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# Hajj

## The Eternal Journey Towards Allah

Ismail A. Kalla of Pretoria

Hajj is the largest global movement in the World. It is a unique trust given by Almighty Allah to mankind, a fervent spiritual goal and not a destination. Every year millions of Muslims travel from all parts of the world to congregate at Arafat and participate in this great Annual Convention. Hajj is an invitation by none other than Al-Mighty Allah visit the sacred and blessed land, a call for us to leave our homes, environment, relatives, friends and to face Al-Mighty Allah. This journey is meant for us to reflect upon who we really are, to focus deeply on our shortcomings and thereby increase our spiritual capacity to re-discover and apply ourselves to the real quest and purpose of life as a Da'ee.

### Purpose of Hajj

After Hajj we have to start a new life, forget old habits. Hajj is a training ground to establish discipline and prepare ourselves to commence the journey to eternity. Hajj is an exercise, a preparation, a practice session to return to Allah, as we will be experiencing Death and the Day of Judgment; it is like rehearsing our return to our origin, visiting our Creator. To a virtuous Muslim, Almighty Allah envelopes his or her whole being. In this spiritual journey, the Hujjaj separate their worldly self from their spiritual self and thereby focus on their *Ruh* (Soul).

Almighty Allah has informed us through the soul's various stages i.e. *Ammarah* (active, destructive, selfish, arrogant, deceptive and uncontrollable); *Lawwamah* (Sometimes peaceful, and sometimes uncontrollable);

*Mutamainnah* (perfectly peaceful and truly submitted to Almighty Allah). This final stage is the Hujjaj's goal — to present his or her truly submitted self (*Mutamainnah*) before Almighty Allah, then Insha Allah Almighty Allah will crown the *Hujjaj* with His eternal blessings of perfect peace and ensure that the *A'maal* (behaviour) of the *Hujjaj* are truly in conformity with Allah's will, with Allah also granting the *Hujjaj* a Hajj that is *Maqbool* and *Mabroor* (accepted, perfect and full of piety).

*Hajj* is obligatory upon every Muslim who has the means to perform it, once in a lifetime. The pre-requisite before one embarks on this high-powered and vigorous journey, is to make sure our debts are paid. We must ask for forgiveness from all those whom we are not at peace with. Our fear, anger, hate, jealousy should be transformed into love, patience, faith. We must also draw up a Muslim Will to secure our families.

Hajj is also an annual assembly meant to bring Muslims together for the exchange of ideas and the common pursuit of the pleasure of Allah. The Ulama and Scholars should teach and exchange ideas with the Ummah. It is a place where cross-fertilization of ideas should take place, ensuring that the Muslim World would never stagnate.

Makkah during the time of our Prophet (ﷺ) was the intellectual capital of the World. Scholars, thinkers converged during Hajj, seeking the truth and guiding the Ummah. Scholars throughout the world were kept informed of the intellectual ideas. Today

modern communication is available to communicate to the world in an instant the ideas, solutions and conclusions arrived at the Hajj (World Unity Conference).

Hajj is the annual parliament of the Ummah. During the time of our Prophet (ﷺ), Makkah was transformed into a seat of learning for the entire Ummah, although this annual convention may be represented by a minority of the population of the Ummah. When our Prophet (ﷺ) was surrounded and almost overwhelmed by his enemies, he (ﷺ) predicted the fall of Byzantium and the Persian Empires to Islam. This was at a time when Muslims numbered no more than a few dozen. Once truth is accepted by a small number of people, established firmly even on a small scale, and communicated to the Ummah, it is capable of defeating evil and the centres of the powers of evil.

Hajj is a powerful, energetic and intense demonstration by man/ woman of their covenant with Allah, to remain at His service, which has been ordained as the highest form of worship (*Ibadat*). Hajj in essence is man's development and growth towards the true recognition of Allah and the evolution of Man towards Allah. When we leave for Hajj we are joining a World Movement striving for perfection, seeking knowledge, appreciating and experiencing the power and beauty of the Almighty Allah. Hajj is a symbolic demonstration of Prophet Ebrahim (AS) Bibi Hajar and Prophet Ismaeel (AS) of how they dealt with the influence of *Iblis* (Satan). In the performance of Hajj man is expected to negate everything concerning his person, including his personal appearance and upkeep. He should attain such humility that in his mind and heart he should only think and speak of Allah.

## Intention

Hajj has to commence with an intention. Intention is the energy of our Soul, it must be strongly asserted when embarking on this once in a lifetime journey. It is an opportunity Allah has blessed us Muslims with, to seek forgiveness and start life all over again. We must make our *Niyyat* (intention) to perform Hajj. In this journey we have the opportunity to come into contact with our Creator. Our intention creates our reality. Our behaviour in this world is the result of our intention. Our intention is the result of how we control our body and become energized. Hajj will lead us to the awareness of our spiritual nature, and will change our life.

Therefore, our intention must be strongly asserted. We must forget all about ourselves and be conscious only of Almighty Allah.

During the performance of Hajj we experience peace, tranquility and security. This tranquil environment keeps us in constant worship. We are kept in the right frame of mind to pray. Prayer is not just relaxation but alertness, creativity. There is unbounded energy during this state and one can 'get in touch' with the All Powerful Allah. We must acknowledge that everything is for Allah and that every act during Hajj has a meaning and value. Hajj is an institution through which worship of Allah is established. At a defined date, time and place, we must follow every action in word and spirit, from the Kabah to Arafat, as performed by Nabi Ebrahim (AS).

## Tawaaf

Fifteen centuries ago our Nabi (ﷺ) circumambulated the Kabah alone, today not a minute goes by without hundreds of

thousands of Muslims performing Tawaaf. The Kabah is the Universal focal point for guidance for the entire Ummah. It is evident that with the construction of the Kabah, Nabi Ebrahim (AS) has not simply constructed a place of worship but a focal point around which a new social order, based on *Tauheed*, could be evolved.

During the Hajj season millions of Muslims from all over the World converge upon Makkah. In *Tawaaf* (circumambulation) millions move around the Kabah as one unit, one group. There is no individual, men or women, black or white, rich or poor — nothing but Faith, Belief and Action are eminent. The *Tawaaf* is the spiritual dimension meant to build the spirit. *Tawaaf* is the prayer to communicate with Allah. By performing Tawaaf Nabi Ebrahim (AS) confirmed his faithfulness to Allah.

While making *tawaaf* we become part of the Tawaaf circle, detached from ourself we are alive and moving collectively, we become one with the whole. We must reject self-centredness and join the people, flow with the river to meet the vast ocean of Love, Peace and Harmony. We have to 'give up' life in the way of Allah while we are alive, then only will we approach *Shahadat*, that is, being present, alive. *Hajees* repeat this action and in doing so, pledge loyalty to serve Allah.

### **Safa-Marwa**

Nabi Ebrahim's (AS) family ran between the Hills of Safa and Marwa, searching for water. Safa and Marwa are the two mountains, where Bibi Hajar totally submitted to the Will of Allah, having left her child in the Valley. Hajar obeyed Allah, she had faith. He would provide for her and her son. This was the command of Allah. Hajar

did not sit quietly, she ran from Mount Safa to Mount Marwa searching for water. Continuously searching, moving and struggling, she relied on Allah, with great expectation and determination. She was all alone enduring pain without shelter or support, isolated from society. Safa and Marwa represent action, physical work, it means exerting our efforts and striving after water and bread in order to satisfy our thirst and feed our family.

The Hajees have to replay the actions of Bibi Hajar, re-emphasizing her quest for survival. Safa-Marwa symbolise the searching for material needs on this earth. It means endeavouring and pursuing for the physical things of life — to feed and clothe our families, and struggle and search for our various needs. The Hajees also run between the same hills, asserting thereby that they are ready to go to any length in the service of Allah, even if their families have to endure the same hardships as Bibi Hajar and her family faced so courageously.

### **Nabi Ibrahim's (Abraham's) Test and its Significance to Muslims of Today**

Iblis (Satan) tried to make Nabi Ebrahim (A.S.) stray from his path of Divine service so Nabi Ebrahim (A.S.) chased him away and pelted him with stones. The Hujjaj today also fling stones at symbolic Iblis, thereby indicating his initiative to deal with the real devil.

Ebrahim (A.S.) was commanded to Sacrifice his Son for Allah, which he willingly accepted to do, thus having passed the test, Allah substituted a lamb instead to be sacrificed.

Hence, today the Hujjaj sacrifice an animal, exhibiting their willingness to undergo any form of self-sacrifice for their Faith.

Whatever the Hujjaj experience today, centres on the example and inheritance from Nabi Ebrahim (A.S.). Hajj is also a repetition of Nabi Ebrahim's (A.S.) experience. We are symbolically repeating various stages in Nabi Ebrahim's (A.S.) all-embracing mission. Nabi Ebrahim (A.S.) left his homeland and resigned himself to a simple life. The Hujjaj, by wearing the plain seamless garment i.e. the Ihram, demonstrate their readiness to make do with the bare necessities of life and concentrate on the real end which lies before them, that is to serve Allah Subha-na-hu-wa-ta-aala.

### **Final Goal**

Hajj prepares us to be equipped to cope with the unseen and fortifies us to reach our final destination which is Allah. Remember we are now preparing for Death, we will be wearing our Kafan on the Day of Arafat. On this Great Day, the Muslim World is gathered on the Plain of Arafat. We encounter a Society of all races, united as

one Ummah without borders. The day spent on Arafat is symbolic of the Day of Judgment. We are demonstrating or rehearsing our death. It is an experience of Death. We wrap ourselves in two pieces of cloth, one around our shoulders and the other around our waist. Every Muslim wears the same outfit, there is no distinction between rich and poor. Hajj reminds us of death and of our final goal, that is to return to Allah. Hajees assemble on the plain of Arafat to remember the Life after death and to acknowledge Allah's sovereignty, which should reign supreme; one in which peace, justice, economic well-being, cultural and moral decency should prevail. The real spirit of brotherhood and equality should be the order of the day.

Our Nabi (ﷺ) delivered his last message on the small rocky hill known as Jabal-Al-Rahmat. Brothers and Sisters please read the last sermon of our Nabi (ﷺ).

(Curtesy: Muslim Digest)

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# Isma'il

## The Sacrifice of Prophet Ibrahim

*Dr. Majid Ali Khan*

We Muslims as against Christians and Jews believe that the sacrifice of Prophet Ibrahim was Isma'i1 (Ishmael). In the following lines I would like to give some of the reasons behind the belief of Muslims.

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

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

At another place in the Old Testament it is said:

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

At another place it is said:

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

This tradition was also observed in the case of cereals:

"If you offer a cereal offering of first fruits to the Lord, you shall offer for the cereal offering of your first fruits crushed new grain from fresh ears, parched with fire."

(Leviticus – 2:14)

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

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

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

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

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

"If a man has two wives, the one loved and the other disliked, and they have borne him

children, both the loved and disliked, and if the first-born son is hers that is disliked, then on the day when he assigns his possessions as an inheritance to his sons, he may not treat the son of the loved as the first-born in preference to the son of the disliked, who is the first-born, but he shall acknowledge the first-born the son of disliked, by giving him a double portion of all that he has for he is the first issue of his strength; the right of the first-born is his." (Deuteronomy – 12:15-17)

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

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

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

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

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

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

It is a fact that Isma'il (Ishmael) was the first-born child of Prophet Ibrahim

(Abraham). Both the Old Testament and the Holy Qur'an agree on this. Before coming on this point I may clarify that Hadrat Hajrah (Hagar) was the second wife of Prophet Ibrahim (Abraham). According to a number of Muslim scholars (who have quoted Jewish traditions in this support) Hadrat Hajrah (Hagar) was the daughter of Egyptian king who gave her to Prophet Ibrahim (Abraham) as his wife. In accordance with the traditions of that time the second wife was treated as a subordinate (or maid) to the first wife. However, the Old Testament also speaks that Hadrat Hajrah (Hagar) was given by Hadrat Sarah (Sarai) to Prophet Ibrahim as his wife:

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

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

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

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

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

According to the Old Testament when

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

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

So the first-born child of Prophet Ibrahim was Isma'il (Ishmael).

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

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

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

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

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

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

## **3. Shaving the hair:**

The tradition of shaving the hair was observed for a long time among Ishmaelites.

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

## **Changes in the Old Scriptures**

It is a well-accepted fact that the Old Testament and the past revealed books have undergone a number of changes by the people through ages as the Holy Qur'an declares:

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

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

At another place the Holy Qur'an says:

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

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

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

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



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

"He said, "Take your son, your only son Isaac, whom you love and go to the land of Moriah, and offer him there as a burnt offering upon one of the mountains which I shall tell you." (Genesis -22:2)

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

#### **The Place of Sacrifice:**

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

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

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

sacrifice Prophet Isma'il.

In the Old Testament the situation of Arabia has been cited near the hill of "Moreh":

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

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

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

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

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

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

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

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

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

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

"Now this an allegory: these women are two

covenants, one is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar is Mount Sinai in Arabia." (Galatians—4; 24,25)

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

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

It is now clear that Hajrah and Prophet Isma'il lived in Arabia, where the sacrifice was offered by Prophet Ibrahim near the mount "Marwah."

### **Conclusion:**

From the foregoing discussion we could drive the following conclusion:

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

Afterwards this great sacrifice was celebrated by Ishmaelites yearly and they also kept all the traditions of Prophet Ibrahim and his wife Hajrah in the form of Hajj. After the advent of Islam, the Hajj was made compulsory to be performed by Muslims (those who could afford it) and the sacrifice became a major part of Hajj rituals. For those Muslims who could not perform Hajj sacrifice is compulsory (if they own a prescribed amount of wealth) on the occasion of Idul Adha. Islam prohibited

many of the traditions of Ignorance and now Hajj consists of the rituals which were observed by Prophet Ibrahim, his wife Hajrah and his son Isma'il. These rituals are a clear support in favour of Muslims. I am mentioning some of those in brief:

1. When God called Ibrahim for sacrifice he acknowledged the call by saying: "Here am I" (Gen. - 22:1). The same words are repeated every year by every Hajj pilgrim: "Labbaik Allahumma Labbaik" i.e. Here am I, Allah; here am I.
2. During the time of Prophet Ibrahim it was a religious tradition that the sacrifice had to make rounds of the altar. This tradition is still observed during the Hajj in form of "Sa'i" (i.e. to make rounds of the hills of "Safa" and "Marwah") and "Tawaf" (i.e. to make rounds of the Ka'bah situated in the Sacred Mosque in Mecca).
3. The hair of the sacrifice were not shaved until the sacrifice. This tradition is still observed. The Hajj pilgrims shave (or trim) their hair after completing the Haj rituals.
4. The sacrifice of animals is a very important and compulsory part of Hajj. This is, the same tradition which was observed by Prophet Ibrahim.
5. When Prophet Ibrahim fully submitted to Allah, He named him "Muslim" (i.e. one who submits to Allah). The same name, given to Prophet Ibrahim and his followers, is still prevailing among Muslims: "... It is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Scripture i.e. the Holy Qur'an...) (22:78)



# Scientists Confirm the Signs of God

*Harun Yahya*

For Isaac Newton, a century and a half before Darwin, science was not separate from religion but, on the contrary, an aspect of religion, and ultimately subservient to it. ...But the science of Darwin's time became precisely that, divorcing itself from the context in which it had previously existed and establishing itself as a rival absolute, an alternative repository of meaning.

The attributes of the universe discovered by science point to the existence of God. Science leads us to the conclusion that the universe has a Creator and this Creator is perfect in might, wisdom and knowledge. It is religion that shows us the way in knowing God. It is therefore possible to say that science is a method we use to better see and investigate the realities addressed by religion. Nevertheless, today, some of the scientists who step forth in the name of science take an entirely different stand. In their view, scientific discoveries do not imply the creation of God. They have, on the contrary, projected an atheistic understanding of science by saying that it is not possible to reach God through scientific data: they claim that science and religion are two clashing notions.

As a matter of fact, this atheistic understanding of science is quite recent. Until a few centuries ago, science and religion were never thought to clash with each other, and science was accepted as a method of proving the existence of God. The so-called atheistic understanding of science flourished only after the materialist and positivist philosophies swept through the world of science in the 18th and 19th centuries.

Particularly after Charles Darwin postulated the theory of evolution in 1859, circles holding a materialistic world view started to ideologically defend this theory, which they looked upon as an alternative to religion. The theory of evolution argued that the universe was not created by a creator but came into being by chance. As a result, it was asserted that religion was in conflict with science. The British researchers Michael Baigent, Richard Leigh and Henry Lincoln said on this issue:

For Isaac Newton, a century and a half before Darwin, science was not separate from religion but, on the contrary, an aspect of religion, and ultimately subservient to it. ...But the science of Darwin's time became precisely that, divorcing itself from the context in which it had previously existed and establishing itself as a rival absolute, an alternative repository of meaning. As a result, religion and science were no longer working in concert, but rather stood opposed to each other, and humanity was increasingly forced to choose between them. (Michael Baigent, Richard Leigh, Henry Lincoln, *The Messianic Legacy*, Gorgi Books, London: 1991, p. 177-178.)

As we stated before, the so-called split between science and religion was totally ideological. Some scientists, who earnestly believed in materialism, conditioned themselves to prove that the universe had no creator and they devised various theories in this context. The theory of evolution was the most famous and the most important of them. In the field of astronomy as well certain theories were developed such as the "steady-state theory" or the "chaos theory".

However, all of these theories that denied creation were demolished by science itself.

Today, scientists who still keep to these theories and insist on denying all things religious, are dogmatic and bigoted people, who have conditioned themselves not to believe in God. The famous English zoologist and evolutionist D.M.S. Watson confesses to this dogmatism as he explains why he and his colleagues accept the theory of evolution:

If so, it will present a parallel to the theory of evolution itself, a theory universally accepted, not because it can be proved by logically coherent evidence to be true, but because the only alternative, special creation, is clearly incredible. (D.M.S. Watson, "Adaptation", *Nature*, no. 124, p.233)

What Watson means by "special creation" is God's creation. As acknowledged, this scientist finds this "unacceptable". But why? Is it because science says so? Actually, it does not. On the contrary, science proves the truth of creation. The only reason why Watson looks upon this fact as unacceptable is because he has conditioned himself to deny the existence of God. All other evolutionists take the same stand.

Evolutionists rely not on science but on materialist philosophy and they distort science to make it agree with this philosophy. A geneticist and an outspoken evolutionist from Harvard University, Richard Lewontin, confesses to this truth:

It is not that the methods and institutions of science somehow compel us to accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of

investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine Foot in the door. (Richard Levontin, *The Demon-Haunted World*, *The New York Review of Books*, January, 9, 1997, p. 28)

On the other hand, today, just as in history, there are, as opposed to this dogmatic materialist group, scientists who confirm God's existence, and regard science as a way of knowing Him. Some trends developing in the USA such as "Creationism" or "Intelligent Design" proven by scientific evidence that all living things were created by God.

This shows us that science and religion are not conflicting sources of information, but that, on the contrary, science is a method that verifies the absolute truths provided by religion. The clash between religion and science can only hold true for certain religions that incorporate some superstitious elements as well as divine sources. However, this is certainly out of the question for Islam, which relies only on the pure revelation of God. Moreover, Islam particularly advocates scientific enquiry, and announces that probing the universe is a method to explore the creation of God. The following verse of the Qur'an addresses this issue.

Do. they not look at the sky above them? How We have built it and adorned it, and there are no rifts therein? And the earth – We have spread it out, and set thereon mountains standing firm, and caused it to bring forth plants of beautiful kinds (in pairs). And We send down from the sky blessed water whereby We give growth unto gardens and the grain of crops. And tall

palm-trees, with shoots of fruit-stalks, piled one over another. (Surah Qaff, 6–7, 9–10)

As the above verses imply, the Qur'an always urges people to think, to reason and to explore everything in the world in which they live, This is because science supports religion, saves the individual from ignorance, and causes him to think more consciously; it opens wide one's world of thought and helps one grasp the signs of God self-evident in the universe. Prominent German physicist Max Planck said:

"Anybody who has been seriously engaged in scientific work of any kind realizes that over the entrance to the gates of the temple of science are written the words: Ye must have faith. It is a quality which the scientist cannot dispense with." (J. De Vries Essential of Physics Science, W.B. Werdmans Pub. Co., Grand Rapids, SD 1958, p. 15.)

All the issues we have treated so far simply put it that the existence of the universe and all living things cannot be explained by coincidences. Many scientists who have left their mark on the world of science have confirmed, and still confirm this great reality. The more people learn about the universe, the higher does their admirations for its flawless order become. Every newly-discovered detail supports creation in an unquestionable way.

The great majority of modern physicists accept the fact of creation as we set foot in the 21st century. David Darling also maintains that neither time, nor space, nor matter, nor energy, nor even a tiny spot or a cavity existed at the beginning. A slight quick movement and a modest quiver and fluctuation occurred. Darling ends by saying that when the cover of this cosmic box was

opened, the tendrils of the miracle of creation appeared from beneath it.

Besides, it is already known that almost all the founders of diverse scientific branches believed in God and His divine books. The greatest physicists in history, Newton, Faraday, Kelvin and Maxwell are a few examples of such scientists.

In the time of Isaac Newton, the great physicist, scientists believed that the movement of the heavenly bodies and planets could be explained by different laws. Nevertheless, Newton believed that the creator of earth and space was the same, and therefore they had to be explained by the same law. He said:

This most beautiful system of the sun, planets, and comets could only proceed from the counsel and dominion of an intelligent and powerful Being. This Being governs all things, not as the soul of the world, but as Lord over all, and on account of His dominion. He is wont to be called Lord God, Universal Ruler.

As is evident, thousands of scientists who have been doing research in the fields of physics, mathematics, and astronomy since the Middle Ages all agree on the idea that the universe is created by a single Creator and always focus on the same point. The founder of physical astronomy, Johannes Kepler, stated his strong belief in God in one of his books where he wrote:

Since we astronomers are priests of the highest God in regard to the book of nature, it befits us to be thoughtful, not of the glory of our minds, but rather, above all else, of the glory of God. (Dan Graves, Scientists of Faith, .51)

The great physicist, William Thompson

(Lord Kelvin), who established thermodynamics on a formal scientific basis, was also a Christian who believed in God. He had strongly opposed Darwin's theory of evolution and totally rejected it. In 1903, shortly before his death, he made the unequivocal statement that, "With regard to the origin of life, science... positively affirms creative power." (David Darling, Deep Time, Delacorte Press, 1989, New York.)

One of the professors of physics at Oxford University, Robert Mattheus states the same fact in his book published in 1992 where he explains that DNA molecules were created by God. Mattheus says that all these stages proceed in a perfect harmony from a single cell to a living baby, then to a little child, and finally to an adolescent. All these events can be explained only by a miracle, just as in all the other stages of biology. Mattheus asks how such a perfect and complex organism can emerge from such a simple and tiny cell and how a glorious Human is created from a cell even smaller than the dot on the letter "i". He finally concludes that this is nothing short of a miracle. (Robert Matthews, Unravelling the Mind of God, London Bridge, July, 1995, p.8)

Some other scientists who admit that the universe is created by a Creator and who are known by their cited attributes are:

Robert Boyle (the father of modern chemistry)

Iona William Petty (known for his studies on statistics and modern economy)

Michael Faraday (one of the greatest physicists of all times)

Gregory Mendel (the father of genetics; he invalidated Darwinism with his discoveries in the science of genetics)

Louis Pasteur (the greatest name in bacteriology; he declared war on Darwinism)

John Dalton (the father of atomic theory)

Blaise Pascal (one of the most important mathematicians).

John Ray (the most important name in British natural history)

Nicolaus Steno (a famous stratiographer who investigated earth layers)

Carolus Linnaeus (the. father of biological classification)

Georges Cuvier (the founder of comparative anatomy)

Matthew Maury (the founder of oceanography)

Thomas Anderson (one the pioneers in the field of organic chemistry)

## UNITY

*"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)

# Sufis and the spread of Islam

*Dr. Masood Bhutto*

In the Subcontinent, the Sufis made untiring, selfless and incessant struggle for the spread of Islam. They devoted their lives and gave up their homes to champion the cause of Islam in a miraculous way. Neither did they resort to arms nor to swords for this. It was their affection, sympathy, fraternity and unlimited philanthropist actions that won the hearts of the people. The spread of Islam stems from the invasion of Muhammad Bin Qasim in the Subcontinent, but roots of Sufism can be traced to the time when the first Sufi, Muhammad Alfi, came to the Subcontinent.

However, with the passage of time, many Sufis made their way here following the invasions of Muslim conquerors. They came from Central Asia and the Arabian Peninsula in order to establish an Islamic society. Sufism took shape and became an institution in the 12th and 13th century. The two great pioneers in this field were Hazrat Shaikh Mohi-ud-din Abdul Qadir Al-Gilani (RA) and Hazrat Shahabuddin Suharawardy (RA). Four branches of Sufism, namely Qadiriya, Chishtiya, Suharawardiya and Naqshbandiya were introduced in the Subcontinent by Syed Bandaqi Muhammad Ghous, Khwaja Moinuddin Chishti, Shaikh Baha al-Din Zakariya and Khwaja Muhammad Baqi Billah respectively.

There is an established myth that the Sufis followed the Muslim warriors. But now it is clear that Shah Abdul Rehman had settled in Ajmer before Khawaja Moinuddin Chishti. Shaikh Ismail Bukhari came to the Subcontinent before Mahmood Ghaznavi. Another missionary Ismail Abdullah landed

near Cambay in AD 1067 and worked in Gujrat when the country was governed by Sindhraj Jai Singh. He and his Jain teacher, Huma Charya, are said to have converted to Islam when there was no Muslim invasion recorded at the time.

During Ghaznavid rule, there was massive influx of important spiritual leaders like Hazrat Shaikh Ismail and Hazrat Ali Bin Osman Hujweri (RA), popularly known as Data Ganj Bux. The later was among the leading Sufi philosophers of the day. He did immense missionary work in his individual capacity and set an outstanding example for future generations.

Many scholars are of the view that the general conversion to Islam in the Subcontinent started in a sizable scale from the 13th century, after the Ghurid rule. This period coincides with the arrival of Hazrat Khwaja Moinuddin Chishti and the Suharwardy Sufis. This period also witnessed the expansion of Muslim power across the Sutlej into the northern India. In addition to Punjab, Sindh also claims the distinction of being the centre of Indian Sufism. According to Hasan Nizami, Suharwardy Sufis were the first to arrive in India and made their headquarters in Sindh. This order achieved much success under the leadership of Hazrat Bahauddin Zakariya in Multan. The famous Qadriya order entered India through Sindh in AD1482. Syed Bandagi Muhammad Ghouse, one of the descendants of the founder (Shaikh Abdul Qadir Jilani, 1078-1116) took up residence in Sindh at Uch (now in Multan) and died in AD1517. Sakhi Sultan (Mangopir), Hazrat Abdullah Shah of

Karachi, Hazrat 'Shah Inayat of Jhok Sharif, Hazrat Shah Abdul Latif Bhittai, Sachal Sarmast and Qalandar Lal Shahbaz were saints of high stature in Sindh who converted many Hindus.

In Bengal, saints and servants accompanied the administrators and warriors established their own Dargahs and khanqahs. Shah Jalal of Sylhet, Makhdum-ul-mulk Sharfuddin and Shaikh Nur Qutb may be particularly mentioned. Shah Jalal did much for the spread of Islam in Bengal, while Shaikh Akhi Sirajuddin propagated Islam in Gaur and Pandua.

Other notable figures of the 13th century Sufi movement in Sub-continent were the four friends known as "Chaharyar" — Hazrat Fariduddin Masud Ganj Shakar of Pakpattan (1174-1266) ; Hazrat Syed Jalaluddin Bukhari, ulema of Uch Multan (1196-1296); Hazrat Baha al-din-Zakariya of Multan (1170-1267); and Hazrat Lal Shahbaz Qalandar of Sehwan (1117-1274). It is said that 17 leading tribes of the Punjab accepted Islam at the hands of the Sufis.

Fortunately, the list of Sufis does not end here. Their exact number is beyond the capacity of this article, so only a few noteworthy Sufis can be mentioned. Muhammad Ghous, Hazrat Mian Mir of Lahore, Hazrat Syed Yakub Zanjani of Lahore, Ruknuddin Rukne Alam of Multan, who was grandson of Hazrat Bahauddin Zakariya whose family migrated from Sindh. Syed Ahmad Sakhi Sarwar of D.G. Khan, Pir Jalaluddin Qutb-al-Aqtab, who died at Uch in AD 1923 converted Mazaris and several other Baloch tribes to Islam, Hazrat kharvari Baba Mulla Taher of Ziarat (the visit to his tomb led to the place becoming known as Ziarat), Pir Hinglaj of coastal Makran, Pir Baba of Swat, and Kake Sahib of Nowshero

played important roles in the spread of Islam.

The Sufis were well-read, widely travelled and spiritual leaders of the masses. They succeeded in their mission because they had both the strength of the character and the courage of the conviction, and were selfless and devoted to their cause. Their movement made inroads in the Subcontinent and it grew powerful and successful for a number of reasons.

Firstly, before they started preaching, they set noble and brilliant example through their behaviour and conduct. Secondly, Islam was preached by them in a simple, pragmatic and flexible way, Thirdly, they highlighted Allah's positive and merciful attributes to ignite a love of God in people's hearts. The Sufis disliked formalities and ceremonial acts, preferring to lead simple lives, and their lofty and admirable principles became guidelines for the people. They were against suppressions and social evils, condemning the use of force to gain power. Then their Khanqahs were always open for everyone, and those with money had to donate generously to the needy. People flocked from time to time to the Sufis for solace and comfort.

The Sufis were triumphant because of their noble deeds and the marvelous examples they set. They never imposed their beliefs on non-Muslims. The Khanqahs provided protection to wanderers, institutions for those who wanted to quench their thirst for knowledge, food to the needy and love to all. People rallied round the ideology of Sufism which was simple to digest, practicable to exercise.

The Sufis converted a civilization into a better one, which is beyond the imagination



of ordinary people. The small pockets of Muslim society in towns and villages after the invasion of Muhammad Bin Qasim changed into large cities and provinces. Above all, it was the sheer struggle of the Sufis which paved the way for the future Islamic state in the Sub-continent. Had the

Sufis shunned their practice of Islamic teachings in the 13th and 14th century, it would have been difficult to imagine a Muslim civilization in the country where a well-organized Hindu community had lived for centuries. (Courtesy: DAWN)

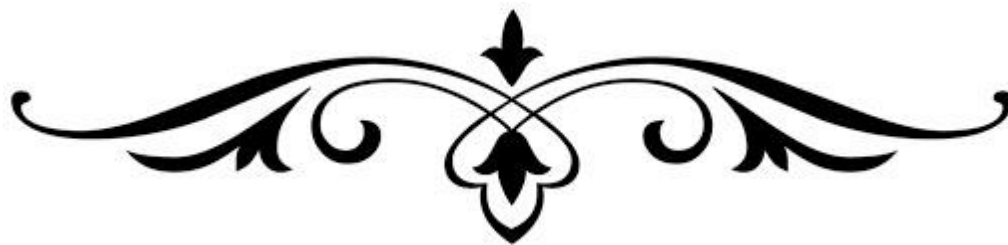
## Duties Towards Neighbours

Maulana Dr. Fazl-ur-Rehman al-Ansari

Duties towards neighbours have formed an important section of human moral code in all the moral systems of the world, and the same position of pre-eminence they enjoy in Islam also. Islam has however given a richer connotation to the word 'neighbour'. It has first of all classified the category of neighbours into two sections, in which there is an inherent principle of preference, namely: (1) the neighbour who is related in any way –through family ties or through religion or through comparative nearness in the matter of his residence; (2) the neighbor with whom there are no family ties or religious affinity or he is comparatively farther as regards his residence. The principle of preference here is that if a person is capable of helping only one of the two sections he should give preference to the members of the first section over the members of the second section. Besides this classification, the concept of the neighbour includes, in Islamic ideology, also those who might be one's companions in journey, in education or in service and those who might be partners in one's business.

When we study the Holy Qur'an we find that wherever the Holy Book has exhorted the Muslims to do good to their parents and relatives, it has also appealed there and then to do good to the neighbours of different categories also. For instance, we find the following commandment at different places with slight variation of language: "God commands you to do goods to your parents, to your relatives, to the orphans, to the destitutes, to the neighbours who are related to you in some way, to the neighbours who are unrelated, and to your companions."

Side by side with the Holy Qur'an the Hadith literature is rich and full in appeals for doing good to the neighbours and for abstaining from doing injury to them. For instance, the Holy Prophet (ﷺ) says: "He who believes in God and in the Last Day, let him honour his neighbour," and "Let him not harm his neighbour in any way." Again "He is not a Believer from whose mischief his neighbour is not safe."



# The Significance of Dreams

*Shahida Mohiuddin*

BEFORE discussing in some detail and depth the significance of dreams in terms of religion let us recall briefly the idea of psychologists and scientists on the subject. One of the great and most basic ideas that Freud, the famous psychoanalyst, established was that dreams reveal the unconscious i.e. inner-most part of the self. Thus, he called the dream the "royal road to the unconscious."

Jung, another expert in this field maintained that there is a depth in people outside the physical reality, called the unconscious. According to him, the human being has contact with physical reality through the senses, perception and reason, whereas he or she is in touch with the non-physical world i.e. unconscious, through quietness, dreams and religious experiences.

Scientific research has come to the conclusion that human beings have two dimensions -- the physical and the spiritual. It is interesting to note that when in 1955, the great physicist Oppenheimer spoke to the American Psychological Association, he pleaded not to base psychology mainly on behaviorism -- upon a physical model that modern science no longer regard to be true.

The study of religious literature, specially of the ecclesiastical books, indicate that dreams and visions were also important to the prophets who received images and messages through them. There is no doubt that the Old Testament takes dreams seriously. It is also mentioned in the Old Testament that God was present as Job fell into a liberating sleep to escape his sufferings. Daniel spoke a great deal about dreams and their interpretations. We find

the same type of references in the poetic writings of the psalms. Some passages cite practices like those of incubation and of sleeping in a holy place to receive God's inspiration. The New Testament also makes special references to the dreams of various prophets.

In the Qur'an the subject of sleep and dream have been discussed in an interesting and unique manner. A study of the related verses show that sleep is one of the miracles of God. (30:23) Dreams used to be one of the ways of receiving revelations by prophets (37:102). God asks the people of intellect to ponder on their sleep (30:23).

In the Qur'an, the dreams of some of the prophets have been recorded. For example, the dream of Hazrat Ibrahim (A.S.) has been narrated in these words:

"He (Ibrahim) said: O my dear son; I have seen in a dream that I must sacrifice thee. So look, What thinkest thou? He (Ismail) said; O my father: Do that which thou art commanded, Allah willing, thou shalt find me of the steadfast" (37:102).

In another Qur'anic verse, Allah said: "We called unto him: Ibrahim; Thou hast already fulfilled the vision (dream). Lo thus do We reward the good: (37:104, 105).

These two Qur'anic verses reveal that Hazrat Ibrahim (A.S) actually had received through a dream the message to sacrifice his son; and he correctly interpreted that dream as Divine Command and prepared his son for sacrifice in the path of God. Thus, if it is clear that in the lives of prophets dreams have played a very important role and sometimes they had received the Divine

inspiration through dreams.

The story of Hazrat Yusuf (A.S) would be rather difficult to understand without having some understanding about dreams. Hazrat Yusuf (A.S) was endowed with the knowledge of interpreting dreams, which exalted him above all members of his family. The Qur'an has mentioned:

"When Joseph (Yusuf) said unto his father, O my father; Lo; I saw in a dream eleven planets and the sun and moon. I saw them prostrating themselves unto me." (12:4)

in another verse the Qur'an says:

"Thus, we establish Joseph in the land that we might teach him interpretation (of dreams)" (12:21)

Hazrat Yusuf had received the knowledge of interpretation of dreams from God. (12:101). He was released from prison because of this knowledge he had gained a place in the service of the king of the time.

With reference to Prophet Muhammad (ﷺ) God has said in the Qur'an:

"Allah hath fulfilled the vision for his messenger in very truth. Ye shall indeed enter the inviolable place of worship and hath given you a near victory before-hand". (48:27)

Thus his dream that he was entering the sacred masjid at Makkah with his followers, after which he decided to go to Makkah became a reality.

The study of a few dreams seen by Prophets (A.S), shows the divine value attached to dreams. According to a Hadith of Prophet Muhammad (ﷺ), dreams also work as Divine messages.

There is no doubt that sleep and dreams are

among the marvels and wonders of God, the Most High. The world of dreams stands between spirituality and corporeality. Therefore it has both unusual and strange states, and known and familiar states within it. If by means of knowledge and practice of *Ibadat* (remembrance of God) sufficient progress has been made, then dreams certainly becomes a means with which to recognize the human soul and the inner world.

God says in the Qur'an:

"And of His signs is your slumber by night, and by day, and your seeking of His bounty. Lo; herein indeed are portents for folks who heed." (30:23)

The above-mentioned Quranic verse can be interpreted in this way: one great miracle among the miracles is our sleep at night which in addition to physical rest, also offers an occasion for thought and reflection. If we ponder on the process of sleep the dream is the most wonderful part of our sleep. Dreams are full of symbols, which are understood only by the people of intellect.

In dreams, although the level of consciousness is sometimes high and sometimes low, sometimes illuminated and sometimes dark, nonetheless, we certainly feel and are aware that there is life there which is quite, become, temporarily inactive and silent. The soul uses only the internal senses and examines its deeds and condition with ease and freedom. In dreams, so to say, man sees with the spiritual eye, hears with spiritual ears and whatever he does, he does only with the spiritual faculties. During the state of dreams our soul sees everything within itself, since the soul is in itself a complete world.

The study of dreams reveals that just as the

external mirror reflects the physical shape and form of man, similarly to show the fact of heart and soul, God has created a separate and miraculous mirror in the form of dreams of man, so that every intelligent human being may see the goodness and the badness within him or her.

Dream is a kind of record of deeds, whose writings are entirely different from worldly writings, for in it, every word and deed is depicted in symbolic form. It speaks in the language of parables; it is our own record and nobody else interferes in it. See the glory and the power of God: what a wonderful living book with pictures and symbols He has created for us to view in the state of dreams, which make every one aware of their sickness and weakness privately and individually.

In Surah-i-Zumar Allah says:

“Allah receiveth (men’s) souls at times of their death, and that (soul) which died not (yet) in its sleep. He keepeth that (soul) for which He ordained death and dismisseth the rest till an appointed term. Lo; here verily are portents for people who take thought. (39:42)

From the above mentioned Qur’anic verse, it is clear that the phenomenon of death and the state of sleep are alike in many ways: in both the states, the soul is seized. It is said that sleep is a kind of death. No doubt, after death each individual is given a complete book relating to his deeds. But those who are alive, to each of them is given daily, in sleep, only a part of his record of deeds as an example. So that, he should try to rectify and make himself a better person lest on the day of judgment he regret that he did not give up his bad habits, when he had been made aware of them.

The wonderful world of dreams contains the examples of reward and punishment of Paradise hell, so that a true believer may gain stronger faith and certainty regarding the life of the hereafter, in which we will be devoid of this body, just as we find ourselves alive in dreams without this physical body.

Thus, sleep and dreams have many purposes, the foremost of which is to present examples of the different states and ranks of the next world (Akhirat). Sometimes, one gets to dream of the environment and the people, whom he has never seen in real life. It may be a pre-vision for him of the next life.

Another purpose of man’s dream is for one to pay heed to his weakness shown to him in his dreams and to improve himself through careful study of them. The most notable impulse one may experience during a dream is of being warned, which either is a prophecy or direction for the future. The study of Islamic literature indicates that dreams are glad tidings of the pleasure of God, for great luminous dreams encourage the dreamer and leave pleasant impressions upon him. Similarly bad dreams are regarded as warning of God’s displeasure.

These divine allusions should not be dismissed lightly. Rather, it is necessary to thank God for the favour of pleasant dreams and to repent for one’s sin, so that the benefits of His direct divine guidance may be obtained. Thus, the amazing part of the dream is that God has not restricted this communication with His people to any particular time period. The history of dreams is as old as man himself and still the book of dreams is so novel and fresh that its study always opens new vistas for human thought. (Courtesy: Daily DAWN)

# Child Marriage and Islam

*Asghar Ali*

Reports indicate that in Iran, more than 75 female children under age 10 were recently forced to marry much older men. It is indeed very strange how child marriage can be deemed Islamic in any sense of the word. How can it be un-Islamic not to permit child marriage at the immature age of eight?

This is probably more cultural than religious. After all, any law bears footprints of culture and cannot completely get rid of cultural influences. While Islamic laws are very progressive, cultures in Islamic countries are still feudal or semi-feudal. Also, there has been debate among the ulema, as pointed out by the spokesperson for the Majles, about the age of puberty. Many ulema think that girls attain the age of puberty by or before age 10 while others think by the age of 15. But for most 10 is the age of puberty.

This has happened in Iran, where women's participation in the revolution was so genuine and enthusiastic that they voluntarily took to wearing the chador as a symbol of their Islamic identity and a New York Times correspondent – seeing a sea of women in black chadors in 1979 – wondered how daughters of those mothers who had cast off their veils could take to the chador again. He perhaps did not realize that these daughters were wearing the chador as a symbol of their Islamic identity and to show solidarity with the leaders of the Islamic revolution.

However, their experience right from the beginning was not very pleasant and their expectations of liberation were not fulfilled. Gradually, the Islamic regime began to

tighten its grip over women's liberty, especially after the death of Imam Khomeini, who was a great visionary and believed in using persuasion rather than coercion. The revolutionary leadership began to quarrel for power in the post-Khomeini period and unfortunately the conservatives won.

And in the Islamic world whenever conservatives win, the first to be affected are Muslim women. Recently in Libya, when Qadhafi was defeated and his opponents – conservative Muslims – won, one of their first declarations was to legalise polygamy, as if their revolution was all about polygamy.

In Iran too women came to be under increasing control of the conservative clergy. A few years ago a woman, who was married with children, was accused of adultery and was sentenced to death by stoning, though human rights activists maintained that adultery charges were not proved. And there was no punishment for her alleged adulterous partner.

Coming back to child marriage, there is nothing Islamic about it; if anything, it is un-Islamic. It is well-known that marriage is a contract in Islam and the Quran calls it a 'strong covenant' (mithaqan ghaliza) (4:21). It does not require a lot of argument to conclude that such a covenant cannot be entered into by children of the age of eight, that too a strong contract. A child does not even understand what a covenant is.

It is also well-known that both parties, i.e. husband and wife, can stipulate conditions, without fulfilling which the marriage will not be valid. Can a child stipulate condition?

Marriage is a lifelong partnership and a child cannot be expected to have the experience or intellectual ability to choose his or her life partner. Thus child marriage can in no case be Quranic or Islamic.

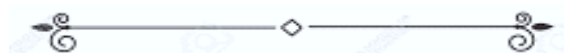
What is, then, the origin of child marriage in Islam? It is simply cultural and was not uncommon among the Arabs. The jurists can hardly escape the influence of their culture and cultural ethos. Though the Quran did not permit it, they allowed it because it was widely prevalent around them. They also tried to find justification for it in the Prophet's (peace be upon him) Sunnah. Most Muslims believe that the Holy Prophet married Hazrat Ayesha when she was simply seven years of age and consummated the marriage when she was nine.

Firstly, this hadith appears about 300 years after the passing of the Prophet and in-depth research by many scholars clearly shows that Hazrat Ayesha's age at the time of marriage was not less than 17 or 18 and at the time of consummation of marriage about 19 or 20. I have seen this research and there are very good reasons to believe

it.

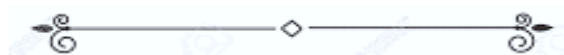
Since marriage is a contract in Islam, Imam Abu Hanifa, while allowing child marriage for sociological rather than religious or Quranic reasons, also had to make a provision for what is called option of puberty (*khiyar al-bulugh*) i.e. the girl, on achieving puberty or the age of proper understanding, could accept or reject the marriage and her guardian (usually father) also cannot force her to accept the marriage if she is unwilling. Imam Abu Hanifa had to make this provision because he knew the guardian is not an absolute authority to give the child away in marriage.

Religion should prevail over culture and not culture over religion. That is why most Islamic countries have now prescribed 18 as the age of marriage and have made child marriage illegal. Thus, the Iranian clergy would be better advised not to legalise child marriage. I am sure the women organizations of Iran would surely resist this measure on part of the government, if at all it takes this regressive step defying the Quranic concept of marriage as a strong covenant.



## ATTENTION TO OUR READERS

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



# Islamic objections to Islamic finance

*Prof. Dr. Javed Akbar Ansari*

There are some fundamental objections to Islamic finance, which are very relevant in the present geo-political scenario. We are seeing a resurgence and renaissance of Islam ever since the Afghan Jihad of 1980. The imperialists fear the re-emergence of Islam as a world civilisation. Islam is seen as a threat, as something which has replaced communism as a rival to the West and which must be suppressed, contained and destroyed. The development of Islamic finance is a means to contain this threat. To understand why this is so, it is essential to understand capitalism.

The capitalist way of life was established after the overthrow of religion. Capitalism has many ideologies such as liberalism, nationalism, socialism and social democracy. However, all these are only ideologies. The way of life as a whole is what we call the capitalist way of life. The capitalist way of life became established by overthrowing religion. It established itself by overthrowing Christianity. That is why the challenge to capitalism is posed by not one of the ideologies, not by nationalism, or socialism or social democracy or communism. The fundamental challenge to capitalism is posed by religion.

## **What is Capitalism?**

The central values of capitalism are two-- accumulation and competition. Christianity was opposed to both these values. Islam calls accumulation, *HIRS*. We call competition, as *HASAD*. Christianity called them avarice and covetousness. Capitalism exists by universalizing both these values.

This is accomplished by establishing the dominance of financial markets as value determinants in society. Such a market-dominated society is called a "civil society" as opposed to religious society where value is determined with reference to the Will of God. In civil society value is determined in the money market and the capital market. Value is determined on the basis of the capacity of a product and an economic activity to produce surplus. For example, when the stock market evaluates a particular share, it never evaluates the purpose of the business that the share represents. It is only concerned with the profit produced by that business. So, accumulations becomes an end in itself. Based on this principle the product markets have developed a relationship with the financial markets, which is in essence the relationship of the master and the slave. Finance is the master in capitalism and production and exchange serve this master.

This market-dominated system produces a society dominated by lust and greed. This is the social dominance of viciousness. The United States of America established itself by slaughtering fifteen million Red Indians over two centuries. The fundamental expression of capitalist society is the universalisation of sexual vice. You cannot name a capitalist society which has maintained the virtue of chastity. This master-slave relationship between the financial and product markets overthrows religion in the sense that God becomes irrelevant in the day-to-day lives of the people. Man seeks pleasure for its own sake

and values are assigned to products and activities without reference to God's will.

### **Islamic Capitalism**

Unfortunately, we have been subjects to western governance for three centuries and because of the failure of the Jihad movements, a trend has developed particularly among the Ulema to seek reconciliation with capitalism and to carve out for themselves a niche where 'Islam can be protected, while the system as a whole becomes and remains capitalist. That attitude has become common among the contemporary scholars of Islam including many groups of Ulemas.

This reconciliation tendency has manifested itself in two ways, Islamic Democracy and Islamic Finance. Islamic Democracy is an effort to seek a niche within the capitalist liberal political framework. Islamic Finance is an effort to sub-merge Islam into the capitalist economic order. Capitalism has been accepted as a technical response to modern problems. For example, a very important book has been written by Maulana Taqi Usmani '*Islam aur jaded maishat aur tijarat*' (اسلام اور جدید معیشت اور تجارت) in the early 1990. It is widely used in India and Pakistan. It argues that the laws of demand and supply are natural laws although mathematical chaos theory has proved that that is not the case. There is no law of demand operating in non-capitalist societies. For example, Agleitta's research on 17th century France shows that the law of demand depends on the prior existence of capitalist property. Laws of demand and supply are specific to capitalism and are not general technical rules that exist in all societies all times. The same book argues that corporate personhood and limited liability are natural

and technical concepts. But of course corporate ownership has no existence outside capitalist property. Capitalist property's main characteristic is that it separates ownership from control. Control is vested in the hand of those people who know how to accumulate. In that particular sense, capitalism also abolishes private property like socialism. There is no private property in capitalism. Nobody can do anything with his money except entrust it to someone who has the ability to accumulate it for the sake of accumulation alone. That is what the bank and capital market institutions do.

### **Islamic Finance**

Corporate personality and limited liability are social and legal instruments to universalize capitalism. Islamic finance argues, like Islamic democracy, that we can carve out a niche where we can practice Islamic financial transactions within capitalism. This legitimizes capitalism. Islamic finance considers a few things that capitalism allows as 'haram' and the list is getting shorter, for example Malaysia and the UAE. The number of transactions that Islam forbids is getting shorter by the day in Islamic financial markets. In essence Islamic banks and Islamic economists are saying that there are some technical problems with the existing system but capitalist rationality is fully endorsed by them. That is the reason why existing Islamic finance practitioners never raise the question of the relationship between transactions and morality. It is this conception of the value-neutrality of transaction forms that has allowed ABN Amro and Citibank, the World Bank and the IMF to applaud Islamic finance. Why do they applaud Islamic finance? Why do Citibank,



ABN Amro and the international banks practice-Islamic banking with the help of Muslim Ulemas? It is because Islamic banking is seen as a niche within the capitalistic market. It seen as an activity, which can be practiced whatever the religious and moral orientation of the practitioners. The acceptance of Islamic banking by the international banks shows the secular nature of Islamic banking.

A fundamental question must be asked. Is reconciliation necessary? Is it necessary that we accept western conceptions and

institutions as the only rational standard to govern our life? Or is an alternative possible? There has been attempts at creating Islamic financial frameworks outside capitalist financial markets. The most successful are three Islamic organizations -- Dar-ul-Arqam Malaysia, Hezbollah of Lebanon and Hamas of Palestine. The financial systems that they have created cannot be integrated into capitalist financial markets and they therefore represent a threat to the capitalist way of life.

## THE QUR'ANIC FOUNDATIONS

AND

## STRUCTURE OF MUSLIM SOCIETY

By

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تصوف ہی وہ واحد راستہ و طریقہ ہے جس سے دنیا میں اسلام کا بول بالا ہو سکتا ہے اور تو اور اس کے ذریعہ فلسفہ کو بھی مسلمان کیا جاسکتا ہے۔ جس پر تاریخ شاہد ہے۔ امام غزالی، شیخ سعدی علیہما الرحمہ جیسے افراد کی وجہ سے خود فلسفہ ہی اسلام لے آیا۔ آسان الفاظ میں فلسفہ کی اسلامائزیشن ہو گئی۔ اس نکتہ کی ترجمانی اکبر الہ آبادی نے اپنے اس شعر میں بہت احسن انداز سے کی ہے:

تصوف ہی نیاں سے دل میں حق کا نام لایا ہے  
یہی مسلک ہے جس میں فلسفہ اسلام لایا ہے  
قرر جانشین کی پر کیت اور تقریب تقریب:

مولانا شاہ محمد عبدالعظیم صدیقی القادری رحمۃ اللہ علیہ کا جانشین مقرر کرنے کا انداز بھی بڑا ہی لطیف و پراسرار اور پر وقار تھا۔ یہ پراسرار، پر وقار اور پر کیت تقریب کعبہ کے عظیم میں منعقد کی گئی۔ آپ نے اپنے پیارے داماد سے پہلے تمام سطحوں میں بیعت لی۔ مثلاً قادریہ، چشتیہ، نقشبندیہ، سہروردیہ اور شاڈلیہ اور پھر انہیں تمام سلاسل کی اجازت اور سند دی۔ اس طرح آپ کی بزرگی اور بڑائی کی یہ ایک اور دلیل تھی کہ آپ نے اس امت کو مستقبل کا قائد اور اپنا جانشین بھی عطا فرمایا یعنی اپنے زمانے کے سمندر سے ایک ایسا قائل، نمایاں گویا نکالا، تراشا اور اسے کندن بنایا تاکہ مستقبل میں بھی وہ آپ کا مشن نہ صرف جاری رکھ سکے بلکہ مزید آگے بھی بڑھا سکے۔

وہی صاحب امور و جس نے اپنی ہمت سے

زمانے کے سمندر سے نکالا گوہر فردا (اقبال)

آپ علیہ الرحمہ کی ولادت، نام و نسب، خلافت و جانشینی حتیٰ کہ رحلت تک کے واقعات انتہائی عظمت، بڑائی، بزرگی، ولایت، کی گواہی دیتے ہیں۔ اس حد تک بزرگی، عظمت اور بڑائی کسی اتفاق یا حادثہ کا نتیجہ نہیں ہو سکتا بلکہ اس کے پیچھے ولایت، سعادت اور خوش بختی ہی کا فیصلہ کار نظر آتا ہے۔ جیسا کہ عربی مقولہ ہے السعادة قبل الولادة ”سعادت کا فیصلہ ولادت سے قبل کر دیا جاتا ہے۔“ امور العناية قبل الولاية اور ”عنایت و ولایت سے قبل ہوتی ہے۔“

مقولہ پر اچھی طرح کاربند رہتے۔ اس نکتہ کی مزید وضاحت حضرت علی رضی اللہ عنہ کے مندرجہ ذیل دو اقوال سے بخوبی ہوتی ہے۔

قال علي رضي الله عنه ان للقلوب شهوات واقبالا وادبارا . فأتوها من قبل شهواتها واقبالها فان القلب اذا اكره عصى (کتاب الخراج ابو یوسف)

حضرت علی رضی اللہ تعالیٰ عنہ نے فرمایا:

دلوں کی کچھ خواہشیں اور میلانات ہوتے ہیں اور کسی وقت وہ بات سننے کے لئے تیار رہتے ہیں اور کسی وقت اس کے لئے تیار نہیں رہتے تو لوگوں کے دلوں میں ان میلانات کے اندر سے داخل ہو اور اس وقت اپنی بات کہو جب کہ وہ سننے کے لئے تیار ہوں اس لئے کہ دل کا حال یہ ہے کہ جب اس کو کسی بات پر مجبور کیا جاتا ہے تو وہ اندھا ہو جاتا ہے۔ (اور یہ بات کو قبول کرنے سے انکار کر دیتا ہے۔)

وقال علي: الفقيه من لم يقنط الناس من رحمة

الله ولم يرخص لهم في معاصي الله. ولم يؤمنهم من عذاب الله (کتاب الخراج)

اور حضرت علی رضی اللہ تعالیٰ عنہ مزید فرماتے ہیں: بہترین عالم وہ ہے جو لوگوں کو (اپنی تقریر و وعظ سے) اللہ کی رحمت سے مایوس نہیں کرنا اور نہ اللہ کے عذاب سے انہیں بے خوف کر دیتا ہے۔

یہاں یہ ذکر کرنا بھی ضروری ہے کہ آپ صرف تقریری یا تحریری تبلیغ کے قائل نہ تھے کہ تقریر و تحریر میں دلائل کے انبار لگا دیئے جائیں۔ اگرچہ یہ دونہا ہی اہم ذرائع ہیں جن کے ذریعے اپنا پیغام دوسروں تک پہنچایا جاسکتا ہے۔ لیکن آپ ان کے ساتھ عملی و روحانی تبلیغ بھی کرتے تھے۔ آپ ایک با عمل صوفی تھے کیونکہ آپ اس حقیقت سے آگاہ تھے کہ صوفیاء اپنے ذاتی کردار ہی کے ذریعے سے لوگوں کے قلوب مسخر کرتے ہیں۔ فلسفیانہ موشگافیاں، مدلل اور منہ توڑ جوابات سے دوسروں کو خاموش تو کر لیا جاسکتا ہے ان کے دلوں کو نہیں جیتا جاسکتا۔ ہاں اگر دل جیتنے ہیں دوسروں کو اپنا گرویدہ بنانا ہے تو اپنے کردار کے ذریعے اپنا دیوانہ بناؤ، صوفیاء کا طرز عمل اپناؤ، درحقیقت

فرمایا کرتے تھے۔

علیم خستہ جاں تجب آگیا ہے درو بھراں سے  
الہی کب وہ دن آئے کہ مہمان محمد (ﷺ) ہو  
اور یہ آپ کی صرف تمنا، آرزو اور خواہش ہی نہیں بلکہ جذبہ  
دل، جنون اور تڑپ بن چکی تھی اور جب کوئی تمنا جنون، خواہش جذبہ  
دل اور آرزو تڑپ بن جائے اور انسان سراپا عجز و انکسار، خلوص اور  
یقین کا چکر بن کر دعا کرے تو وہ دعا ضرور بالضرور شرف قبولیت پاتی  
ہے۔ بقول حسرت موہانی:

کیوں نہ مقبول ہو دعائے خلوص کراثر خود ہے خاکپائے خلوص  
اللہ رب العزت نے آپ کا آخری مسکن، مرقہ، مدفن  
اور مزار مدینہ منورہ میں جنت البقیع کو منتخب کیا۔ آپ کو جنت البقیع میں  
حضرت عائشہ صدیقہ رضی اللہ تعالیٰ عنہا کے قدمائے مبارک میں جگہ  
ملی۔ یعنی کے عالم اسلام کے مرکز میں آپ کی رحلت کا عظیم سانحہ پیش آیا  
اور وہیں آپ کو دفن ہونے کی سعادت نصیب ہوئی۔

### اعجاز تبلیغ

آپ کی تبلیغی مساعی کے نتیجے میں ہزاروں لوگ آپ علیہ  
الرحمۃ کے دست اقدس پر مسلمان ہوئے اور لاکھوں لوگ گناہوں  
ومعاصی سے تائب ہوئے۔ آپ کی اس کامیابی کا اگر مختصراً جائزہ  
لیا جائے تو اس کی بنیادی وجہ آپ کا اسلاف کے طریقہ تبلیغ پر عمل کرنا  
تھا۔ جس میں بلا کسی ذاتی غرض و منفعت، نفع، کے بے لوث خلوص  
کے ساتھ کلمہ حق کی تبلیغ کے ساتھ ساتھ طبائع بشری کا خیال رکھنا  
ہے۔ آپ اس رمز تبلیغ سے بخوبی آگاہ تھے، کہ کس شخص کو کس وقت،  
کس انداز اور پیرائے میں کیل بات سمجھانی ہے۔ کب بنا رت و  
خوشخبری سے کام لیتا ہے اور کب انداز اور ڈرانے سے کہ لوگوں کو اتنا نہ  
ڈرایا جائے کہ وہ اللہ رب العزت کی رحمت سے ہی مایوس ہو جائیں  
اور نہ اتنا ان کو بے خوف کر دیا جائے کہ گناہوں کا خوف ہی دل سے  
نکل جائے۔ جیسا کہ عربی مقولہ ہے: لكل مقال مقام ولكل مقام  
مقال (ہر قول کا ایک مقام ہوتا ہے اور ہر مقام کا ایک قول) آپ اس

اس بات کی شہادت اور ثبوت ہے کہ بلا امتیاز اور بلا تفریق سب تک  
دین کا پیغام خلوص اور اللہیت سے پہنچایا کیوں کہ جس مقام پر آپ کی  
وفات ہوئی وہ اسلام کا مرکز، جس ماہ آپ کا وصال ہوا وہ مسلمانوں  
کا اجتماع عظیم کا مہینہ یعنی حج کے باہر کثرت مہینے میں حج کی ادائیگی کے  
بعد آپ کی وفات ان ہی دنوں میں ہوئی جب دنیا کے تمام گوشوں  
، اطراف، اور کونوں سے مسلمان وہاں پہنچے ہوئے تھے اور ان میں  
سے ایک جم غفیر کو آپ کی نماز جنازہ پڑھنے کی سعادت بھی حاصل  
ہوئی۔ آپ مسلمانوں کو متحد، متفق، دیکھنا چاہتے تھے، اس طرح آپ  
دنیا کے اسلام کے لئے وحدت، اتحاد، اتفاق کا پیغام لائے اور اسی  
انداز سے آپ اس دنیا سے رخصت ہوئے۔ اور حسن اتفاق دیکھئے کہ  
وفات کے وقت آپ کی عمر تقریباً ۶۳ برس تھی۔ اور اس طرح عمر میں  
بھی آپ نے حضور ﷺ کی سنت پر عمل فرمایا۔

کہا جاتا ہے جہاں کی مٹی سے انسان کا وجود بنتا ہے اسی  
مقام پر اس کا مرقہ و مدفن ہوتا ہے۔ کل شئی یرجع الی اصلہ  
”ہر شے اپنی اصل کی طرف لوٹتی ہے“ یا دوسرے الفاظ میں:

بچتی و ہیں پہ خاک جہاں کا غیر تھا

تو گویا آپ کا وجود بتائی یہاں کی خاک پاک سے تھا۔ اور  
یوں تو آپ کے جد امجد سیدنا حضرت ابوبکر صدیق رضی اللہ عنہ حضور  
پر نور علیہ الصلوٰۃ والسلام کے پہلو میں ہی ابدی نیند سو رہے ہیں۔

ہوئی حبیب کے پہلو میں خواب کا نصیب

خصوصیت یہ اگر ہے تو یار غار میں ہے

آپ علیہ الرحمہ کی طبیعت پر مدینہ منورہ سے بعد اور دوری  
گراں گزرتی تھی۔ آپ کے لئے یہ فرقت و ہجر کے ایام تنگی کا باعث  
بنتے تھے۔ آپ عالمی تبلیغی مشن پر نبی کریم ﷺ سے اجازت نامہ (حکم  
نامہ) ملنے کے بعد ہی سفر فرمایا کرتے تھے۔ لیکن آپ کی آرزو اور  
خواہش یہی تھی کہ زندگی بھی آپ حضور علیہ الصلوٰۃ والسلام کے قدم  
ہائے مبارک میں گزاریں اور بعد از وصال بھی ان ہی کے قدمائے  
مبارک میں جگہ پا سکیں۔ جس کا اظہار آپ اکثر شعر کی صورت میں

فرمایا کرتے تھے۔

علیم خستہ جاں بگ آگیا ہے دروہجراں سے  
الہی کب وہ دن آئے کہ مہمان محمد (ﷺ) ہو  
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ہے۔ بقول حسرت موہانی:

کیوں نہ مقبول ہو دعائے خلوص کراثر خود ہے خاکپائے خلوص  
اللہ رب العزت نے آپ کا آخری مسکن، مرقد، مدفن  
اور مزار مدینہ منورہ میں جنت البقیع کو منتخب کیا۔ آپ کو جنت البقیع میں  
حضرت عائشہ صدیقہ رضی اللہ تعالیٰ عنہا کے قدمائے مبارک میں جگہ  
ملی یعنی کے عالم اسلام کے مرکز میں آپ کی رحلت کا عظیم سانحہ پیش آیا  
اور وہیں آپ کو دفن ہونے کی سعادت نصیب ہوئی۔

#### اعزاز تبلیغ

آپ کی تبلیغی مساعی کے نتیجے میں ہزاروں لوگ آپ علیہ  
الرحمۃ کے دست اقدس پر مسلمان ہوئے اور لاکھوں لوگ گناہوں  
ومعاصی سے تائب ہوئے۔ آپ کی اس کامیابی کا اگر مختصراً جائزہ  
لیا جائے تو اس کی بنیادی وجہ آپ کا اسلاف کے طریقہ تبلیغ پر عمل کرنا  
تھا۔ جس میں بلا کسی ذاتی غرض و منفعت، نفع، کے بے لوث خلوص  
کے ساتھ کلمہ حق کی تبلیغ کے ساتھ ساتھ طبائع بشری کا خیال رکھنا  
ہے۔ آپ اس رمز تبلیغ سے بخوبی آگاہ تھے، کہ کس شخص کو کس وقت،  
کس انداز اور پیرائے میں کیلکات سمجھانی ہے۔ کب بتارت و  
خوشخبری سے کام لیتا ہے اور کب انداز اور ڈرانے سے لوگوں کو اتانہ  
ڈرایا جائے کہ وہ اللہ رب العزت کی رحمت سے ہی مایوس ہو جائیں  
اور نہ اتان کو بے خوف کر دیا جائے کہ گناہوں کا خوف ہی دل سے  
نکل جائے۔ جیسا کہ عربی مقولہ ہے: لكل مقال مقام ولكل مقام  
مقال (ہر قول کا ایک مقام ہوتا ہے اور ہر مقام کا ایک قول) آپ اس

اس بات کی شہادت اور ثبوت ہے کہ بلا امتیاز اور بلا تفریق سب تک  
دین کا پیغام خلوص اور للہیت سے پہنچایا کیوں کہ جس مقام پر آپ کی  
وفات ہوئی وہ اسلام کا مرکز، جس ماہ آپ کا وصال ہوا وہ مسلمانوں  
کا اجتماع عظیم کا مہینہ یعنی حج کے بابرکت مہینے میں حج کی ادائیگی کے  
بعد آپ کی وفات ان ہی دنوں میں ہوئی جب دنیا کے تمام گوشوں  
، اطراف، اور کونوں سے مسلمان وہاں پہنچے ہوئے تھے اور ان میں  
سے ایک جم غفیر کو آپ کی نماز جنازہ پڑھنے کی سعادت بھی حاصل  
ہوئی۔ آپ مسلمانوں کو متحد، متفق، دیکھنا چاہتے تھے، اس طرح آپ  
دنیا کے اسلام کے لئے وحدت، اتحاد، اتفاق کا پیغام لائے اور اسی  
انداز سے آپ اس دنیا سے رخصت ہوئے۔ اور حسن اتفاق دیکھئے کہ  
وفات کے وقت آپ کی عمر تقریباً ۶۳ برس تھی۔ اور اس طرح عمر میں  
بھی آپ نے حضور ﷺ کی سنت پر عمل فرمایا۔

کہا جاتا ہے جہاں کی مٹی سے انسان کا وجود بنتا ہے اسی  
مقام پر اس کا مرقد و مدفن ہوتا ہے۔ کمال شعیء یرجع الی اصلہ  
”ہر شے اپنی اصل کی طرف لوٹتی ہے“ یا دوسرے الفاظ میں:

پہنچی وہیں پہ خاک جہاں کا غیر تھا

تو گویا آپ کا وجود نہایت یہاں کی خاک پاک سے تھا۔ اور  
یوں تو آپ کے جد امجد سیدنا حضرت ابو بکر صدیق رضی اللہ عنہ حضور  
پر نور علیہ الصلوٰۃ والسلام کے پہلو میں ہی ابدی نیند سو رہے ہیں۔

ہوئی حبیب کے پہلو میں خواب گاہ نصیب

خصوصیت یہ اگر ہے تو یار غار میں ہے

آپ علیہ الرحمہ کی طبیعت پر مدینہ منورہ سے بعد اور دوری  
گراں گزرتی تھی۔ آپ کے لئے یہ فرقت و ہجر کے ایام تنگی کا باعث  
بننے لگے۔ آپ عالمی تبلیغی مشن پر نبی کریم ﷺ سے اجازت نامہ (حکم  
نامہ) ملنے کے بعد ہی سفر فرمایا کرتے تھے۔ لیکن آپ کی آرزو اور  
خواہش یہی تھی کہ زندگی بھی آپ حضور علیہ الصلوٰۃ والسلام کے قدم  
ہائے مبارک میں گزاریں اور بعد از وصال بھی ان ہی کے قدمائے  
مبارک میں جگہ پا سکیں۔ جس کا اظہار آپ اکثر شعر کی صورت میں

آنے والی کل جو ہونے والا ہے، گزشتہ کل جو ہو چکا ہے اور جو اس وقت موجود ہے اور اسی طرح جو کام ابھی نہیں ہوا، اور ہوگا تو کہاں اور کیسے ہوگا وہ سب جانتا ہے اسے سب خبر ہے۔“ (شرح اسماء اللہ الحسنى، لاین القیم، ص ۲۱)

امام بیضاوی اس اسم مبارک کی تشریح کے ضمن میں مندرجہ ذیل بات بیان فرماتے ہیں۔

من عرف أن الله تعالى علیم بحالہ، صبر علی بلیتہ وشکر علی عطیتہ واعتذر علی خطیتہ.

”جو یہ جان لے کہ اللہ سبحانہ و تعالیٰ اس سے باخبر ہے۔ وہ آزمائشوں اور مشکلات پر صبر کرتا ہے، اور اس کی عطا کی ہوئی نعمتوں پر شکر ادا کرتا ہے، اور اپنی غلطی اور خطا پر معافی طلب کرتا ہے۔“ (شرح اسماء اللہ الحسنى، للبیضاوی، ص ۲۲۲) (العلیم)

علم: معرفة الشیء و ادراکہ بحقیقہ، ائی علی ماہو علیہ بدون تردد وبدون شک.

”بغیر کسی شک و تردد کے اشیاء کی معرفت و حقیقت کا ادراک۔“ (شرح اسماء اللہ الحسنى للبیضاوی، ص ۲۲۲) (العلیم)

یہ وہ مقام معرفت و حقیقت ہے جس پر حضرت شاہ عبدالعلیم صدیقی رحمہ اللہ فائز تھے۔ یہاں اس امر کا تذکرہ بھی قطعاً غیر ضروری نہ ہوگا کہ حصول علم کے اعتبار سے علم کی دو قسمیں ہیں ایک کسی اور دوسرا عطائی۔ کسی علم وہ ہے جو کسب و کتاب سے حاصل ہوتا ہے۔ غور و فکر اور کتابیں پڑھنے سے حاصل ہوتا ہے۔ اور دوسرا علم عطائی ہے جو بغیر غور و فکر اور کسب و کتاب کے حاصل ہو جاتا ہے۔ کسی علم کہ جس قدر لکھے پڑھے گا علم حاصل ہوتا چلا جائے گا۔ کسی و کتابی علم محدود ناقص اور مشکوک ہے۔ اور اس میں استعداد کی بھی شرط ہے۔ ہر شخص اپنی استعداد، قابلیت، لیاقت، محنت، جدوجہد اور ریاضت کے مطابق ہی علم حاصل کرے گا۔ اور ایک خاص حد تک ہی حاصل کرے گا اس سے آگے نہیں بڑھ سکتا۔ مثلاً علم طب میں مادر زاد اندھے کی آنکھوں میں بینائی لانے کی قوت و صلاحیت کسی بھی قسم کے جدید و

قدیم طریقہ علاج میں نہیں ہے۔ بقول شاعر:

کسب ہر فن میں، لگی ہے شرط استعداد کی  
کسب کھلیں سرمہ سے آنکھیں کو ر مادر زاد کی

اس کے برعکس علم لدنی میں ایسی کوئی شرط نہیں نہ قید زمان و مکان، نہ فاصلہ قریب و بعید، نہ ماضی و حال و استقبال، نہ حاضر و غائب، جو کچھ ہے حال ہی حال ہے، عطائی عطا ہے، حاضر ہی حاضر ہے اور جس قدر روحانی ترقی کرتا چلا جائے گا علم لدنی حاصل ہوتا جائے گا۔ یہ علم تشکیک و تردد سے پاک، غیر متزلزل، حتمی، پختہ، صحیح اور صواب ہے۔ اس میں مادر زاد اندھے تو کیا نروں تک کو زندہ کیا جاسکتا ہے جس کی مثالیں انبیاء و اولیاء کی سیرت و سوانح سے بخوبی مل سکتی ہیں۔ ہاں اگر یہ علم لدنی نبی یا رسول کی زبان سے ہو اور بصورت حکم و کتاب ہو تو اسے وحی کہتے ہیں، اگر اس کا تعلق اولیاء اللہ اور نیک و صالح بندوں سے ہو تو اسے الہام سے تعبیر کیا جاتا ہے۔ ہر کتابی علم عطائی ہے لیکن لازمی نہیں کہ ہر عطائی علم کتابی بھی ہو۔ اولیاء کا علم ظاہر ہے کسی یا کتابی نہیں بلکہ عطائی یا لدنی ہے۔ یہ قلبی اور روحانی اور باطنی معاملہ ہے یعنی کہ یہ دل کا عکس ہے جو آئینے کے عکس کی طرح نہیں ہوتا کہ سامنے ہو تب ہی نظر آئے۔ بقول شاعر

نگاہ گرم سے نکھلتا ہے یہ دیکھ یہ آئینہ نہیں دل ہے  
رحلت:

آپ نے رنگ و نسل، قوم و ملک، مسلک و مشرب، فرقہ واریت اور گروہ بندی سے بلند ہو کر ہر قوم، مذہب اور رنگ کے افراد تک اللہ رب العزت کے پیغام کو پہنچایا۔ اس بات کا سب سے بین اور واضح ثبوت نہ صرف آپ کی تحاریر و تقاریر ہیں بلکہ آپ کی رحلت کی تاریخ و مقام بھی ہے۔ یعنی آپ کی رحلت کا مہینہ اور تاریخ دیکھی جائے تو بے اختیار نبیا میں رب کی پاک بیان کرنے لگیں کہ وہ سبحان اللہ! کیا ہی پاک طینت نفوس قدسیہ میں سے آپ کا وجود تھا۔ آپ حجاز مقدس میں ذی الحجہ کی ۲۲ ویں تاریخ کو اس فانی اور بے ثبات عالم سے روانہ ہوئے یعنی سادہ الفاظ میں آپ کی رحلت کا وقت اور مقام



میں جمع ہو جائیں تو وہ شخص زمانے سے بے نیاز ہو جاتا ہے۔“

”حضور ﷺ کی خدمت میں ایک بچے کو لایا گیا۔ آپ ﷺ نے دریا فت فرمایا کہ اس کا کیا نام رکھا ہے۔ انہوں نے کہا ”سائب“ (بے سوچے سمجھے بولنے والا) آپ ﷺ نے فرمایا اس کا نام سائب نہ رکھو بلکہ اس کا نام عبداللہ رکھو۔ لیکن وہ اسی نام پر مصر رہے تو اس لڑکے کا انتقال حالت جنون میں ہوا۔“ (ترمذی)

”سید بن مسیب اپنے والد اور وہ ان کے دادا سے روایت کرتے ہیں کہ میں نبی کریم علیہ الصلوٰۃ والسلام کی بارگاہ عالیہ میں حاضر ہوا تو آپ ﷺ نے مجھ سے میرا نام دریا فت فرمایا: میں نے عرض کی ”نزن“، (نخت) آپ ﷺ نے فرمایا کہ تم ”سہل“ ہو (نزم)۔ اس نے کہا میں اپنا نام تبدیل نہیں کروں گا یہ نام میرے باپ نے رکھا ہے۔ حضرت ابن المسیب فرماتے ہیں مرتے وقت تک وہ سختی ان کے مزاج سے زائل نہ ہوئی۔“ (صحیح بخاری)

”اسی طرح حضرت عمر فاروق رضی اللہ تعالیٰ عنہ کی خدمت میں ایک آدمی حاضر ہوا۔ آپ نے اس کا نام دریا فت فرمایا۔ اس نے کہا ”شہاب“ (شعلہ)۔ آپ نے پوچھا کس کے بیٹے، اس نے کہا ”جمہرہ“ (انگارہ) کا بیٹا، آپ نے پھر دریا فت کیا کس کے بیٹے، اس نے کہا خرام“ (بھڑکتا، جلنا)۔ آپ نے دریا فت فرمایا کس سے تعلق ہے، اس نے ”حرۃ“ (جلنا)۔ آپ نے دریا فت فرمایا: جمہارا گھر کہاں ہے اس نے ”حرۃ النار“ (آگ کی حرارت)۔ آپ نے فرمایا تجھ پر ہلاکت ہو۔ اپنے گھر والوں تک پہنچ تو نے تو ان کو جلا دیا۔ پس جب وہ وہاں پہنچا تو انہیں جلا ہوا پایا۔“ (موطا امام مالک)

اس طرح کی متعدد مثالیں ہمیں عہد نبوی ﷺ سے ملتی ہیں جن میں نام کا اثر انسان کی نہ صرف باطنی شخصیت پر ہوا بلکہ ظاہری یعنی کہ جسمانی، سماجی، معاشرتی اور ذہنی طور پر بھی ہوتا ہے۔ اس لئے حضور اکرم ﷺ نے بھی بچوں کے اچھے نام رکھنے کا حکم فرمایا ہے۔ بلکہ یہاں تک کہ اگر کسی کا نام اچھایا مناسب نہ رکھا گیا تو آپ ﷺ نے اسے تبدیل فرمادیا۔ جہاں تک آپ کو عبداللیم کے نام سے موسوم

کرنے کا سبب ہے تو اس سبب سے خود حضرت علامہ ڈاکٹر محمد فضل الرحمن الانصاری القادری علیہ الرحمۃ پردہ اٹھاتے ہیں:

”۔۔۔ لاریب کہ ارباب نظر ضرور سمجھ گئے ہوں گے اور یہی سبب معلوم ہوتا ہے کہ حضرت کے والد ماجد نجیب مصطفیٰ حضرت مولانا شاہ محمد عبدالکیم الصدیقی القادری قدس سرہ العزیز نے اپنی آخری فرزند کو عبداللیم کے نام سے موسوم فرمایا۔“ (خصوصی مجلہ عظیم مبلغ اسلام، ص ۶۲)

ڈاکٹر انصاری علیہ الرحمۃ اسی مضمون میں آگے چل کر اس اسم کے معانی و تاثیر انتہائی جامع، مختصر مگر پراثر انداز میں بیان فرماتے ہیں: ”لفظ عبد جو ہر عمل کا حامل تھا اور لفظ عظیم میں فیضان علمی کی جانب رہنمائی تھی۔“ (خصوصی مجلہ عظیم مبلغ اسلام، ص ۶۲)

اللیم کیونکہ اللہ رب العزت کا معناتی نام ہے۔ جب ہم اس اسم مبارک کے معانی و تاثیر پر غور کریں تو اس اسم کی بلندی، ارتقاء اور کمال علم و حکمت وغیرہ سے پردہ اٹھتا ہے کیا یہی بلند اور عالی شان، ذی مقام، اسم مبارک ہے۔ اس اسم کی تشریح کے ضمن میں علامہ ابن قیم نے شرح اسماء اللہ الحسنى میں مندرجہ ذیل اشعار جمع کئے ہیں۔

وهو العليم أحاط علما بالذي  
في الكون من سر ومن اعلان  
وبكل شيء علمه سبحانه  
فهو المحيط وليس ذا نسيان  
وكذا لك يعلم ما يكون غدا وما  
قد كان والموجود في ذا الآن  
وكذا لك امر لم يكن لو كان  
كيف يكون ذا مكان

”وہ (ذات) علیم ہے اور اس کا علم اس کائنات کی ہر ظاہر و باطن، اعلانیہ و پوشیدہ، جلی خفی، کھلی و چھپی چیز کا مکمل احاطہ کئے ہوئے ہے۔ اور ہر چیز اللہ سبحانہ کے علم میں ہے اور وہ ہر شے کا احاطہ کئے ہوئے ہے اور وہ نسیان اور بھولنے سے پاک ہے۔ اور اسی طرح

### حسب نسب

حسب و نسب اور خاندان کا بھی انسان کی ظاہری و باطنی شخصیت پر گہرا اثر ہوتا ہے۔ احادیث نبویہ علی صاحبہا الصلوٰۃ والسلام سے بھی یہ امر ثابت ہے۔ اور جدید سائنس بھی اس بات کی توثیق کرتی ہے کہ وراثت میں بچے کو اپنے اجداد سے اچھی و بری صفات منتقل ہوتی ہیں۔ جنہیں ڈی این اے ٹیسٹ سے معلوم بھی کیا جاسکتا ہے۔

آپ کا تعلق صدیقی خاندان سے ہے۔ آپ کا سلسلہ نسب ۳۷ ویں پشت میں حضرت ابو بکر صدیق رضی اللہ تعالیٰ عنہ سے جاملتا ہے۔ حضرت صدیق اکبر رضی اللہ عنہ مردوں میں سب سے پہلے اسلام قبول کرنے والے، پہلے امیر المومنین، خلیفہ اول، جامع القرآن اور حضور ﷺ کے پہلے امتی ہیں جو جنت میں داخل ہوں گے۔ حضرت ابو بکر رضی اللہ عنہ کے امت مسلمہ پر بے شمار احسانات ہیں۔ حضور اکرم ﷺ کے اس فانی دنیا سے ظاہری پردہ فرمانے کے بعد یہ امت جب فتنوں اور آزمائشوں میں مبتلا ہو گئی اور اس مازک وقت میں جب اکابر صحابہ رضی اللہ عنہم اجماعاً بھی موقع کی نزاکت کے اعتبار سے بروقت فیصلہ کرنے میں ناکام مظاہرہ کر رہے تھے اس وقت یہ آپ ہی تھے جنہوں نے بہت ہی زریں اور سنہری فیصلے فرمائے جنہیں پھول کی پتی کا قلم بنا کر میرے کے جگر پر آپ زر سے لکھا جائے تو بھی ان کی قدر و قیمت کو بیان نہیں کیا جاسکتا۔

بڑھاپا اس ادا نے مرتبہ صدیق اکبر کا

کہ قرباں خدمت دین نبی پر مال و زر ہو

حضرت ابو بکر صدیق رضی اللہ عنہ نے مسیلرہ کذاب اور دیگر جھوٹے مدعیان نبوت کے داعیوں کے خلاف جہاد کیا اور ان کی تیغ کٹی۔ اور شاید اسی وجہ سے اللہ رب العزت نے ان کے خاندان کو عظیم کام کے لئے چن لیا اور وقتاً فوقتاً اس خاندان نے اسلام کی نشر و اشاعت میں بے نظیر و بے مثال کردار ادا کیا ہے۔ جب بھی اسلام کو ضرورت پڑی ماسی خاندان نے اپنا ایک فرد پیش کیا۔ جس کی مثال خود حضرت شاہ عبد العظیم صدیقی رحمۃ اللہ علیہ کی بھی ہے جنہوں

فتنہ قادیانیت کو نہ صرف محسوس کیا بلکہ اس کی تیغ کٹی کے لئے مراۃ القادیانیت اور مرزائی حقیقت کا اظہار جیسی معرکہ الآراء کتب تصنیف کیں۔ اور اس کام (فتنہ قادیانیت کی سرکوبی) کی تکمیل آپ ہی کے صاحبزادے علامہ شاہ احمد نورانی علیہ الرحمۃ نے کی اور انہوں نے بھی قادیانوں کے عظیم فتنہ کے خلاف اپنی جان، مال، قلم سے وہ جہاد عظیم کیا جس کا ثمرہ ہمیں قادیانوں کے کافر قرار پانے کی صورت میں حاصل ہوا۔

### ولادت باسعادت

آپ کی ولادت باسعادت ۱۵ رمضان المبارک ۱۳۱۰ھ بمطابق ۳، اپریل ۱۸۹۲ء کو ہوئی۔ یعنی سیدہ ماہ و سال و دن۔ یہ وہ ہی عظیم مہینہ یعنی ماہ رمضان، ماہ صیام، ماہ قرآن، ماہ قیام، کا عظیم دن ہے جس میں سن ۳ ہجری کو شیہ رسول، ربیعان رسول، نواسہ رسول، لخت جگر حضرت علی وسیدہ بتول رضی اللہ عنہما جناب حضرت حسن بن علی رضی اللہ تعالیٰ عنہ کی ولادت ہوئی۔ گویا کہ عظیم لوگوں کی زندگی کا آغاز ہی عظیم ہوتا ہے۔ کیونکہ وہ پہلے ہی سے سید، خوش بخت، نیک، اور عظیم کام کرنے کے لئے منتخب ہو چکے ہوتے ہیں السعاده قبل الولادة۔ اور العناية قبل الولادة۔

### نام نامی اسم گرامی

آپ علیہ الرحمہ کے نام نامی اسم گرامی کے بارے میں جاننے سے پہلے اس حقیقت کا جاننا انتہائی ضروری ہے کہ نام کا انسانی شخصیت پر بہت گہرا اثر ہوتا ہے۔ جس پر احادیث نبوی ﷺ، اخبار صحابہ اور تاریخی واقعات شاہد ہیں۔ مثلاً

”حضرت حلیمہ سعدیہ رضی اللہ تعالیٰ عنہا جب مکہ میں حضور ﷺ کی رضاعت کے لئے تشریف لائیں تو حضرت عبدالمطلب رضی اللہ عنہ نے آپ سے دریافت کیا آپ کا تعلق کس قبیلہ سے ہے۔ تو حضرت حلیمہ سعدیہ نے فرمایا کہ میں بنی سعد قبیلہ سے۔ حضرت عبدالمطلب نے آپ کا نام دریافت فرمایا تو آپ نے فرمایا ”حلیمہ“۔ حضرت عبدالمطلب نے فرمایا (سعد و حلیم) یہ دو وصف جس

## حضرت علامہ شاہ محمد عبدالعلیم صدیقی رحمۃ اللہ علیہ (السعادة قبل الولادة)

ابو عبد القدوس محمد یحییٰ

آپ رب کی یاد، پہچان و معرفت میں مگن ایسے درویش تھے جو جغرافیائی، علاقائی، لسانی اور مسلکی پہچان و حدود و قیود (شرق و مغرب) سے آزاد ہو کر کام کر رہے تھے، آپ کی پہچان دنی، اصنافہان و مرقد سے نہیں بلکہ تبلیغ، تحریر، تقریر سے تھی۔ اور آپ کا یہ کام پوری دنیا میں پھیلا ہوا ہے لہذا پوری دنیا ہی آپ کی پہچان اور آپ کے لئے میدان کا ذرا رہی ہوئی تھی جہاں آپ اپنی تبلیغی مساعی جاری رکھے ہوئے تھے۔ آپ پر حضرت اقبال علیہ الرحمہ کا یہ شعر صادق آتا ہے۔

درویش خدا مست نہ شرقی ہے نہ غربی

گھر میرا ندلی نہ صفا ہاں نہ سمرقند

بالخصوص افریقی ممالک پر آپ نے خصوصی توجہ فرمائی۔ افریقہ کے بہت سے خطے جہاں کبھی مسلمانوں کی حکومت تھی لیکن مسلمانوں کے کفار کے ہاتھوں مغلوب ہونے کے سبب یہاں کے لوگ اسلام سے دور ہو گئے تھے یہاں تک کے بعض خطوں کے لوگ تو اسلام کے نام تک سے واقف نہ تھے۔ اور اسی لئے وہاں پر علماء اور مبلغین کا جانا تک نہ ہوتا تھا۔ آپ ایسے علاقوں، خطوں، جنگلوں، پہاڑوں، صحراؤں میں بھی گئے اور وہاں کے لاکھوں لوگوں کو اسلام کے گم گشتہ تعارف سے آشنا کیا انہیں اسلامی تعلیمات سے میراب کیا اور اخلاق عالیہ اور اوصاف حمیدہ کی آبیاری کی اور ان کے اندر علم و یقین کے ایسے بیج بکھیرے جو آج تناور درخت بن کر افریقہ کے صحراؤں دیہاتوں اور جنگلوں کے لوگوں کو علم و حکمت کے دریا سے میراب کر رہے ہیں۔ اور ان کے پتھروں اور ذروں کو قمر و ماہتاب میں تبدیل کر دیا جو وہاں جہالت کی ظلمت و تاریکی کو علم کے نور و روشنی سے بدل رہے ہیں۔ بقول احسن عزیز:

افریقہ کے دشت و جبل کو جب جب بھی میراب کیا

علم و یقین کے بیج بکھیرے، پتھروں کو مہتاب کیا

بہت کم لوگ غیر معمولی ذہانت، ہذا اور مضبوط دل لے کر پیدا ہوتے ہیں۔ اور اگر یہ حضرات سلیم الطبع، سلیم العقل، سلیم القلب، سلیم النفس، سلیم الروح، سلیم الفطرت بھی ہوں اور حسن سلوک، حسن کردار، حسن عمل، پر عمل پیرا اور خیر و فلاح کے کاموں میں بڑھ چڑھ کر حصہ لینے والے بھی ہوں تو ان کے اندر جو ہر ملائکہ اور فرشتوں کی سی صفات پیدا ہو جاتی ہیں اور یہ فرشتہ صفت انسان تو فرشتوں سے بھی بہتر اور اعلیٰ ہوتے ہیں کہ جو اپنی پسند، خواہش، خوشی، آزادی کے ساتھ خود کو ہمہ تن سراپا بنائیے ہیں۔ ایسے ہی لوگوں کے بارے میں شاعر نے کہا ہے:

فرشتوں سے بہتر ہے انسان ہونا

گھر اس میں پڑتی ہے محنت زیادہ

ایسے افراد کے لئے ہر شے، ہر واقعہ، ہر بات، بلکہ ہرگز نہ ہوا لہذا ان کی ولایت، ہز رنگی، سعادت میں اضافہ کرتا ہے۔ یہ اولیاء کرام بھی اللہ رب العزت کے محبوب، پیارے، منتخب اور چنیدہ افراد ہوتے ہیں جو اس کے پیغام کو دنیا میں پھیلانے کی کوشش کرتے ہیں، ایسے ہی ایک فرد علامہ شاہ عبدالعلیم صدیقی رحمۃ اللہ علیہ ہیں۔ آپ نے عرب و عجم، پورب و پنجیم (شرق و مغرب)، اتر و دکھن (شمال و جنوب) تک اسلام کا پیغام پہنچایا۔ اسلام کی تبلیغ کے لئے آپ نے اپنی قیمتی زندگی کے تقریباً چالیس سال حالت سفر میں گزارے۔ اور ایسا تاریخ ساز مشن ہی سفر کیا جو اس وقت تک کسی مسلمان مبلغ نے نہیں کیا تھا۔ آپ کے لئے حضرت علامہ ڈاکٹر محمد فضل الرحمن انصاری علیہ الرحمہ نے فرمایا: ”دنیا نے اسلام کو من حیث المجموع لیتے ہوئے دور حاضر کے علمائے دین میں آپ وہ پہلے فرد ہیں جن کی بلند پرواز روحانیت اور ولولہ خدمت دین نے جغرافیائی قیود کو ایک جنبش عزم سے توڑ دیا“ (خصوصی مجلہ عظیم مبلغ اسلام، ص ۶۲)