known as a means of becoming spiritually intoxicated.

On the other hand, Maulana Rumi has often alluded to the old platonic idea of the cosmic dance, when he says, that the spheres turn around the moon like the lovers around the Beloved.

But his is only a weak comparison for, to Maulana Rumi, the dervish who exercises the real sama' is higher than the heavens, and his place is the spaceless, the sphere of the Divine light. Here, he turns around the sun of the Godhead as the atoms whirl around the created sun. Here, he finds his spiritual food—sama' is the food of the dervish's heart, the bliss of his spirit. One of the most touching religious songs all over the world is the short Turkish which

used to be sung when the sama' in the Turkish monasteries was nearly finished: flute, drum and human voice, in increasing excitement, told in a sweet melody what the meaning of "sama" was: happiness, spiritual food, purity of the heart.

Maulana Rumi has, taking the verse from the Qur'an according to which the Mount Sinai began to tremble in the presence of God, expressed the deepest awful mystery which is felt in God's presence, by the phrase "The mountain began dancing". That is also the situation of man who in the presence of the Most High, shows his emotions by a more or less regulated dance. For the real and original sama is not well-organized but is a complete free and even not-intentional action. It leads, then, man to such a spiritual level that he witnesses how not only he himself but the whole world is living in an ever-lasting dance, and how every branch, every leaf, every stone on the road is restless, is moving towards the spiritual goal, in increasing spirals. In this moment man sees that, by the breeze of love every branch which is not dry, is moved and starts dancing.

"Sama" as we may understand from Maulana Rumi's verses, is both death and resurrection: losing the connection with his material world man is carried away into the greater harmony of the whole cosmos, into the harmony of the spiritual world—the German poet Rueckert who had translated about one and a half century ago the poetry of Rumi for the first time into German (though not very close to the literal meaning but grasping the spiritual meaning in a most wonderful manner) has written:

"Wer die Kraft des Reigens kennet, lebt in

God,

Denn er weiss, wie Liebe toete—Allah hu

(He who knows the power of "sama", lives in God: for he knows how love kills—Allah hu.)

Quoting this line of Maulana Rumi, one of the greatest and noblest German poets of this century, Hugo von Hofmannsthal, has compared life to a great "sama" in which life and death, birth and rebirth, are intertwined in an inexplicable way, and he sees the mystery of true life in the fact that man takes part in this "sama", and is whirling to give himself to the ever changing constellations of the cosmic dance and develop according to them.

Whatever we accept from these commentaries and tales, it may be sufficient to show once more the importance of the dance in reality and symbolism for the religious life. Did not the Greek writer Lukian in the 2nd century A.C., write:

"The origin of dance lies in the same time as the origin of the world: it has appeared together with the pre-eternal love. Are not the dances of the stars, the well-organized movements of the fixed stars and planets, the beautiful harmony of the movement only an example of that pre-eternal dance?"

It seems to me that the reality which all religious systems, all poets and mystics, all lovers and philosophers have wished to express in words and movements, in sweet songs and harmonious gestures, in ecstatic whirling and stammering words is nothing other than the fact that the dance was born together with the eternal Divine Love.

(Courtesy: Muslim Digest)

Trade

Hazrat Shahidullah Faridi

Every means of earning a livelihood is really a form of trade, whether a man be a merchant, an employee, or perform any other kind of work. In every case he gives something and takes something else in return. Allah has given guidance for various kinds of trade in His Holy Word:

“Woe to the scrapers, who when they take measure take in full, but when they give measure and weight give short!.”

Scraper (mutaff'if) means here a person who scrapes of a quantity from the top of a measure in order to defraud the customer. The general purport of this verse is that we should deal with others as we wish to be dealt with ourselves. The deal may be one of goods, as in trade, or work, as in employment, or concern as in any other kind of occupation; in every case, a man should be considerate and God fearing in and remember that a little gain here and a great loss there, that is when he has to appear before God, is a very bad bargain, in fact, a total failure. There was certain man of God who carried on trade. At that time a large number of false coins were in circulation. It was his habit that when anyone gave him a silver coin he did not test it in the usual manner of merchants, but accepted it making no attempt to discover whether it was true or false. People saw that he used to get up at night and pray to Allah: “O Allah, I accept coins from everyone and do not examine whether they are true or false. Thou too accept whatever good actions, I perform without reckoning whether they are sincere or insincere”. This saintly person treated others as he wished Allah to treat him;

there is no better principle than this to follow in our worldly doings.

The second word of guidance Allah the Supreme has given us concerning trade is that we should not forget Him while busy in our affairs. In the famous “Light Verse” (Ayat-i-Nur), He describes those whose hearts are enlightened by the light of His guidance thus:

“Men whom barter and trade do not divert from remembering Allah and observing Prayer and paying Zakat”. (An-Nur: 37). .

If, on the one hand, they are engaged in business, on the other their hearts are continually turned towards God. Those who become so engrossed in buying and selling that they forget the Real Provider, have been rebuked in another place:

“When they see merchandize or entertainment they rush to it and leave thee standing. Say, that which is with Allah is better than entertainment and merchandize; and Allah is the best Provider.” (Al-Juma).

The occasion of this verse was that while the Noble Prophet (ﷺ) was addressing the congregation before the Friday Prayer, a caravan of goods arrived accompanied by singers and dancers. The attention of many of the congregation was diverted and they ran off to see the display, forgetting that the Messenger of Allah was standing and exhorting them. Thereupon this passage was revealed, the significance of which is that remembrance of Allah and the rewards which result from it are inestimably more valuable than your buying and selling;

indeed, it is Allah who provides you with sustenance and the goods of this world and no one else. It is often seen that people engaged in earning money are under the impression that if they spend some time in performing their Prayers or in the remembrance of Allah (Zikr), they will suffer loss. Allah has repeated this idea and reminded them that it is He who gives you profit from your work. If you interrupt this work only to remember Him, then how can it result in loss? This kind of thought is in reality a hidden form of "associating others with God" (Shirk). We consider that in our business it is our customers or our methods which give us profit, while it is really Allah. Then why should we not hope that instead of losing we should gain by taking some time off our affairs and turning our attention to Him? This hope is strengthened further when we observe that certain persons who devote themselves entirely to Allah are provided by Him with sustenance without any outward means at all. What could be more misguided then to think that to stand before the Sustainer of the Universe and give thanks to Him will put us to disadvantage?

The Qur'an has told us of another quite different kind of trade:

(Continued from page #. 14)

man's conscious thoughts and actions nearer to the One Almighty Allah, and to help man understand His Divine Laws the better, and more obediently serve and obey His Divine Will, for the peace, happiness and future progress and spiritual evolution of the Whole human race.

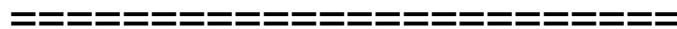
Let it also be hoped and prayed for that

"O believers, shall I tell you of a commerce which will save you from a grievous punishment? Believe in Allah and His Messenger and strive in His way with your possessions and yourselves—this is best for you, if only you understand; then He will forgive your sins and send you into gardens through which streams flow, and fine dwellings in gardens of Eden; this is the great achievement"!.

Allah has told us here that in this bargain we have to give two things: first, faith and trust in Him and His Messenger, and second, spending our possessions and even our lives for His sake. In exchange for these we receive the Garden, and the meaning of the Garden is really Allah's pleasure; the untoward expression of His pleasure is the hospitality of the Garden. This is not the paradise of the outward Paradise of the hereafter, but an inward one. It consists of us being pleased with Allah, and Allah with us:

Those who achieve this state, however they may be encompassed by trials and difficulties on the surface, are inwardly in Paradise; and in the hereafter, Allah willing, shall be outwardly so.

Muslims, upon whom learning and education are incumbent, and a religious duty imposed upon them by the edicts of Holy Qur'an and the Holy Prophet (ﷺ) of Islam, will be in the foremost vanguard of scientific discovery, for their own benefit as well as for the betterment of their fellowmen.



Islam and Science in the Modern World

Muhammad H. I. Dobinson

It is something of a truism to say that there is no conflict between Science and Islam, as indeed the scientific study of natural phenomena was devised by the Muslim Arabs who, it can truthfully be said, laid the very foundations of modern science and technology at a time when Europe was groping in the Stygian murk of the Dark Ages and Muslim learning and discovery were a shining light in an otherwise intellectually dark world. The teachings of the Holy Qur'an and the unlettered Prophet of Islam, which had their origins in Arabia more than 1300 years ago, are now daily being confirmed and proved true by modern Western scientists of the 20th Century.

The Holy Qur'an teaches us that the universe was created out of a gaseous substance which turned into solid matter to form the stars and planets, vide Surah 41: 11 :—

“Then turneth He to the heaven when it was a vapour and said unto it and unto the earth: Come both of you, willingly or unwillingly. They said: We come, obediently”.

And again, in Surah .37:6 :—

“Lo, We have adorned the lowest heaven with an ornament, the planets”.

On one of these planets, the Earth, in the course of time, living creatures and ultimately man appeared. This is in a sense what scientists tell us today in their Theory of Evolution. The Holy Qur'an, confirmed by modern science, tells us that one day of which no one has any precise knowledge,

the Earth as we know it, and everything connected with it, will be destroyed and come to an end, vide the Holy Qur'an. Surah 55: 26 : —

“Everything that is thereon will pass away”.

The Universe will be recreated in another form, as matter is a form of energy which cannot be destroyed, only changed in character. As the Universe was created out of energy, so a new Universe will be created out of this self-same energy which will only have changed its form, vide the Holy Qur'an, Surah 21: 104 :—

“This is your Day which you were promised; the Day when We shall roll up the heavens as a recorder rolleth up a written scroll. As We began the first creation, (so) We shall repeat it. It is a promise binding upon Us. Lo! We are to perform it”.

The Prime Source of all energy is Allah, the Omniscient, Omnipotent and Omnipresent, Who has always existed and is Uncreated, and will always exist, and out of this Prime Source the Universe was created. Because this Prime Source possessed Intelligence, the so-called “Laws of Nature” were brought into being, which laws all life and matter obey, vide Surah 9: 116 : —

“Lo, Allah! Unto Him belongeth the sovereignty of the heavens and the earth. He quickeneth and He ,giveth death”.

“The Originator of the heavens and the earth! When He decreeth a thing, He saith unto it only: Be! and it is”.

Science tells us that all things in Creation

obey the Laws of Nature and, similarly, Islam teaches us that everything in the Universe is subservient to the Supreme Will of the One Almighty Allah, see Surah 87: 2-3 :—

"Who createth, then disposeth; Who measureth, then guideth".

Science tells us that the total amount of energy in the Universe has always existed and is undestructable and can only change its form (vide the now-famous mathematical equation, $E=mc^2$, or the Equivalence of Mass and Energy, as enunciated by Albert Einstein in his Theory of Relativity, and verified experimentally in the Atomic Bomb), and that Time, the 4th Dimension, is itself a form of energy and a route-dependent quantity.

Islam postulates that when a human being dies, his soul, which is only really a form of intelligent energy, will eventually pass into another world, known as Paradise, or the Hereafter, vide Surah 18: 108-109 :—

"Lo! those who believe and do good works, theirs is the gardens of Paradise for welcome, wherein they will abide".

The Body, after death, will become dust, to be resurrected on the Day of Judgement, and why Should it not be, as Istam says resurrected from the dust of death and recreated, as it was created out of dust ?".

"And man saith: When I am dead, shall I forsooth be brought forth alive? Doth not man remember that We created him before, when he was naught (but dust)?". Surah 19: 66-67.

And again, in Surah 23: 12:—

"And verily We created man from a product of wet earth".

Similarly, with all other forms of matter, which are really only other forms of energy, all forms of matter and energy come from Allah, the Prime Source, and are by Him, which is the belief of the

"Wujudia" Sufis. The "Shuhudia" Sufis believe that everything in the Universe is a manifestation of Allah, the Prime Form of energy.

These Sufis, and other Muslim mystics, have since the early days of Islam been interested in, and studied, thought transference and other things of the Spirit, or "other reality". Now, at last, modern scientists are doing so, the study being called "parapsychology". The late Sir Cyril Burt, former Emeritus Professor of Psychology in the University of London, has said: "It would be easy to compile a long list of physicists, biologists and neurophysicists who take an active interest in parapsychology. In universities in many countries, there are now departments regularly engaged in psychic research".

The mathematical genius, Albert Einstein, may be said to have given added impetus to scientific interest in the "other reality" when he proclaimed his Theory of Relativity, and now higher mathematics and particle physics, two of the most advanced branches of modern science, are concerned with such phenomena as "anti-matter", "the 5-dimensional universe", "imaginary masses" and electrons which "move backward in time". Many modern scientists, while not wholly believing in telepathy or clairvoyance, are now beginning to consider that the World of the Spirits which although yet (to them) remains unexplicable, might at some time in the future, become credible, and that

science must, therefore, continue to study parapsychology.

Amongst the leading men in this field is a 70-year old. German doctor and psychologist, Hans Bender, of the University of Freiburg. Out of his researches have come some of the best evidence available to modern science of the existence of another reality. He has said: "This other reality is not supernatural, it is natural, but we cannot fully explain it yet". He is particularly interested in that aspect of parapsychology known as "psycho-kinesis", or PK for short, which is the study of abnormal motion in otherwise inanimate material objects, and has carried out in Europe far-reaching research into these phenomena. Strange occurrences of this type have been known since ancient times, but modern science has only relatively recently begun to investigate them, and attributes the activities of poltergeists, as they are commonly called, to the release of pent-up energy from an emotionally disturbed person, usually an adolescent.

As a psychologist, Dr. Benders approach to the study of parapsychology is through the workings of the human mind but, another contemporary scientist, physicist Helmut Schmidt of the Institute of Parapsychology in Durham, North Carolina, USA, approaches the subject through the medium of advanced physics and electronics. He has found that the mental energy of human subjects under test was able to affect the working of an electronic machine that he had built, beyond the statistical limits of the laws of probability, and against all the generally accepted laws of physics. The Russians have also conducted experiments in the field of PK,

with remarkable positive result.

Perhaps scientists will no doubt, in the foreseeable and not too distant future, be able to provide us with rational and scientific explanations of the miracles of Prophet Jesus and the Ascension (Me'raj) of the Holy Prophet Muhammad (ﷺ) and prove beyond all reasonable contradiction that he did in fact make a physical journey to Jerusalem, as orthodox Muslim purists have always contended, rather than a purely spiritual one.

Hans Bender is convinced that the future for parapsychology in general and PK in particular, is enormous and he said: "It applies everywhere. My hope is that its challenges for science may be increasingly fruitful and lead us to a better understanding of man, his position in the universe, and the universe itself".

It should be obvious from the foregoing that, as was stated at the outset, there is no real conflict between Islam and modern science, rather, there is an every-increasing agreement and harmony between the two, and that Islam is a rational and scientific socio-religious system, as well as being a revealed one. Indeed, it is the only worldwide system that is so and, contrary to what many of its harshest critics ever, it is not out-of-date, but very much a religion and way of life of the 20th Century and of the future.

Modern science is now beginning to teach what Islam has always taught from its inception, and believes what Muslims have believed for centuries. It is, however, to be hoped and prayed for that, In-Sha-Allah, Islam and science will go forward hand-in-hand in an earnest and sincere endeavour to bring (Continued on page #. 11)

Emotion of Fear and the Qur'an

Moazziz Ali Beg

It is held as a general belief that religion is based on fear. During the period of decline of religion, particularly in the 19th century, people were led to think that emotion and mainly fear fed the spirit of religion while intellect lent little or no support to the religious dogmas. According to L. Feurbach "magic constituted the essence of all primitive religions" and the part played by intelligence in this matter was secondary. Authorities like Sigmund Freud have unhesitatingly declared that religion arose out of the fear of the natural forces and is run by taboos. It is a product of the infantile fantasy of man, an illusion to be broken by the realistic mind of the mature humanity. The conclusion hurriedly arrived at from such notions was more fantastic than any of the religious "fantasies". It was considered that religion is a symptom of irrationality, a barrier to progress and an unnecessary aspect of human activity. To Karl Marx it seemed an opium with all its injurious effects for mankind; a powerful tool in the hands of exploiters.

The growth of these fallacious conceptions was the outcome of the illogical derivations from the then existing knowledge of physical sciences, physiology and anthropological data. The cosmology based upon the Newtonian physics had no concept of God in the scheme of universe. It required no intellect or reason to move the planets on their orbits and to control the forces of nature. The extremists endowed matter with mental qualities. Hence Buchner writes "that not merely physical but mental forces dwell in matter, and that these manifest themselves wherever the

necessary conditions occur". In the hands of these materialists the fate of religion was apparently sealed. Even those who defended religion thought it to be grounded only in emotions and not in reason. Schleiermacher points out that religion does not originate in action or dogma, but in feeling; in feeling the finite becomes immediately aware of the infinite and the eternal. The spirit of religion is fed by emotions like awe, admiration, joy, love and gratitude, humility and reverence. This gives us a glimpse of the trend of thought in the past century.

The extensive study of the primitive cults by anthropologists had strengthened the notion that the mainspring of religion was fear. This was generalized without reservation by skeptical laymen and reactionary materialists. The picture of religion was distorted. No doubt primitive religions of the savage societies are fraught with fear and are based upon taboos. Taboo is a manifestation of fear. The psychology of taboo is that it involves a sanction of a superstitious nature for any mode of conduct whereas both are unintelligible for the mind. And consequently the savage is goaded by terror in almost all walks of life. The rites and rituals of the savage bear has no intelligible relation to life and hence his religion is devoid of any rational basis. But this is not true of all religions. Religions adhered to by the civilized world and particularly Islam are well founded in reason. Taking only the emotional side we find that along -with the fear of God love of God is also there. The aspect of love of

God is more emphasized. This fact is well borne out by mysticism in which all the experiences are permeated by love. But leaving aside the fact of mystical experience let us see how the Qur'an treats the problem of fear and sets it as an element in the healthy organization of personality. Before dealing at length with the problem we shall try to bring to light the nature of this emotion. The psychological explanation which we are giving here involves some of the most illuminating facts which are not foreign to a student of modern psychology.

The Nature of Fear

Fear is regarded as primary emotion that can be attached to any object through conditioning. It is a basic response pattern' that can be modified through experience. During the excited state of fear the organism undergoes physiological changes, involving increased glandular activity, hyper activity of the sympathetic nervous system and higher rate of metabolism. This state results in temporary exhaustion of the organism, which, if continued for long periods, may ultimately bring about some degenerative 'changes in the body, with experiences of the most unpleasant met with in terrifying situations directly encountered. Emotion occurs here on the perceptual level.

Fear can also be aroused through verbal suggestion and operates on the imaginative plane and the emotion arising thereby generally does not accompany the physiological changes mentioned primarily. This is due to the differences in the level of psychological activity. This fear, like any other emotion is a mental phenomenon displayed at all stages by the human mind.

It is indispensable to human nature. The purpose which fear serves in human life is twofold. Biologically it is a factor responsible for the general preservation of organism and psychologically it is bedrock for the edifice of training and discipline of personality. Hence the fact that fear has a well defined purpose in relation to the rest of personality is unquestionable. At every dangerous situation in normal life fear gives a warning for caution and every discipline or system that tends to orientate the course of life in a particular direction has to take advantage of it.

The Qur'an, which offers a balanced system of individual and social life (ISLAM) also takes due advantage of fear. It aims at disciplining individual's life on moral grounds because the individual plays the central role in every social institution, as the embodiment of the social and cultural principles. Tremendous emphasis is laid by the Qur'an on the fear of punishment in the life after death and the pleasing idea of reward which is ultimately linked with the idea of God which has all the attributes of a supreme power and which stands as the Categorical Imperative of life. The idea of punishment and reward is inhibitory from a purely psychological standpoint. It associates fear, through conditioning, to wrong actions which are detrimental to the individual and society at the same time. Hence the conditioning of fear serves a healthy purpose. For this conditioning the Qur'an uses the most effective psychological method of repeated suggestions at every step. Wherever it speaks of unhealthy behaviour and detrimental actions, it gives, simultaneously, the idea of chastisement of the most severe kind. The individual who

accepts the principles of the Qur'an is tremendously influenced by it and is subjected to an effective conditioning. In practical life at the moment of indulgence in any wrong action an inner inhibitory response is evolved, which checks the person from actual commission. This is the most natural method of prohibiting. This process is merely psychological and those who overlook this psychological fact, superficially remark that religion "imposes" prohibitions and governs with "don'ts". The Qur'an at least strikes at the very root of this criticism and renders it baseless. In fact, Islam never imposes prohibitions and never governs with don'ts. Rather it aims at cultivating a general trend of behaviour, whose spirit is grounded in human reason as all as emotion.

Human personality is extremely complicated and so inextricably interwoven that it is futile to attempt a clear-cut analysis. This complicated personality requires for its integration a well co-ordinated frame of reference of values, modes of action, and ways of behaviour.

Besides this, certain psychic conditions are most essential for a healthy adaptation and proper adjustment. There are, for example, emotional stability, normal level of aspiration and clarity in thinking. If an individual's mind is perpetually beset with fears and phobias, he inevitably suffers from a lack of self confidence and infirmity of feelings and is likely to succumb to external pressures due to his own weaknesses. The Qur'an rules out all unnecessary fears on a rational basis and gets human mind free from them. All unnecessary fears become incompatible with the mind that the Qur'an builds.

It is obvious that human beings possess a tendency to be afraid of objects, persons and situations that present a danger for life or encroach upon it in any way. But this tendency has also to a great extent subjective causes and factors for its operation. There are many things and situations which can be overcome, but are still feared. Such a condition is most detrimental to the power of will and action and creates innumerable hurdles for life. It keeps emotional life in a state of excitement and thereby squeezes out much of the psychic energy. Human mind can be released from its clutches only through a positive redirecting of emotion in proper channels and conditioning it to that object which serves the purpose of personality integration. And this is most successfully carried out by the Qur'an through conditioning of mind to the fear of God. Fear of God is based on the sense of reality and is not brought about by threats unintelligible to the mind.

One is able to discern very easily through intellect that only that Being can cause any harm or loss who is most supreme. Fear of God unlike all other fears has a proper setting in the healthy organization of personality. It is due to the fact that God, the object of fear, has direct relation with the human life. The Idea of God in Islam is not barren like the ideas in speculative philosophy. God has given man a system of behaviour which thoroughly encompasses individual and social life. In the light of this, certain actions are crimes that make the punishment incumbent. Man is answerable before God for all his actions. God possesses the absolute authority of punishing or forgiving. Hence there is every reason to be afraid of Him.

This is the exact nature of the relation of God to man, and the element of fear therefore also bears a direct relation to life.

Since the system of life given by God integrates human life, His fear serves a healthy purpose. Hence the conditioning of fear is not outside the scheme of personality organization. Rather it is a factor indispensable for integration. Fear is undesirable only when it serves no purpose or serves a wrong purpose and creates conflicts and emotional disturbances. This modern world which is witnessing a tremendous material progress and a rapid human decline is haunted by fears and phobias bred by social insecurity, economic instability and political tensions. Much of the severe mental disorders, conflicts, tensions and emotional instability and consequent mal-adjustments are due to this state of affairs. The modern warfare, propaganda, and totalitarian states exploit this human emotion to the fullest extent. Without creating terrors they cannot work. Fear of God has been replaced by the fear of the police, the war, the spy, the concentration camp and the dictator. This is the use of fear in the modern materialistic civilization. This, together with the unsound systems of life, has resulted in neurosis, crimes, delinquency, suicides, venereal diseases, social distress, suspicions and a total moral degeneration. This is the most un-healthy purpose that fear is serving. The man-fearing man of today suffers an emotional death through it. Fear is the hallmark of modern civilization.

Now let us try to visualize the exact nature and role of fear in the personality which Islam desires. It has been already pointed out that fear is not outside the scheme of personality organization. This is a matter of

practical life. Fear works as an effective measure against wrong actions and anti-social behaviour. This inner measure is an essential condition for the effectiveness of legal prohibitions that are in nature external. Hence the individual never becomes antagonistic to social norms and laws and therefore he never suffers from frustrations and aggressions which Freud speaks of. Freud overlooked this fact altogether. Fear of God in Islam is a rational fear totally unlike the taboos of other religions. The individual realizes the relation of God to himself, understands its nature and is aware of its significance for his life. He thoroughly judges and weighs the fear of God as against all other fears and rationally decides that for his emotional stability and sound progress it is indispensable. The most remarkable characteristic of the fear of God is that God is not a terrifying object. In Islam, the fear of God goes along with the love of God. God is also the object of love. Only the object having this quality of ambivalence with regard to emotions can exercise a healthy influence upon the mind. This is a law for good disciplining. The discipline authority must evoke this ambivalent emotional response from the individual. This fact is well brought to light by modern child psychology. The child who suffers from constant parental fear due to rejection and harsh treatment, generally displays antisocial behaviour, feeling of insecurity, restlessness, stealing, lying, etc. Sufficient evidence has been brought upon this fact by psychologists like Symonds, Newell, Walberg, Cummings and others. On the other hand we find that over protection by parents which brings about an extraordinary attachment of child to parents results in general handicaps for personality

and traits like aggressiveness, hostility, truancy, day-dreaming result. This has been agreed upon by Levy, Martin, Cummings, etc. A balanced parental attitude therefore is required for healthy growth of personality. And it should be noted that circumstances of childhood mostly determine the fate of an individual. The parents therefore should be the objects of love and fear at the same time. Only then can they give a good training and create a sound discipline.

The adult personality is no exception to it. It is indisputable that any relationship between individual and individual, individual and institution, citizen and state,

to run a healthy course, must have its foundations deep in these emotions. This condition is fulfilled by Islam. Islam un-conditions both emotionally and intellectually the unnecessary fears and gives this emotion along with love its proper place in life.

It can be judged from the foregoing discussion that the religion which the Qur'an advocates is not grounded in fear. Rather it is well founded in nature. It is a folly to generalize some factors of primitive cults upon all religions and to explain away most unscientifically every religion through them.

(Courtesy: Voice of Islam)

(Continued from page #. 26)

Islam lays down moral laws which are timeless and immortal, which cannot be created by human mind but can only be recognized by human soul.

To quote Whitehead, "The World which emphasizes persistence is the world of value. Value is in its nature timeless and immortal. Its essence is not rooted in any passing circumstances.

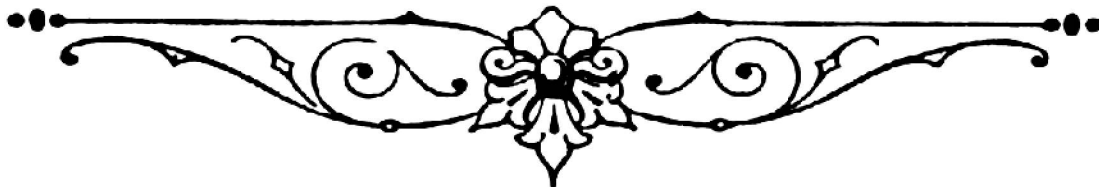
The immediately of some more circumstances is only valuable because it shares in the immortality of some value."

God Who has promulgated the moral order, being Himself unchangeable and eternal, being Himself All-knowing and powerful is the best guarantee for the eternal stability

of the realm of values ordained by Him.

Allah says that He breathed from His spirit into the human soul and with it has been breathed the enlightenment about what is right and what is wrong. Man continues with this enlightenment so long as he keeps his soul pure but loses it as soon as the soul is corrupted in which case he can only grope about in the dark as to what is right and what is wrong. The Holy Qur'an says:

"By the soul and proportion and order given to it. And its enlightenment as to its wrong and right. Truly he succeeds who purifies and he fails that corrupts" (XCI:7-9).



The Concept and Contents of Morality in Islam

Israrul Haque

Allah in His infinite mercy did not leave man in darkness. He sent down His messengers to the various peoples, from time to time, who explained as well as exemplified to them what was right and what was wrong. All the successive messages brought by His messengers confirmed one another, the last of which was brought by the last Prophet, Muhammad (ﷺ). Someone asked Hazrat Ayesha what were the manners and morals of the prophet. "Do you not read the Qur'an?" was the reply given by her. The whole truth about the creation and the Divine purpose for which man was created has been revealed in the verses of the Holy Qur'an. Life in this world is only an opportunity for man to prepare for the next world which would be permanent and perfect. One will be resurrected after his death and called to account for his deeds on the Day of Judgement. The pomp and the glitter of this world are designed to test the righteous who will have their rewards in the Hereafter. Much of the pomp and the grandeur of this world is an illusion. The Holy Qur'an brings out the delusion of the worldly pleasures and the reality of the other worldly divine pleasure in these verses. "The likeness of the life of the Present is as the rain which We send down from the sky, by its mingling arises the produce of the earth which provides food for man and animal until—the earth is clad with this ornament and is decked out "in beauty"; the people who dwell upon it think they have all power of disposal over it—there comes down upon it Our Command by night or by day and We cause it to

become like a field mown down as if there had been no yesterday and thus we explain these signs in detail for those who reflect" (X:24). The message in this verse contains the truth about man's existence and the realities of this world. The same truth can be gleaned out from the parables of Jesus as recorded in the New Testament of the Bible.

The Holy Qur'an thus brings out the nature, purpose and the limitation of the life in this world. This life is only a sojourn in man's journey from the nothingness to eternity. The worldly pleasures are not to be coveted much less relied upon as a success and achievement. The life of the present is only transitory and neither its vicissitude nor its accomplishment should distract us from the path of righteousness. The transitoriness of this world however should not mislead us into giving up this life or not taking this world seriously. The life has to be lived in all its fullness and glory. The righteousness does not consist in running away from this life but it does consist in patiently preserving through tests and trials which have been ordained for those whose heart "overflows with faith in Allah and promise made by him."

Allah in His infinite mercy and wisdom has provided this earth with all the beautiful gifts for man to enjoy and this has been abundantly brought home by the Holy Qur'an "Say: Who has forbidden the beautiful "gift" of God which He has produced for His creatures, and the good things from among the things for sustenance? Say: 'They are lawful in the life of this world for those who believe, and

purely for them on the Day of judgement' (VII:32).

And again "Oh Ye who believe! eat of the good things that We have provided for you" (II-57). And also "Eat and drink but waste not by excess for Allah loveth not the wasteful" (VII:31).

These verses bring home the Divine purpose of man's creation. Man need not be distracted from the path of the righteousness by the pleasure and the pain of this world. The life in this world has to be taken only as a means of seeking the countenance of the Lord, for, His pleasure is the greatest good man can aspire after. But this world has to be taken seriously, lived and enjoyed in all its fullness and richness.

From the third to the eleventh century of the Christian era, the cult of Monasticism had become the dominant ideal of Christianity which preached complete abstention from the pleasure of this life. Sex was detested as something that necessarily led man into the life of sin. Islam rejects this cult of complete abstention and condemns those who forbid the beautiful gifts of God. The moral order thus promulgated by Allah for man invests the life of this world with all glory and grandeur. It only forbids obsession with the worldly life. In this moral order the worldly sufferings and vicissitude do not necessarily carry Divine disapproval or displeasure nor do worldly achievements necessarily carry Divine approval or pleasure. More often than not it may be just the other way round.

It is in this perspective that the moral order as promulgated by Islam can be fully appreciated. Most philosophers throughout

the ages held the view, that moral laws cannot be created by human mind, it can only be recognized by it. Allah, therefore, in His infinite mercy and wisdom did not leave man groping in the dark or lost in speculation about the moral laws. The Holy Qur'an lays down at different places a complete and comprehensive code of moral laws which transcends all limitations of time. These moral laws are self-sufficient to guide man from the cradle to the grave, from eating and drinking to the discharging of all his social responsibilities. The moral laws regarding eating and drinking of good things (halal) sets the moral tone of man's life. It at once rejects the cult of "eat, drink and be merry," by prohibiting waste by excess use of it and by prescribing thanks to God. This signifies that man carries great moral responsibility of avoiding waste in the matter of eating and drinking. He has to remember while eating and drinking that he is enjoying the bounty of Allah. After the philosophy of food and drink, the philosophy of clothes plays the most important part in the culture of a Muslim. Man's soul "in its naked purity and beauty knew no shame as it knew no guilt." But in course of its worldly life, it was "touched by guilt and soiled by evil" and the beauty and the purity of the naked soul was gone and man fell into the need of covering himself according to his thoughts and conception of clothing and ornament. As soul in its pure form is beautiful hence the body that contains the soul must reflect this beauty by covering up those parts of the body exposing of which he considers shameful. The main purpose in clothing the body, however, remains the same i.e. to regain the purity and beauty with which he was born. It manifests man's motive and his character. If it is to give vent to pride and

vanity, however beautiful the clothes may be, it would remain inwardly ugly and impure. The most beautiful of man's raiments, therefore, is the one which manifests his righteousness. The Holy Qur'an enunciates this philosophy of clothes in the following verses: "O the children of Adam! We have bestowed raiment upon you to cover your shame as well as to be an adornment to you, but the raiment of righteousness—that is the best. Such are among the signs of Allah, that they may receive admonition" (VII:26).

Raiment in this Divine scheme, is an adornment bestowed upon man. It must cover his shame as well as adorn his body. This rules out the cult of monasticism and nudism. Remaining unkempt or going without clothes is forbidden. But the righteousness and not the adornment has been made, it is most important to note the noblest of the purposes of raiment. This completely negates ostentation or display as the object or purpose of raiment. It is obvious, therefore, that the same purity, simplicity and austerity that has been ordained in matters of food and drink, has been ordained in the matter of clothes as well.

But the fact that Allah has condemned waste and extravagance or ostentation and display in the day-to-day life, does not in any way signify exhortation to niggardliness or miserliness. Allah has reserved the same condemnation for niggardliness as well. Says the Holy Qur'an "for Allah loveth not the arrogant, the vain glorious (nor) those who are niggardly or enjoin niggardliness on others or hide the bounties which Allah has bestowed on them" (IV:36-37).

Extravagance and niggardliness both are

equally repugnant to the morality of Islam. Equally foreign to the morality of Islam is vain arrogance or the concealment of Allah's bounty.

"Poverty and pestilence are not the real enemies of man. His real enemies are his pride and passions," said Plato. The more he masters the forces of nature the more control he has over his passions. This Platonic assertion serves as a well-merited rebuke to the romantic optimism of the modern civilization that "progress is the law of human history". "The return of the European thought since the Renaissance to the Hellenic estimate of civilization as good in itself", says H.A.R. Gibb in his Modern Trends in Islam, "has we weakened man's preoccupation with his future life."

The obsession with the worldly pleasures and preoccupation with the present has unleashed the vain desires and passions into everything modern. Indulgence and enjoyment, ostentation and display are thus the hallmarks of the modern civilization.

A scramble for power and possessions is being propelled by each successive stroke of progress that science is making. Science and technology is not neutral. It is always in some body's hands. It is the servant of vain desires and impulses of those into whose hands it has fallen.

Allah, Who has created the universe and Who alone is its Sustainer and Cherisher, in laying down the moral law and order of this universe has fully and effectively provided for demolishing the idols of man's vain desires and impulses but man has been also granted the free will and the power to follow the moral law and order, or to revolt against it. Modern man, generally

speaking, has chosen to revolt against it.

The Garden of the Hereafter has been thrown open to all those who believe and do the deeds of righteousness. Righteousness (taqwa), according to the Qur'an, is the standard and measure of all values. It explodes the myths racial superiority, national greatness or cultural pride. The real value and the worth of man lies in his righteousness whatever his race, class or nationality. It also strikes at the very root of all pride and arrogance arising out of one's possessions and power.

Modern man is arrogant because of his worldly possessions, his per capita income and his per capita consumption such as has not been enjoyed by any man in the past. Proud of his worldly possessions including his knowledge of science, he is not prepared to share his unprecedented prosperity with his less fortunate fellow-beings for if he is leveled down to the underdeveloped and backward, what will happen to his highly civilized way of living, to his cultural superiority achieved during the last two centuries? For it is his standard of living that has precisely conferred upon him his social distinction and cultural superiority. If he is not the most gracious servant of God, because he does not walk humbly on this earth—what difference does it make? It is the success in this world that counts. It is the life of the Present that is final and decisive for science has not yet furnished any proof that there is a God and that unto Him he will return. Since God's existence itself remains to be scientifically verified, let fools and fanatics forgo their present reward in the hope of the Garden in the world to come. Modern man is not content with his possessions for nothing is enough if more and more can be had. If he

has much already, technological progress constantly makes it possible to have more and it results in the overextended exploitation of the cosmos. Environments are being polluted, natural resources are being depleted much faster than they can be replenished. Air and water—the two precious gifts that nature bestowed upon the primitive man—is no longer natural. It is getting increasingly costly to purify air and water of their pollution. Science and technology is in the hands of the fortunate few and serves as a tool for advancing their selfish ends. It has no sympathy or compassion for the less fortunate who are many and all over the world.

The poor and the deprived are also not content with their poverty and have grown to think that the prosperity of the few is the cause of the poverty of the many and the halo of the modern civilization is but a camouflage for this brutal exploitation. Science and Technology has no end of its own. If anything, it acts as a spur to the mad rush for power and possessions.

Even the space and the moon have been contaminated and have turned into a launching pad for espionage and who knows it might be used for unleashing a nuclear holocaust.

The way out of this dilemma seems to lie in the seeking of refuge from the mischiefs of the created things with the Lord of the Dawn as the Holy Qur'an teaches us: "Say I seek refuge with the Lord of the Dawn: from the mischief of the created things, from the mischief of the Darkness as it overspreads: from the mischief of those who practice Secret Art: from the mischief of the envious one as he practices envy" (CXIV:1-5).

And having sought refuge from the mischief of the created things and from the mischief of the envy of the envious the way opens up from bringing Science and Technology to the service of humanity; for establishing a universal society based on peace and love.

Here the celebration of Allah's praise takes the form of contemplating and pondering over His creations; intellect is awakened from the slumber and the spirit of inquiry is liberated from the shackles of conjecture and superstition but at the same time the reason and intellect are not allowed to do away with the faith in God. It remains dedicated to the service of the faith that whatever is there in the earth and the heavens have been created by Allah and that there is a Divine will and design underlying this creation which a man of "understanding" can understand. Knowledge alone cannot liberate a man from his prejudices and passion for his knowledge can always be manipulated to serve his passions and prejudices. Man can only win freedom from these evils when he completely and voluntarily surrenders himself to God and as Tennyson wrote "Our will is only ours to be thine."

All the knowledge and power gained from this understanding has to be bent towards the realization of the Divine will and design namely the establishment of a universal society based on righteousness. Here all the urges of man are merged into an all-embracing ideal. The value and significance of life depends upon the goal towards which it moves. Our superiority or excellence if any lies in the quality of the goal of our life and our capacity of voluntarily driving towards that goal.

Modern civilization does not seem to drive man voluntarily towards any goal higher than that of more and more of power and possessions.

In carrying out the Divine will and design of a universal society based on righteousness, the Believers have to be in the vanguard and organize themselves into single Brotherhood. Thus a forum and a base is to be provided for a universal society. Believers are under the Divine mandate which says, "The Believers are but a single Brotherhood so make peace and reconciliation between your two (contending parties) and fear Allah that ye may receive mercy (IL:10). And further, "If the two parties among Believers fall into a quarrel make ye peace between them; but if one of them transgresses beyond bounds against the other then fight ye (all) against the one that transgresses until it complies with the command of Allah. But if it complies then make peace between them with justice and be fair for Allah loves those who are fair" (IL:9). It is thus clear that bringing about peace and reconciliation between the contending parties amongst the Believers is the collective responsibility of the entire Brotherhood which extends to the taking up of the cudgel on behalf of the wronged and the oppressed.

The Brotherhood and the Believers would thus serve as a launching pad for universal love and peace. This Brotherhood of the Believers is not in any way designed against any religion, race or nation. It is only intended to constitute a hard core of an ultimate universal peace and love. It will serve as an inspiration and example for the people of other religions, races and nations to cast off their differences and join in the universal society. The believers thereby

would fulfill the Divine Will and plan of a single universal society based on peace, love and justice where “the most honourable in the sight of Allah are those who are the most righteous” and their language, race and nationalities would be only a means of recognition and not a source of despise between man and man whom God created of a single pair of male and female. In order to carry out the Divine plan of a universal society, based on the unity of mankind, Allah has commanded the Believers to be just and fair to all types of people and under all circumstances. Even the hatred and enmity of the non-believers are not to deny them justice and fair-play. Thus runs the commandment: “O ye who believe stand out firmly for Allah as witness to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just that is next to piety” (V:8). Righteousness does not consist in performing rituals or merely in abstaining from vices. It consists in giving away freely of that which one loves, “By no means shall ye attain to righteousness, unless you give (freely) what you love, (III: 92). It is, therefore, a positive concept of love and sacrifice. Righteousness provides an ideal foundation on which the universal society based on peace, justice and love, can be built.

The morality in Islam is thus based on righteousness. Through it universal peace, love and justice are attained. Even though the modern civilization is badly divided on the question of morality, there is consensus on one point that there is nothing Divine about morality. It grows on the soil of experiences gradually deposited by history. It is subject to change and has to be

viewed in historical perspective alone. But how is history made? Is it an independent reality? If so, is it a part of a greater reality or is it in itself the whole and complete reality? No answer seems to be forthcoming. Huxley in his Romance lectures pleaded for a secular morality to meet the challenge of human life faced with a hostile and value-destroying universe. Man has to be brave and virtuous in the case of this pervading cruelty and value-destroying forces all round him. Bravery and courage was needed by man in order to sustain himself through the cruelties? But in the value-destroying universe man can never be motivated to be brave and virtuous. He would simply succumb to the prevailing cruelties.

J.S. Mill and Bentham expounded the doctrine of the greatest good of the greatest number. That for him was a moral law as well as an ideal for social and political action. This theory subsumes a homogeneous and a compact society, where on man’s happiness more often than not is also another man’s happiness. But in a society torn asunder by class struggle or regional strife, such doctrine has neither the moral appeal nor can it serve as a standard for social and political action.

There is a school of thought which believes that along with order and harmony in the universe, there is also disorder and chaos in it whereby the vice is rewarded and the virtue is punished. This, according to them, does not fit into the existence of an All Merciful and Powerful God. As has been very well expounded by Khalifa Abdul Hakim in his Islamic Ideology, “Our idea of nobility of souls is connected with the sufferings of both the kinds (deserved and undeserved).”

Undeserved sufferings bring out in man his quality of patience and fortitude. "If the wages of virtues were always paid in cash terms of physical pleasure and wages of sin always paid readily in physical pain, virtue could be reduced to a calculable hedonistic bargaining." "The immoralities and cruelties of humanity are to be resisted and overcome so that we may rise higher than merely natural being." The same philosophy seems to be reflected in T.S. Eliot's *Murder in the Cathedral* which says, "triumphant in adversities and fortified by persecution."

Secular morality, it is argued, can do away with an all-knowing and all-powerful God. We may sue for a happy and prosperous life of this earth if we believe in humanism i.e. being helpful to our fellow-beings.

Universal fellow-feeling cannot be brought about unless it emanates from the belief in loving God Who loves all men equally. Man is a worshipping animal, if he gives up God, he will invent other gods of his desires and wishes like caste, creed, race, and nationality, etc. Without believing in one God as the sustainer and the cherisher of this universe, he cannot get the glimpse of the whole truth: he can at best get parts of the truth in flashes.

In demolishing this proposition about secular moralism, one needs only quote from Tennyson's *Memoirs*, "They have their day and cease to be, they are but a broken light of thee and thou, O Lord, are more than they". God alone is the whole truth. No system devised by human mind; no order contrived by human intellect can take the place of the "whole truth" upon which moral

values, in order to be eternal and permanent, have to be founded.

Secular morality in all its forms and varieties is ephemeral and relative and has to be justified at the bar of reason; as such it cannot serve as an end in itself.

Paul Johnson in his *Modern Times* has exploded the myth of the pragmatic and relative morality. He says that the belief that physical reality depends upon where one stands "has been smuggled by social radicals into the realm of moral truth".

Moral relativism which is embedded in the notion that good or evil are matters merely of points of view; is not capable of serving as an end nor can it inspire man, as an ideal principle. Such relative morality would exist only in perpetual controversy between different people having different points of view. It has always been an instrument of exploitation in the hand of those who have wielded the power of state. Immoral acts have been perpetuated in the name of relative moralism. The worst modern tyrants, says Paul Johnson, committed these political and moral obscenities in the name of secular abstractions. Hitler, says he was totally irreligious and had no interest in honour or ethics. He believed in biological determinism as Lenin believed in economic determinism and both of them invented their own relative moralism. "Moral relativism is responsible for most of the totalitarianism and terrorism of the past sixty years," concludes Paul Johnson.

The relative moralism i.e. the notion that morality is a matter merely of point of view is totally foreign to the concept of morality in Islam. (Continued on page #. 19)

Abdul Barakat Al-Barbari

S. A. H. Bukhari

To the South-West of Ceylon there is a beautiful archipelago in the Indian Ocean which is known as Maldives Islands. The archipelago is composed of 1087 islets most of which are lesser in area than a square kilometre. Of these islets only 215 are populated and other smaller ones are used for agricultural purposes and remain uninhabited. Total area of the archipelago is 100 square miles and the population does not exceed 100,000. The people are 100% Muslim.

Islam reached these Islands in the middle of the sixth Century of the Hijrah. The person to whom goes the credit of converting these lively people to Islam is Sheikh Hafiz Abul Barakat-al-Barbari of Morocco. He reached the Islands among a group of Arab traders who conducted a well organized trade between Ceylon, India and the Arab Middle East.

The Sheikh learnt that the people of the Islands professed Buddhism. He felt a keen urge to preach Islam to these simple and hospitable people. So he met the king and expounded to him the simple truths of Islam. The king, though unwilling at first to abandon the faith of his forefathers, treated the Sheikh with great respect and gave him a place of honour in his court.. The Sheikh was not disappointed at the refusal of the King to embrace Islam; he knew human psychology and knew that man is passionately attached with the ways of his ancestors and can not be easily persuaded to abandon them. But he persevered in his preachings and waited patiently for the time when the reality would dawn on the King with its full brilliance.

Minaret

The patience of the Sheikh bore fruit. His noble character and gentle manners attracted everyone towards him. The King also began to pay more attention to the teachings of the Shekih. The ice began to melt slowly and the King was now so moved that he could no longer remain out of the fold of Islam. One auspicious day it was proclaimed that the King had embraced Islam. With the King almost the entire population of the archipelago embraced the Faith.

The King was given the Islamic name of Muhammad bin Abdullah by the Sheikh. He thus became the first Muslim ruler of Maldives Islands. Before embracing Islam he had ruled over the country for twelve years and he ruled over the country as a Muslim ruler for another thirteen years.

Islamic Monuments:

After embracing Islam, Sultan Muhammad bin Abdullah built a Mosque in the capital which is still intact. It is a beautiful specimen of the Maldivian art of architecture. In different periods the mosque was expanded and subjected to alterations and improvements by various Sultans of the Islands.

In front of the mosque there stands a tower to call the faithful for prayers. Its circumference at the bottom is 25 feet and at the height of 35 feet there is a terrace on the tower which is meant for the 'Mauzzin' to stand while calling for prayers. The tower stands there since the last 300 years.

Last days of the Sheikh:

After the conversion of the Maldivians to

May 2023

Islam the Sheikh continued to live in the archipelago. He devoted all his time to instructing the new converts into the tenets of Islam and teaching them the Holy Quran. He helped the Sultan in executing the affairs of the state in accordance with the principles of Islam. When he died he was buried in front of the Sultan's mosque. His tomb stands there still and is regarded as a historical monument and a sacred place by the Maldivians. Whosoever passes through

it finds an inner urge to stop for a moment to pray for the departed saint who was the cause of the spread of Islam in the archipelago.

Adjacent to the tomb there is a chamber wherein are kept for exhibition some of the articles the Sheikh used in his life. There is, for instance, the wooden cot on which he slept, a fan made of ostrich feathers and an umbrella which he used for protection from the sun.

Obituary



Mr. Athar Saeed Siddiqui, Assistant Secretary, World Federation of Islamic Missions Karachi, passed-away on 9th March 2023 at his home in North Karachi due to Cardiac arrest.

He was associated with WFIM as Assistant Secretary for more than 20 years. He left behind his wife, who also died after 3 days of his demise. May Allah rest their soul in peace. Ameen!

Al-Fath Al-Rabbani

(An English Translation of 62 Sermons)

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دل میں ہو یاد تری گوشہ تنہائی ہو

(حضرت مولانا حسن رضا بریلوی)

دل میں ہو یاد تری گوشہ تنہائی ہو
پھر تو خلوت میں عجب انجمن آرائی ہو
آستانے پہ ترے سر ہو اجل آئی ہو
اور اے جان جہاں تو بھی تماشائی ہو
اس کی قسمت پہ فدا تحت شہی کی راحت
خاکِ طیبہ پہ جیسے چین کی نیند آئی ہو
آج جو عیب کسی پر نہیں کھلنے دیتے
کب وہ چاہیں گے میری حشر میں رسوائی ہو
جھلک دیکھنے کی تاب نہیں عالم کو
وہ اگر جلوہ کریں کون تماشائی ہو
یہی منظور تھا قدرت کو کہ سایہ نہ بنے
ایسے یکتا کے لیے ایسی ہی یکتائی ہو
بند جب خوابِ اجل سے ہوں حسن کی آنکھیں
اُس کی نظروں میں ترا جلوۂ زیبائی ہو

جہاں پوشیدہ کی حقیقت کو سمجھ سکے۔

اس لئے آیت زیر بحث کی ماقبل آیت میں آیا ہے۔
 ”مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا“

(لوح-۱۱۳:۷۱)

ترجمہ: تمہیں کیا ہو گیا ہے کہ تم اللہ تعالیٰ سے عزت و
 عظمت اور جلال و برتری کے حصول کے طلب کرنے والے نہیں بننے
 ہو۔ اس امر کی طلب کہ وہ تمہیں حالت موجودہ سے بھی بلندتر مقامات
 عطا فرما سکتا ہے۔ کیونکہ اس نے تمہیں ایسا ہی ترقی کرنے والا ذہن
 دیکر تخلیق کیا ہے۔



حواشی و حوالہ جات

- ۱۔ پیر محمد کرم شاہ الازہری (متوفی ۱۹۹۸ء) نے اس آیت کا
 ترجمہ بایں الفاظ کیا ہے۔ ”اس نے تمہیں کئی مرحلوں سے گزار
 کر پیدا کیا ہے۔“ اور امین احسن اصلاحی (متوفی ۱۹۹۹ء)
 نے بایں الفاظ ”اس نے تمکو خلقت کے مختلف مراحل سے
 گزارا“۔ واضح ہو کہ یہ دونوں تراجم انسان کی خلقت عادیہ
 وغیر عادیہ ہر دو کی ترجمانی کرتے ہیں۔
- ۲۔ امام قرطبی مالکی (متوفی ۱۱۲۷ھ) نے اپنی تفسیر الجامع الاحکام

القرآن میں لکھا ہے۔ ”وقیل اطواراً: صبیاناً ثم
 شباناً ثم شیوخاً و ضعفا“ اس مفہوم پر مشتمل کوئی
 ترجمہ تو نہیں ملتا۔ البتہ ترجمہ کے ذیل میں یہ مفہوم ضرور ملتا
 ہے۔ اس لئے راقم نے اسے ترجمے کے طور پر نمایاں کر دیا
 ہے۔

۳۔ امام راغب اصفہانی لکھتے ہیں۔ ”وقیل اشارکاً الی
 نحو قوله واختلاف السننکم والوانکم می
 مختلفین فی الخلق و الخلق“ عبدالحق حقانی
 کے ہاں اس آیت کا ترجمہ یوں کیا گیا ہے۔ ”اس نے تمکو
 رنگ برنگ کا پیدا کیا۔“ اور فتح محمد جالندھری نے اس طرح کیا
 ہے۔ ”اس نے تمکو طرح طرح (کی حالتوں) کا پیدا کیا
 ہے۔“

۴۔ محمد علی (لاہوری) اپنی تفسیر بیان القرآن (حاشیہ زیر آیت)
 میں لکھتے ہیں۔ ”یہ حالات مختلفہ وہی ہیں، جنہیں قرآن کریم
 نے مختلف جگہ پر بیان کیا ہے۔ مثلاً پہلے مٹی کی حالت پھر اس
 سے کئی حالتوں میں تبدیل ہو کر یعنی نبات کی حالت میں گزر کر
 جسکا آگے آیت ۱۷ میں ہے۔ (بیان القرآن مطبوعہ ۱۹۷۷ء)
 اور محمد علی نے زیر بحث آیت کا ترجمہ بایں الفاظ کیا ہے۔ ”اس
 نے تمہیں مختلف حالات میں سے (گزار کر) پیدا کیا ہے۔“

FOR KIND ATTENTION OF READERS

Readers desirous of disposing off old books on Islam, Economics, Sociology or History from their collections are requested to contact us. The Qaderiah Library, a component of Aleemiyah University of Islamic Studies and its research and publication wing shall welcome and accept these books as donation.

نصاب ہو کر محدود ہو گیا ہو بلکہ یہ وہ ارتقاء ہے، جو غیر محدود ہے۔ اور کچھ نہیں کہا جاسکتا کہ ہر لمحہ ترقی پذیر اور ہر آن فروغ پذیر انسان کا ذہنی سفر کہاں جا کے ٹہرے گا۔

میرے خیال میں یہی وہ حقیقت ہے کہ جو پروردگار عالم اس آیت میں بیان فرما رہا ہے۔ کیونکہ یہ آیت جس سیاق کلام میں آئی ہے۔ اس کے پیش نظر، اس کا یہی مفہوم زیادہ قرین صواب ہے۔ سیاق کلام کے لئے آیات ملاحظہ ہوں۔

”الَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا“
(نوح-۱۵:۲۰)

ترجمہ:- کیا تم نہیں دیکھتے کہ اللہ نے سات آسمان کس طرح باہم مطابق و موافق تخلیق فرمائے۔ اور کس طرح چاند کو ان میں روشن کیا اور سورج کو چراغ بنایا (جو روشنی اور حرارت کا مجموعہ ہے) اور اللہ نے کس طرح تم کو زمین سے سبزہ کی طرح پیدا کر کے نشوونما بخشی۔ پھر وہ تمہیں اس زمین میں پھر لے جائے گا اور پھر تمہیں باہر نکالے گا۔ اور اللہ نے تمہارے لئے زمین کو (باوجود گول ہونے کے) ہموار مناسب کیا تاکہ تم اس کے کشادہ راستوں پر آسانی چل سکو۔

یہ وہ آیات ہیں، جو اپنے مطالب کی تفہیم و تفسیر کے لئے انسان کے علمی و عقلی ارتقاء کی پر زور متقاضی ہیں۔ ظاہر ہے کہ آسمانی نظام نیز اسمیں شمس و قمر اور خود زمین سے انسانی وجود کی تخلیق پذیری کو سمجھنے کے لئے، انسان کا ذہنی ارتقاء ناگزیر ہے۔ یعنی ایسا ارتقاء جو دم بدم بڑھتا جائے تاکہ وہ تدبر کی نظر کرتے ہوئے آیات میں مذکور،

انتہا خلق تام ہے۔ اور صدیوں سے ایسا ہو رہا ہے اور قیامت تک ایسا ہوتا رہے گا۔ میڈیکل سائنس کا ہر طالب علم اس ارتقاء سے خوب واقف ہے۔

خلقت عادیہ کے بعد کی حالت بھی ایک معلوم اور محدود ارتقاء ہے۔ اس ارتقاء کی ابتداء شیرخواری اور انتہا ارزل العمری ہے۔ یہ ارتقاء بھی ولد اول سے نسل آدم میں جاری و ساری ہے اور دن رات مشاہدے میں آتا رہتا ہے۔ اور سب سے بڑھکر یہ کہ خود انسانی وجود کو اس تجربہ سے گزرنا پڑتا ہے۔

بحیثیت انسان کے مختلف انواع و اقسام کی حالت بھی ہمارے مشاہدے اور تجربے میں نئی نہیں ہے۔ نوع انسانی کے مابین متعدد خلقی و غیر خلقی اختلافات ہی دراصل انسان کے اندر تنافس و مسابقت کی راہ باز کرتے ہیں۔ اس قسم میں بڑا تنوع پایا جاتا ہے اور اس تنوع میں پروردگار عالم کی بڑی بڑی نشانیاں موجود ہیں۔ جو صاحبان فکر و نظر کے لئے بصیرت کا وافر سامان اپنے اندر رکھتی ہیں۔ یہ حالت بعض صورتوں میں تغیر و تبدل سے گزرتی ہے اور بعض صورتوں میں عقلی جبر کا شکار رہتی ہے۔

انسان کی خلقت غیر عادیہ سے مراد انسان کا مٹی سے آدم بننے کا سفر ہے۔ جو خود مختلف مراحل سے گزرا ہے۔ گویا یہ بھی ایک ارتقائی سفر ہے۔ مگر یہ سفر بھی محدود ہے۔ کیونکہ اب کوئی انسان مٹی سے نہیں بن رہا بلکہ نطفہ سے پیدا ہو رہا ہے۔

غرض یہ کہ آیت بالا کی تفسیر و تفہیم میں یہ چاروں مطالب شامل کئے گئے ہیں۔ مگر یہ چاروں مطالب، انسان کے ماضی اور حال سے متعلق ہیں۔ جبکہ میں نے اس کا مفہوم مستقبل کے پہلو سے ادا کیا ہے۔ مستقبل کا پہلو چونکہ ارتقاء کا متقاضی ہے۔ اور یہ وہ ارتقاء ہے، جو انسان کی دنیائے علم و عقل سے عبارت ہے۔ اور بلاشبہ ذہن انسانی کا ارتقاء ہے۔ جو فقط ماضی سے متعلق ارتقائی تاریخ نہیں، جو شامل

انسان کا ذہنی ارتقاء

ڈاکٹر محمد شکیل اوج

اسٹنٹ پروفیسر، شعبہ علوم اسلامی، جامعہ کراچی

سے موجودہ حالت تک پہنچنے میں ایک طویل زمانہ لگا ہے تو بہت ممکن ہے کہ اس آیت میں اس امر کی طرف اشارہ ہو۔ یہ بہر حال 'اطوارا' کے مفہوم میں یہ سارے ہی مطالب شامل ہو سکتے ہیں، جو ہمارے مترجمین کے تراجم میں الگ الگ پائے جاتے ہیں۔ 'اطوارا' کا لفظ چونکہ مختلف حدود یا اقسام نیز مختلف مدارج یا احوال، یا اندازے کے مفہوم پر متضمن ہوتا ہے۔ (تاج العروس) اس لئے ہمارے ترجمہ نگاروں نے اپنے اپنے ذوق فہم کی مناسبت سے الفاظ کا چناؤ کیا ہے۔ مگر میں اس لفظ کا مفہوم، جن الفاظ سے ادا کر رہا ہوں وہ ان چاروں مفہوم سے کچھ مختلف ہیں۔ تاہم وہ جہاں از روئے لغت درست اور صحیح ہیں۔ وہیں عصر حاضر کے تقاضوں کے پیش نظر بر محل بھی معلوم ہوتے ہیں۔ میرے نزدیک عصر حاضر میں انسانی ذہن کے ارتقاء کے پیش نظر 'اطوارا' کا مفہوم حال بہ حال، درجہ بدرجہ ارتقاء پذیر، کے الفاظ سے ادا ہوگا۔ اس مفہوم کے تحت 'وَقَدْ خَلَقَكُمْ اَطْوَارًا' کا مطلب یہ ہوگا کہ بے شک ہم نے تمہیں بحیثیت نوع ایک حال سے دوسرے حال یا ایک درجہ سے دوسرے درجہ میں بتدریج ترقی کرتا ہوا انسان بنا کر پیدا کیا ہے، یا اس معنی اس آیت میں انسان کے اس ارتقائی سفر کی طرف اشارہ ہے، جو صدیوں پر محیط ہے۔ دراصل یہ سفر، انسان کے ذہنی، علمی اور عقلی ارتقاء کا سفر ہے، جو بحیثیت مجموعی ہمہ دم جاری ہے اور آئندہ بھی جاری رہے گا۔

جبکہ خلقت عادیہ سے پہلے کی ارتقائی حالت ایک ایسا عمل ہے۔ جو سب جانتے ہیں۔ اور اب اس عمل میں کوئی ارتقاء نہیں ہو رہا ہے۔ گویا یہ محدود ارتقاء ہے۔ اس ارتقاء کی ابتداء نطفہ اور

وَقَدْ خَلَقَكُمْ اَطْوَارًا (نوح-۱۴:۷۱)

مذکورہ بالا آیت کے متعدد اور مختلف مفہوم پر مشتمل تراجم کئے گئے ہیں۔ ان ترجموں میں بعض نے انسان کی پیدائش عادیہ سے پہلے کی مختلف ارتقائی حالتوں کو پیش نظر رکھا ہے اور بعض نے پیدائش عادیہ کے بعد کی حالتوں کو۔ بعض نے وجود انسانی کی پیدائش کے بعد کی کیفیتوں کو ملحوظ رکھا ہے اور بعض نے انسانی پیدائش عادیہ کے تحت اس کا مفہوم بیان کیا ہے۔

آیت زیر بحث میں لفظ 'اطوارا' کے مفہوم کو سمجھنے کے لئے ہم نے اسے چار حصوں میں تقسیم کیا ہے۔

۱- خلقت عادیہ سے پہلے کے مراحل:- یعنی نطفہ، امشاج پھر علقہ پھر مضغ، پھر عظام پھر لحم اور پھر خلق تام (جیسا کہ المومنون-۱۴:۲۳) (المومن-۶۷:۳۰) (الدھر-۶:۷۲) وغیرہ میں تفصیل موجود ہے۔) ۱

۲- خلقت عادیہ کے بعد کے مراحل:- جیسے شیر خواری، پھر بچپن پھر لڑکپن پھر شباب پھر کہولت پھر ضعیفی پھر ازل العری۔ ۲

۳- بحیثیت انسان کے مختلف انواع و اقسام:- مثلاً کوئی مرد، کوئی عورت، پھر ان میں کوئی صحت مند، کوئی بیمار، کوئی عقلمند، کوئی غبی، کوئی خوبرو، کوئی بدبخت، کوئی گورا، کوئی کالا، کوئی لبا، کوئی چھوٹا، کوئی دبلا، کوئی موٹا، کوئی بیٹا، کوئی اندھا، کوئی امیر، کوئی فقیر، کوئی عالم، کوئی جاہل، کوئی مومن، کوئی کافر وغیرہ۔ ۳

۴- خلقت غیر عادیہ کے مراحل:- یہ وہ مراحل ہیں، جو ابتدائے آفرینش سے انسان پر گزرے ہیں۔ مثلاً مٹی پھر مٹی کی بھی مختلف حالتیں، جسکا آخر آدم کہلایا۔ چونکہ آدم کو ابتدائی حالت