

From the Editor's Desk...

Pakistan is an Ideological state and the ideology of Pakistan is an Islamic ideology. It can be best summarized in one sentence "Pakistan ka matlab kiya?, la ilaha llallah". This was coined by Professor Asghar Sodai (1926 – 2008) in 1944, in his immortal Tarana-e-Pakistan, which spread like wildfire amongst the Pakistan Movement rallies. He was a famous educationist and Urdu poet born at Sialkot. He was a great worker of Pakistan Movement. Muhammad Ali Jinnah once said that Asghar Sodai has 25% contribution in Pakistan Movement.

The ideology of Pakistan took shape through an evolutionary process spanned over centuries. Both communities have been living together in the same area since the early 8th century, since the advent of Islam in Subcontinent. From the very beginning, one could find the Muslims and Hindus struggling for supremacy in the battlefields. Starting with the war between Muhammad bin Qasim and Raja Dahir in 712, armed conflicts between Hindus and Muslims run in thousands. Clashes between Mahmud of Ghazni and Jaypal, Muhammad Ghauri and Prithvi Raj, Babur and Rana Sanga and Aurangzeb and Shivaji are cases in point.

When the Hindus of South Asia failed to establish Hindu dominance through force, they opted for back door conspiracies. Bhakti Movement with the desire to merge Islam and

Hinduism was one of the biggest attacks on the ideology of the Muslims of the region. Akbar's diversion from the main stream Islamic ideology was one of the Hindus' greatest success stories. However, due to the immediate counterattack by Mujaddid Alf Sani RA and his pupils, this success proved to be a short one. Muslims once again proved their separate identity during the regimes of Jehangir, Shah Jehan and particularly Aurangzeb. The attempts to bring the two communities close could not succeed because the differences between the two are fundamental and have no meeting point. So long as the two nations want to lead their lives according to their respective faith, they cannot be one.

*Historical experience provided the base; Sir Syed Ahmad Khan began the period of Muslim self-awakening; Allama Iqbal provided the philosophical explanation; Quaid-i-Azam translated it into a political reality; and the Constituent Assembly of Pakistan, by passing Objectives Resolution in March 1949, gave it legal sanction. Quaid-i-Azam considered the creation of Pakistan a means to an end and not the end. He wanted Pakistan to be an Islamic state where the Muslims will be free to live lives in accordance to the teachings and requirements of Islam as set out in the Holy Quran and Sunnah. **Arif Mateen Ansari***

History and The Nation

Maulana S. A. H. Bukhari

The question has long been debated whether it is History which makes the nations or it is the nations which make History. We can put the same question rather differently, in order to be more intelligible, and say—“are the nations the outcome of their past history or history is the outcome of the activities of the respective nations”?

Despite long debates no satisfactory conclusion has been derived, though many arguments have been given in favour of each theory. But one thing is quite certain: the human psychology has been the same, in its broad outlines, among all nations. Austerity exercises a good effect on human morale while affluence corrupts it. Hazrat Umar, the Second Caliph, was aware of this fact. During his reign the Arabian Peninsula witnessed an unimaginable prosperity. Once, when he saw a caravan of camels loaded with gold and silver coins and rich booty from Persia arrive in Medina, he began to weep. His companions were astonished at his seemingly unreasonable attitude and reminded him that it was an occasion to be thankful and not that of grief. Hazrat Umar, thereupon, made the following memorable remark:

“I am not afraid of poverty, I am afraid of this affluence which might spoil your character.”

His suspicions proved true. Not a decade had passed before envy and

rivalry took root in the Muslim society which led to the martyrdom of Hazrat Uthman, the Third Caliph and ended in a horrible civil war. The energy which was wasted in this unfortunate civil war might have more than sufficed to conquer the entire world for Islam.

The same history has been repeated in all parts of the world. Suppressed nations are forced by circumstances to lead an austere life: They are thus saved from the vices peculiar to affluence and authority. Their rulers and oppressors, in the mean-while, continue to degenerate and weaken, having fallen victim to the vice of their own prosperity. Then suddenly, the scales are turned; the once oppressed gain the upper hand by the virtue of their austerity and hardihood while their previous masters fall at one smashing stroke and are reduced to the status of slaves. The Holy Qur’an says:

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾
وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ ﴿٢٧﴾ كَذَلِكَ ۗ وَ أَوْرَثْنَاهَا قَوْمًا
آخِرِينَ ﴿٢٨﴾ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا
مُنظَرِينَ ﴿٢٩﴾

“How many were the gardens and springs they left behind, and corn-fields and noble buildings, and Wealth wherein they had taken such delight! Thus (was their end)! and We made other —. people inherit (those things), And neither heaven nor earth shed a tear over them: nor were they given a respite (again).” (44:25-29).

جَهَنَّمَ ۖ وَيَسَّ الْمِهَادُ

“Let not the strutting about of the unbelievers through the land deceive thee: little is it for enjoyment: their ultimate abode is Hell: what an evil bed (to lie on)!” (3:196-197).

The Holy Qur'an, therefore, teaches us to pray:

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعْزِزُ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ يَبْدَأُ الْحَيٰۤءَ طُطُّ إِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ.

“Say: O God! Lord of Power (and rule), Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest and Thou bringest low whom Thou pleasest: in Thy hand is all good. Verily over all things Thou hast power.” (3: 26)

Duration of Power:

Laws of nature are binding, we can see that the duration of power and prosperity varies from nation to nation. Some of them have appeared on the horizon of history like a shooting meteor which flashes for a moment and disappears the very next moment while others have lingered for some time like a comet. The glory of the ancient Greeks and the Tartars was short-lived while the power and authority of the Romans, the Persians, the Muslims, Arabs and Turks and the Modern West has lasted considerably longer. There must also be certain laws which govern the duration of power.

Then History once again repeats itself and those who have now gained power and prosperity fall, in their turns, victims to the vices of affluence and are gradually weakened, until, finally their power and authority is wrenched away from them by yet another hardy people. Thus it continues for ever, as the Holy Qur'an has said:

تلک الايام نداولها بين الناس

“These conditions do We keep on rotating among men (nations)”.

The great poet, Allama Iqbal, has pointed towards this fact in the wing couplet:

آ تجھ کو بتاوں میں تقدیر امم کیا ہے
شمشیر و سناں اول طاوس رباب آخر

“Come, let me inform you of the destinies of nations—it is the sword and the lance in the beginning, and the musical instruments in the end.”

This principle of ebb and flow in the destinies of nations seen to be a law of nature which binds all. The history of the world is a convincing proof of the same. The nations which constitute the world powers today and seem to wield the destiny of humans were quite insignificant only a few centuries back, while those who are the most oppressed people today were then the top power of the world. The weak and suppressed people today will most surely gain power and authority in the future. Let us learn a lesson from history and be not dejected. The Holy Qur'an says:

يَعْرِتُكَ تَعَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ - مَتَاعٌ قَلِيلٌ ثُمَّ مَاؤَاهُمْ

After a careful study we find that the laws governing the period of power and authority are of a two-fold nature: those relating to the ruling nations and those relating to the suppressed nations. Power lasts longer with the nations which have risen to power guided by certain moral or spiritual philosophy while it lasts for a comparatively brief duration with those that have been ushered into power out of vanity and national pride. The suppressed nations also play an important role in this respect. If they have inherited a moral or spiritual philosophy, and if they have not degenerated to the level of brutes, they soon rally back to their principles and overthrow their masters. But if they have no moral or spiritual background, they remain content with their lot if their masters do not force them through their brutalities to revolt. The interaction of these conditions has its direct effect on the power and authority enjoyed by a nation.

Stories of the past! some of us might exclaim. There are no masters and slave nations today. All nations enjoy the right of freedom and independence under the United Nations Charter. No nation can usurp the land of, or enslave other nations in the 20th Century!

Grand words indeed and beautiful sentiment! The 20th Century has given us beautiful words, though hollow from inside. What have they got to say about the problems of East Pakistan, Kashmir, Palestine, Eritrea etc.

The truth is that the nature of man has undergone no change. He is the same brute as he has always been. It is the

very old wine which is served today in new cups. The name of slave is abandoned but slavery exists. Weaker nations are forced through political trickery to enter the circle of influence of the one or the other of the world powers for survival. It is a bond of slavery which gives the world powers the right to drain the very life blood of the slave nation. If ever the poor nation wants to come out of the bondage, it is subjected to an attack by its neighbouring nation which is equipped with both moral and material help. Is it not the worst type of slavery invented?

The Fall and the Rise:

Despite many a turn in the fortunes of the ruling dynasties, Muslims have remained universally in power for more than a millennium. This is perhaps the longest period granted for any people to remain universally in power. Since the last three centuries we have been subjected to decay which has seen its lowest ebb in the early 20th Century in the abolition of the institution of caliphate. Today, all Muslim nations stand virtually enslaved by the world powers.

Is our downfall final? Can we never expect to rise to power and prosperity once again? No, nothing is final on earth. The principles binding the rise and fall of nations are still working as they always have worked. By the time the world powers are fully gripped by moral degeneration and come into conflict with each other we should be fully prepared to achieve our freedom. This is not possible unless we are united and exert our best efforts to

develop ourselves economically, industrially and militarily.

Let us expel all shadows of despair from our hearts and have confidence in the promise of the Holy Qur'an which says:

وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

“So lose not heart, nor fall into despair: for ye must gain mastery if ye are true in Faith.” (3:139).

Let us turn back to the same formula of Alchemy-the Holy Qur'an --- which has been described by Maulana Hali in the following verses:

اتر کر حرا سے سوئے قوم آیا
اور اک نسخہ کیمیا ساتھ لایا

مس خام کو جس نے کندن بنایا

کھرا اور کھوٹا الگ کر دکھایا

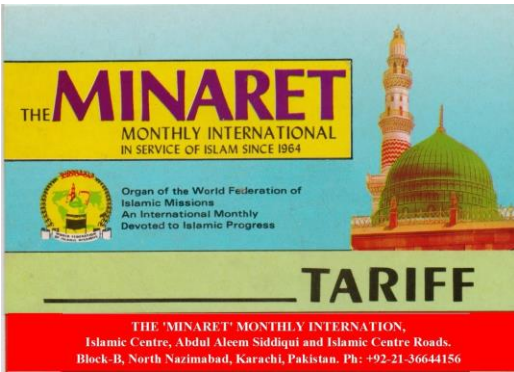
عرب جس پہ قرون سے تھا جھل چھایا

پلٹ دی بس اک آن میں اس کی کایا

رہا ڈر نہ بیڑے کو موج بلا کا

ادھر سے ادھر پھر گیا رخ ہوا کا

“He descended from Mount Hira and came to his people with a formula of Alchemy which turned the raw brass into pure gold. He changed, in a moment, the conditions that prevailed in Arabia, a land in which lingered the shadows of ignorance since centuries. The fleet then sailed free from the fear of tempest, as the direction of winds had changed.”



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Sufiism: The Uncovering of the First Veil: Concerning Unification (Tawhid)

ALI BIN UTHMAN AL-JULLABI AL-HUJWIRI (R.A.)

God said, "Your God is one" (Qur.xvi,23); and again, "Say, 'God is one'" (Qur. cxii, 1). And the Apostle said: "Long ago there was a man who did no good work except that he pronounced God to be one. When he was dying he said to his folk: 'After my death bum me and gather my ashes and on a windy day throw half of them into the sea, and scatter half of them to the winds of the earth, that no trace of me maybe left.' As soon as he died and this was done, God bade the air and the water keep the ashes which they had received until the Resurrection; and when He raises that man from the dead, He will ask him why he caused himself to be burnt, and he will reply: 'O Lord, from shame of Thee, for I was a great sinner,' and God will pardon him." Real unification (*tawhid*) consists in asserting the unity of a thing and in having a perfect knowledge of its unity. In as much as God is one, without any sharer in His essence and attributes, without any substitute, without any partner in His actions, and inasmuch as Unitarians (*muwahhidan*) have acknowledged that He is such, their knowledge of unity is called unification.

Unification is of three kinds:

- (1) God's unification of God, i.e. His knowledge of His unity;
- (2) God's unification of His creatures, i.e. His decree that a man shall pronounce Him to be one, and the creation of

unification in his heart;

(3) men's unification of God, i.e. their knowledge of the unity of God. Therefore, when a man knows God he can declare His unity and pronounce that He is one, incapable of union and separation, not admitting duality; that His unity is not a number so as to be made two by the predication of another number; that He is not finite so as to have six directions; that He has no space, and that He is not in space, so as to need a substance, nor a substance, which cannot exist without another like itself, nor a natural constitution (*tab'i*), in which motion and rest originate, nor a spirit so as to need a frame, nor a body so as to be composed of limbs; and that He does not become immanent (*hall*) in things, for then He must be homogeneous with them; and that He is not joined to anything, for then that thing must be a part of Him; and that He is free from all imperfections and exalted above all defects; and that He has no like, so that He and His creature should make two; and that He has no child whose begetting would necessarily cause Him to be a stock (*asl*); and that His essence and attributes are unchangeable; and that He is endowed with those attributes of perfection which believers and Unitarians affirm, and which He has described Himself as possessing; and that He is exempt from those attributes which heretics arbitrarily

impute to Him; and that He is Living, Knowing, Forgiving, Merciful, Willing, Powerful, Hearing, Seeing, Speaking, and Subsistent; and that His knowledge is not a state (*hal*) in Him, nor His power solidly planted (*salabat*) in Him, nor His hearing and sight do detached (*Mutajarrid*) in Him, nor His speech divided in Him; and that He together with His attributes exists from eternity; and that objects of cognition are not outside of His knowledge, and that entities are entirely dependent on His will; and that He does that which He has willed, and wills that which He has known, and no creature has cognizance thereof; and that His decree is an absolute fact, and that His friends have no resource except resignation; and that He is the sole predestinator of good and evil, and the only being that is worthy of hope or fear; and that He creates all benefit and injury; and that He alone gives judgment, and His judgment is all wisdom; and that no one has any possibility of attaining unto Him; and that the inhabitants of Paradise shall behold Him; and that assimilation (*tashih*) is inadmissible; and that such terms as "confronting" and "seeing face to face" (*muqabalat u muwajahat*) cannot be applied to His being; and that His saints may enjoy the contemplation (*mushahadah*) of Him in this world.

Those who do not acknowledge Him to be such are guilty of impiety. I, 'Ali b. 'Uthman al-Jullabi, said at the beginning of this chapter that unification consists in declaring the unity of a thing, and that such a declaration cannot be made

without knowledge. The Sunnis have declared the unity of God with true comprehension, because, seeing a subtle work and a unique act, they recognized that it could not possibly exist by itself, and finding manifest evidences of origination (*huduth*) in everything, they perceived that there must be an Agent who brought the universe into being -- the earth and heaven and sun and moon and land and sea and all that moves and rests and their knowledge and speech and life and death. For all these an artificer was indispensable. Accordingly, the Sunnis, rejecting the notion that there are two or three artificers, declared themselves satisfied with a single artificer who is perfect, living, knowing, almighty, and unpartnered. And inasmuch as an act requires at least one agent, and the existence of two agents for one act involves the dependence of one on the other, it follows that the Agent is unquestionably and certainly one. Here we are at variance with the dualists, who affirm light and darkness, and with the Magians, who affirm Yazdan and Ahriman, and with the natural philosophers (*taba'i'iyān*), who affirm nature and potentiality (*quwwat*), and with the astronomers (*falakiyan*), who affirm the seven planets, and with the Mu'tazilites, who affirm creators and artificers without end. I have briefly refuted all these vain opinions in a book, entitled *Al-Ri'ayat li-huquq Allah*, to which or to the works of the ancient theologians I must refer anyone who desires further information.

Islam and the Scientific Spirit

Kemal A. Faruki

The notion that religion and science are basically in conflict is strongly disputed by Muslims, however conservative they may be. They can produce convincing evidence about the great numbers of Muslim scientists, and their contributions, who lived when the ethos of Muslim Society was predominantly Islamic. There is no doubt that in practically every branch of the natural and physical sciences there will be found outstanding contributions by Muslims such as in Physics, Medicine, Astronomy, Botany, Zoology, Geography and Mathematics. It is noteworthy that their contributions, while possessing an indispensable theoretical base, were distinguished by their strong practical and experimental approach in contrast to a great deal of the scientific tradition that existed prior to the advent of Islam.

The evidence from Muslim History to the effect that Islam has fostered the scientific spirit is also given conclusive confirmation by numerous references from the Qur'an exhorting man to study, understand and utilize the signs of God in the natural physical world in which we live.

Yet, at the same time, we should recognize that the scientific achievements of Muslims are virtually all before the year 1100 and that, thereafter, there is an almost total absence of any creative scientific thought although, it is true, that for a few more centuries there were works of mere compilation and translation being

produced.

This decline and virtual extinction of the scientific spirit led, of course, to their increasing scientific and therefore technological inferiority in relation to the West which, in turn, is a major cause for the political and economic subjection and military defeats of Muslims which have taken place in the last two to three centuries and whose effects continue to dominate the problems of the Muslim world to this day.

It might be considered that all this is merely a hangover from the past and has little relevance to the realities of the present situation. After all, practically every Muslim country today is governed by a new class of Muslims educated in modern institutions as well as in foreign universities who possess an increasingly competent grasp of the complexities of modern life. They operate modern military machines and industrial units and they find their way about in the complexities of international trade and finance. They possess an eagerness to learn the newest techniques of planning and industrial management and to acquire the infrastructure of a modern state.

But these external, and even superficial, evidences of progress should not blind us to the fact that the nature of these changes is basically imitative and not creative. It would be wrong to suppose that the Muslim world has undergone any great movement of thought equivalent to the Renaissance and the industrial revolution of the West

or the comparable transformation that has changed China since the end of the Empire in 1912 through the Kuomintang period into the Maoist era which began in 1949.

Basically, the Muslim world today, even in its most secularized regions, is merely repeating, in an imitative way, what has already been done and invented in the non-Muslim parts of the World ten, twenty or even thirty years earlier. There are even signs that the time-lag is increasing between the date on which a scientific invention is put into practice e.g. in the United States or Western Europe and the likely date which it will be utilized in the Muslim world. The technological gap, in other words, is widening.

The absence of any re-emergence of an inventive scientific spirit amongst Muslims is capable of being established statistically by listing the number of patents that are registered annually throughout the world and observing the virtual absence of any patents which originate from the Muslim world. Even in such an industry of long standing in the Muslim world as the textile industry, the present pattern is for purchasing missions from Algiers, Cairo, Istanbul, Teheran or Karachi, to go abroad and acquire the very latest textile machinery and then, five or ten years later, similar purchasing missions go abroad again to acquire the more advanced machinery which has been scientifically devised in other parts of the world during the intervening period. In other words, textile technology, even after many years, continues to remain (in the Muslim countries) merely imitative and

fails to become self-generating or capable of an independent take-off. It continues to be helplessly dependent on others. Of course, the situation is far more serious and the contrast far more deep-seated in matters of basic military equipment, and in more sophisticated matters such as military aircraft, radar systems, guided missiles and "smart" bombs.

There are of course a number of subsidiary explanations, such as lack of adequate capital-accumulation and the high rates of illiteracy in the Muslim world but even where capital is available and advanced scientific education has been imparted the results continue to be virtually non-existent in terms of any flowering of scientific inventiveness. The fact should be faced that the nature of an action or a lack of action depends on the nature of the thought behind the action and unless we can identify the problems which exist in the thought-processes of a Muslim today and unless we have a better understanding of the psychopathology of the Muslim of today, we shall be in no position to cure the cause of our scientific and technological sterility, when considered a creative, self-generating process.

While the essential core of the Muslim psyche is derived from the Qur'an and, as we have seen, this was responsible for great scientific achievements of Muslims of the earliest centuries, the fact must be faced that the Muslim psyche of our times is also to a large extent conditioned by the doctrines and teachings of later centuries and, in those later centuries, there are certain

doctrines that developed and were propagated and became part and parcel of the “orthodox” Muslim point of view, which virtually destroyed the scientific, inventive spirit. Prominent among these doctrines was of course taqlid (i.e. that it is essential for the good Muslim to unquestioningly follow the views expressed by the “experts” and these “experts” should in their turn also unquestioningly follow the opinions handed down to them by their predecessors “without inquiring into the reasons for the Opinions so expressed or handed down”.) This attitude to learning and good conduct is responsible for the rote-like, parrot-like atmosphere in traditional Muslim educational institutions—the students moving their heads up and down trying to memorize all that they are taught without daring to ask a question or understand the reasons behind any proposition.

This authoritarianism was further strengthened by the teaching (in political matters) that unquestioning obedience was due to the ruler, whether he was good or bad.

But nowhere is this attitude of mind more clearly illustrated than in the way in which over the centuries, there developed an increasing emphasis on the Sunnah (established practices) of the salaf (that is to say the “preceding” generations or to be more precise, the first three generations, namely: the “companions”, the “successors to the companions” and the “successors to the successors”). It became a point of reference and stability in difficult times, which was increasingly emphasized

until respect for the sunnah of the salaf acquired such great sanctity that it was little short of idolization and inevitably, the opposite of sunnah namely bid’a (innovation) began to be regarded as equivalent to unbelief. **Indeed the very word bid’a has come to mean in the minds of many Muslims, not something that is only innovatory but something heretical.** The result is, of course, that any scientific invention which is, of necessity, an innovation is regarded deep in the Muslim subconscious as heretical and, therefore, wrong and evil. This seems to be the direct explanation for the ludicrous situation we have frequently witnessed within living memory when certain conservative divines have got up and denounced such things as the electric light and the microphone as products of unbelief.

Parallel with the veneration for the salaf is the sense of self contempt for the opposite of salaf namely the khalaf (that is to say, all the generations of Muslims after the salaf which includes the present living generation). The psychological effects of this sense of the utter unworthiness of our present generation is, of course, demoralizing in the extreme and the deep-seated fear of suggesting or thinking about anything that could be classed as “innovatory” has led to the present state of an absence of the scientific spirit in the Muslim world. This psychological state of mind affects even the most (superficially) modern of Muslims with the result that his personality is split into a modern part which is competent in operating a machine in a factory or in

the services and into a conservative part, in his sub-conscious mind, which considers all that he may have to do in his day to day life as being basically disapproved of by the religion that he holds so dear, as it has been taught to him as a child by theological "experts" and in his school.

If there is to be a genuine mental revolution throughout the Muslim community which leads them, among other things, to recapture the scientific spirit of the earlier Muslim centuries, what is necessary is to understand directly the attitude, as contained in the Qur'an and sunnah to the question of science instead of blindly imitating the stagnant tradition of the medieval period. Because in this imitation we are doing no more than pursuing a largely outmoded understanding of Islam in an empty and garbled fashion instead of understanding Islam and the Islamic spirit which moved those earliest generations in creative scientific achievements.

So far the endeavor has been made here to identify the causes for the paralysis of the intellectual faculties of the Muslims with particular reference to the total disappearance of the scientific spirit amongst them.

It remains now to consider how this scientific spirit can be recaptured and the true light of the Qur'an be made to pierce the centuries of accumulated cobwebs.

With regard to taqlid, it is essential that this be replaced once more with ijthihad (i.e. the independent and continuous examination of the meaning of the Qur'an and sunnah directly). The

struggle to replace the taqlid of past centuries of decay and stagnation with renewed ijthihad as it was practiced in the earlier centuries is increasingly accepted today. The Islamic justification for replacing taqlid with ijthihad is not strictly relevant in our present context as it relates primarily to legal matters, but to the extent that it improves the general intellectual approach of Muslims, it is essential even for scientific progress.

What has had a much more profound effect on the psychology of a Muslim has been the medieval and traditional hostility to any bid'a. This seems explicable by the fact that the respect rightly due to the sunnah of the salaf turned into something which is most un-Islamic, namely an idolatrous veneration for the sunnah of the salaf which automatically implied the severe condemnation for its opposite namely, the bid'a of the khalaf. It is essential therefore that we restore the true balance between the sunnah of the salaf and the bid'a of the khalaf: a reasonable respect for the former which does not exclude the employment of the latter.

Unless we do this, it becomes impossible for a Muslim even to properly understand the Qur'an. The ayat of the Qur'an itself constantly exhort men to study the ayat (signs) of God in the natural, physical universe in which we live, to understand the meaning of these signs and to put these natural phenomena to the use of man. While the Qur'an is the word of God, these natural phenomena are the "work" of God and only when we

understand the relationship between the ayat of God's "word" and the ayat of God's "work" can we adequately understand Islam.

In other words, not merely is it totally wrong to think that Islam is against scientific, creative thought and practice (i.e. bid'a), not only is it wrong to even assert that Islam is "indifferent" or "has no objection" to science and scientific inventiveness; but on the contrary the true Islamic position is that it is a positive, religious obligation cast, upon the Muslim community to understand the signs of God in the natural, physical universe, to plunge courageously, and creatively, into the vast unknown world of future scientific discoveries, and to understand God's work at the same time

that we seek to understand God's word. Once these truths are brought home on an increasing scale to the Muslim community, only then will we recapture the scientific spirit which distinguished the early generations of Muslims and only when we recapture the scientific spirit, will we be able to develop, increasingly, a self generating scientific tradition inside the Muslim world which can lead in the course of time to a technological take-off and to true economic and industrial independence — something which is only possible when the approach of Muslims today ceases to be imitative (in future guilty fashion) of the scientific achievements of others but become truly creative in its own right.

"I have not seen any one of Allah's creation resemble the Messenger of Allah (ﷺ) more in speech, conversation and manner of sitting than Sayyida Fatima az-Zehra (AS). When the Holy Prophet (ﷺ) saw her approaching, He would welcome her, stand up and kiss her, take her by the hand and sit her down in the place where He was sitting."

- Sayyida A'isha Siddiqah (RA)

[Source: Bukhari: Al-Adab Al-Mufrad, Page 406, Hadith 421]

Islam and the Concept of Family

Dr. Izzat Jardat

Marital Roles:

Marital roles of the individual of the family in Islam are derived from and based on the Qur'an and the Sunnah. The principles of the husband-wife relationship are believed to strengthen the mutual love and compassion between the husband and the wife who are linked by a divine union as an abode of peace and security. The cardinal role of the husband evolves around the treatment of the wife with kindness, honour and patience whereas the cardinal role of the wife evolves around the treatment of the husband with care, sincerity and loyalty.

The Rights of the Wife:

The Qur'an and the Sunnah of Prophet (ﷺ) have commanded kindness to the wives. It is the duty of the husband to consort with his wife in an equitable and kind manner. He is responsible for the maintenance of the wife, as a duty enjoyed without injury or reproach. Such a right is established by authority of the Qur'an, the Sunnah, and the unanimous agreement of jurists. She is entitled to this right, whether she is rich or poor, by virtue of the fact that she is devoted to the husband's companionship with affection and compassion. It is to be pointed out that maintenance and compassion are not a pure mathematical equation the husband, too, is instructed to be a source of compassion for his mate, and not only to receive. He is instructed, also, to bear the financial responsibility

of the family in a generous way in order to assure security for his wife in the full sense of the term.

Maintenance includes a set of rights that the wife is entitled to enjoy, i.e. lodging, clothing, food and general care. Lodging should be appropriate or adequate to ensure the privacy, comfort, and independence for both the wife and the husband. Islam has prescribed these basic elements to be enjoyed by using the lodging, but it did not specify detailed requirements to be provided for lodging. It could be stated that the husband should lodge her where he himself resides according to his vocation, capacity or circumstances. The whole matter rests upon the Qur'anic Passage:

"Lodge them where you are lodging, according to your means, and do not press them so as to straighten their circumstances".

Other rights of the wife do not differ from lodging, i.e. she has the right to be clothed, fed, and cared for by the husband in accordance with his means. The Quran has stated specific and direct statement concerning these rights. However, the broad guidelines have been stated clearly also. The Muslim is instructed to be neither miserly nor extravagant lest he become blame worthy or denuded. (17:29). The Prophet (ﷺ) is reported to have declared that the best Muslim is one who is the best husband. He called upon Muslims to show kindness toward their wives and never to remain in the

state of anger with them.

Islam has emphasized these wife's material rights as basic principles and legal rights, but in the meantime, there are other rights that are more of a moral than a legal nature. These rights could be considered as binding and unwritten rights. A husband, for instance is commanded by the law of God to treat his wife with equity, to respect her feelings, and to show to her kindness and consideration. These aspects cannot be stated as rules but they have to be enjoyed as implicit rules within the husband-wife relationship and the family life.

The Rights of the Husband:

The main obligation of the wife as a partner in a marital relationship is to contribute to the success of the marriage as much as possible. Accordingly, comfort and well being of the husband is a basic obligation of the wife towards her husband. The Qur'an has illustrated this notion by describing the righteous people as those who prey:

"Our Lord! Grant unto us wives and offspring who will be the apples of our eyes, and guide us to be models for the righteous". (25:74). In fact, this notion represents the purposes of marriage in Islam which were prescribed by the

Muslim jurists as to entail enjoyment, companionship, and gratification. Ibn Abbas, a pioneering authority, sums up these points as follows :

"I like to make myself handsome for and attractive to my wife, just as I like her to beautify herself for me. God says that women have rights even as they have obligations in an equitable manner". In this respect, the wife's obligations, i.e. the husband's rights are many and varied. Obedience, for instance, is one of these major obligations; but it should not be taken as an absolute obedience. It is required only if what is asked of or expected from the wife is within the permissible categories of action, and it must be maintained only with regards to matters that fall under the husband's rights. These general candidness could be translated into the following specific aspects:

- a) the wife must not deal with any daily-life activities without the husband's permission and/ or approval.
- b) the wife must comply with the restricted freedom, such as movement and work, as being the husband's right.
- c) the wife must abide with the husband's discipline authority.

Abdullah ibn Umar (RA) narrated that the Prophet (ﷺ) said: The best friend in the Sight of Allah is he who is the well-wisher of his companions, and the best neighbor is one who behaves best towards his neighbors. (Tirmidhi)

Missionary Activities in Islam

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1. Why Should Missionary Activities be Undertaken:

According to my humble opinion, to be a true Muslim means more than simply to believe in the existence of God and in the fact that He sent down upon the Prophet Muhammad (ﷺ), upon whom be peace and the blessings of God, the Holy Qur'an. It means more than to utter the words of the Kalimah, to have a vague idea about the continuation of life after death and to perform a set of rites and rituals. To be a true Muslim includes the firm conviction that the teachings of Islam, as they have been revealed to mankind by God through the Prophet Muhammad, offer a most perfect guidance to man for all the aspects of his daily life as an individual and as a part of a collective whole.

To be a true Muslim means to be firmly convinced of the fact that the teachings of Islam offer an all-round solution of the problems humanity is facing and that wholly and solely the strict adherence to the principles of this religion can save man from failing in his mission of life. A Muslim ought to know that every human being, if he wants to be counted among the "Muflihun", or, successful ones in life, can achieve this aim only by completely submitting unto the will of God and by fully availing of the guidance so benevolently offered to him by the most Merciful and Beneficent Divine Being, in short – we Muslims who are supposed to be aware of the fact that God created everything

else with a set purpose, ought to remember that man, too, just as everything existing in the universe, has to fulfill a certain mission: the attainment of "Falah". Falah has been explained as meaning "the furrowing out of latent faculties by continuously striving for progress—a progress controlled by righteousness and illumined by Divine Guidance" so that man may reach his final goal the "attainment of the abiding life,—a life of perfection, peace and happiness".

Unfortunately a number of Muslims and many of the non-Muslim population of the world have not yet perceived this goal. They are ignorant of the way to achieve it. There is doubtlessly a universal craving among humanity at large for peace, comfort, happiness and success, but the conceptions and notions of the real nature of these values often suffer from being confused, and there is many a human being whose conception of the mission and aim of life is basically wrong. The history of mankind is full of examples to this effect. Many a flourishing nation and community as well as innumerable individuals had to perish simply because of ignorance or illwill. They were either not aware of or neglected and discarded the grand explanations as to the place which man occupies in the universe and the behaviour which benefits his position. These are explanations which throughout the ages were liberally given by God through His

chosen prophets. They have found their perfection in the revelation of the Holy Qur'an.

If we Muslims really and strongly believe that we must serve God and when it is taught to us that serving God includes the doing of good unto others, then let us know once and for all: The greatest possible good which we are capable of doing unto others, the greatest and most sublime service which we can render to humanity is to explain to our fellow human being. Whether Muslim or non-Muslim, the purpose of his creation and existence. It is to inform him of his duties and obligations, to enlighten him on his mission and goal of life and to show him the path which leads straight to the highest heights of existence. This means in other words: The most valuable and unique service which we Muslims can and must render to humanity is to convey to all who are groping in darkness, the message of Islam, the message of light, which is the message of Divine Guidance, Love and Mercy. Our love for God and Truth imposes upon us the duty to express love for His creation. And the best expression of our love for Truth is not only to be truthful ourselves, to do the right and shun the evil in respect to our own selves, but to disseminate the message of Truth, to bid the right and to forbid the wrong, as it is unmistakably made incumbent upon us by the following verse of the Holy Qur'an:

"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding

what is wrong. They are the ones to attain felicity". (III: 104).

This means in plain words that it is our duty as Muslims to undertake Missionary Work, to spread Islam in all the four corners of the world. I even go to the extent of saying that missionary activities are the barometer of our own convictions. The more we are imbued with the spirit of truth and of love for God and His creation, the greater will be the urge to bear witness of Him and His revelation, the more enthusiastic we will be to spread His teachings and thus help our ignorant or misled brothers and sisters. Muslim and non-Muslim alike. On the other hand, I believe that a decrease of or what is worse, a complete lack of missionary spirit is a sign that our own convictions are somehow weak or shattered, in this case we ourselves are, just as badly in need of once again being drawn to the wonderful teachings of God as those whom we consider to be infidels. The prototype of a real Muslim are those who in by gone days as soldiers, merchants and scientists travelled through the lands and who, besides fully discharging their worldly duties, never missed the opportunity to preach the principles of their faith and belief by word and deed. They have left a mark in history as the builders of the vast empires of Islam, the frontiers of which were not drawn by the accidents of birth, such as colour and nationality, but by a living faith in God and by the common aim to serve Him. This aim united black and white, poor and rich, male and female, and it welded them all together into one universal

brotherhood.

2. Where to Undertake Missionary Work:

It is usually believed that to undertake missionary work means no more and no less than to send out "Muballighs" to non-Muslim countries to spread Islam where so far the word of God, as revealed to the Prophet Muhammad (ﷺ), was either totally unknown or misrepresented and misunderstood.

There are, no doubt a great number of misconceptions, and distortions of the teachings of Islam current in the non-Muslim world, particularly in the West. Islam is commonly believed to be the "religion of fire and sword". "Muslims are the worshippers of Mahomet". "In Islam woman is considered to have no soul, and she will never be permitted to enter paradise." "It is the duty of every Muslim to keep a Harem and to marry as many wives as possible." The Prophet Muhammad (ﷺ) is very often depicted as having been a man full of uncurbed sensual lusts and desires-to mention only a few of the numerous allegations made against Islam and the person of the Messenger of God.

A Muslim cannot help being upset about such calumnies and wrong notions, and it is highly understandable that these misconceptions are considered to call for removal and for a proper representation of our religion. They definitely do demand categorically that Muslim missionaries should appear in the field and fight against them wherever they may be found. I call this kind of missionary work a defensive one, the importance of which I do not underestimate, the more so as this kind

of work is being done already by Muslim Missionaries since a number of years with good results. But however urgent as well as appreciable the refutation of false charges levied against Islam may be, a genuine missionary spirit will not be contented with these activities only.

True missionary service finds its fulfillment, in selflessly delivering and acting upon a message of which one is convinced that it is of greatest importance and beneficence to humanity at large. A missionary's task is not confined to apologetical work. His first and foremost duty is to serve God and his fellow human beings by pointing out the path leading to the goal of life to those who are ignorant thereof as well as to those who are rather negligent and unmindful of their duties towards God, their neighbours and themselves. Prompted by his own faith, knowledge and selfless love for God and His creation, a true missionary will not rest until everyone accessible to him has been acquainted with his message. He will preach and teach and untiring will be his practical efforts to help and support those in need. His words and deeds will serve one purpose only: The glorification of God and the spiritual progress of man.

If the aim and object of missionary work is to spread the word of God, to convince man of its importance for each and every individual and thus to attempt to establish it firmly among mankind for their ultimate good, these very missionary activities should not be limited to one part of the globe, namely the non-Muslim world, only.

My stay in Muslim countries has taught me that genuine missionary work of Islam is as essential among Muslims as it is among others. It is true that the majority of the population of the so-called Muslim countries are followers of Islam, at least as far as their pretensions go. But do they really follow Islam? Do all of them know exactly what Islam means and what it stands for? Are there not many Muslims who know little more of their religion besides the words of the Kalimah ? Some do not even memorise these. Does not the lack of education, the confusion in matters of religion the surprisingly small number of social institutions, the tremendous difference between poor and rich, the readiness to accept the Western way of life and thinking with many of the intelligentsia, and many other features, more clearly indicate that real knowledge of Islam in the Muslim world is, or has become, rather dim?

Therefore I cannot help emphasizing that Home Missions of Islam are as essential as Foreign Missions. Let our attention be not diverted from our own shortcomings by the existence of misconceptions abroad and by the understandable desire to refute them. As a matter of fact many of the so-called misconceptions are no misconceptions at all but opinions formed on account of un-Islamic trends among us Muslims.

3. How to Undertake Missionary

Work:

A careful study of the Work of those Muslim foreign missions which have already been established, and of which

a number unfortunately do not propagate Islam but their own narrow sectarian views, shows the following picture:

The activities of most of these missions consist of delivering lectures, holding classes, the publication of literature, either of apologetical or polemical nature, and the conduction of prayer services. Apart from that most of the missions maintain a vast correspondence with countless individuals, of whom some may eventually embrace Islam. Here and there social gatherings are being arranged in the course of which one converses, sometimes more and sometimes less serious, on certain religious issues. Very often these social gatherings amount to nothing more than the passing away of time in an 'interesting company.'

By no means do I want to belittle this sort of missionary work, which has gone a long way in introducing Islam to non-Muslims and which has removed several misconceptions. I feel, however, that these activities form a part only of real missionary work, and it is wrong to believe that by undertaking these duties of a missionary are exhausted.

Lectures, classes, publications and correspondence, social gatherings and parties are an essential part of the work of every mission. If, however, they remain the only activities of the missionary, institution of which he is in charge is nothing but a "Cultural Institute". Experience has proved that this kind of institution will attract only a certain group of people who come to

satisfy their thirst for geographical, ethnological, philological or philosophical knowledge. Such a mission is nothing more than one of those innumerable institutes, societies and clubs of the Western world which have been established for the sake of so-called "Cultural entertainment."

So far, most of our missions have paid little heed to the tact that actions and service and the translation of their preaching into hard and tangible facts, are just as essential a part of their work as the arrangement of lectures, the publication of literature or writing long and numerous letters full of pious phrases.

Let us for a moment consider the following:

Fortunately or not, the non-Muslim world has brought forth any number of systems, ideologies and 'isms'. All of them promised to lead humanity – or at least that portion of humanity which subscribes to them – to salvation. Extremely attractive theories have been developed and on paper all of them are most enchanting. When, however, it came to putting them into action, most of these manmade systems failed completely, while the rest showed defects which cannot be overlooked.

This state of affairs has made many a Westerner suspicious and skeptical to a high degree. He cannot, because his own experience confide in words only, however enchanting they may be and however nicely they may be put. He has become apt to judge the value of an ideology or even a religion by the behaviour of their respective representatives, exponents or followers

and by the nature of those actions to which these theories give birth.

If therefore to mention a few instances only a missionary preaches brotherhood, he should practice brotherhood and he should see to it that within his community brotherhood is not a mere phrase. If he exhorts his audience to help those in need, to support the widows, orphans and disabled, he should be the first to listen patiently to the worries of those who seek his help. He should not only comfort them by reciting to them a few verses from the Holy Qur'an but he should leave no stone unturned to render active services, which may eliminate the grief or lessen the burden of those in distress. To a missionary these words should never be applied "Listen to what Mullah says, but don't do what Mullah does," For a missionary there should be no 'office hours'. He is to be on duty for twenty-four hours every day.

As soon as the number of his community's members permit, he should organize relief-organizations which cater for the physical and material needs of as many grief-stricken people as possible.

Social service is one of the foremost duties of every Muslim in general and of every Muslim missionary in particular. If his own behaviour and that of his community are a true reflection of the principles and theories referred to in his lectures and sermons, he can rest assured that with the help of God his mission will be a successful one. His community will grow, and with a practical example of real Muslim life before their eyes, his non-Muslim

environment will as a matter of course discard the misconceptions hitherto entertained.

It is needless to say that as regards the observation of specific Islamic rites, such as daily prayers, fasting, etc., the missionary himself should be extremely punctual and attentive, thus to serve as a model for his community in this respect too.

The same which has been said about the duties and obligations of a missionary serving Islam and humanity abroad, should be applied to Muslim missionaries at work in countries with predominantly Muslim population. Actually the tasks of Home Missions are more numerous, more extensive and more complicated. It is always easier to educate an illiterate than a half educated or wrongly educated man. Similarly the reviving of true religious life among negligent or misled Muslims is by far more difficult than to

create Muslim communities from out of recent converts and make them live a life in accordance with the teachings and the spirit of Islam. Home missionary activities of Islam form a very vast subject, and an important one, too it is impossible to deal with it at length within this lecture. As I do not think it proper to simply touch it without going into details. I may be permitted to leave it out completely, hoping that sometime later I may have the opportunity to discuss it more exhaustively. I deem it, however, of importance to point out once again that Home Missions are as essential as Foreign Missions. Most probably the success of all foreign missions depends to a large extent upon the result of missionary activities at home. Why this is so will be discussed further below when the difficulties a missionary abroad is facing will be examined.

(Continued in next issue)

“Sufism (tasawwuf) is not wearing clothes that you patched; it is not weeping when the singers sing their songs; and it is not dancing, shouting, experiencing ecstatic states, or passing out as if you’ve gone mad. Rather, Sufism is to become whole without any impurities; to follow the truth, the Qur’an, and this religion; and to be seen in a state of awe, broken and remorseful about all of your sins.”

– Qadi Abu Bakr ibn al-Arabi (died in Fes, 1148)

The Institution of The Sunnah And Hadith II

(Criticism answered)

Maulana Shahidullah Faridi

The first of the criticisms which are now commonly being directed against the Hadith is that they were not collected in the time of the Prophet (ﷺ) or of the 'Khulafa-i-Rashidin', (period of the four 'rightly guided' Caliphs immediately after the death of the Prophet (ﷺ)), and that during the period between the utterance or occurrence of their contents and their being recorded in writing there was every chance of their being materially altered. Some have even gone so far as to say that they were not recorded because they were unreliable. That in the earlier stages they were not fully recorded in writing, is true, though it is not true that they were not recorded at all even as regards the Prophet's lifetime, for there is good evidence to show that Abdullah bin Amr bin Al-Aas for one, used to write down what he heard from his Master. Other Companions too put their collections of Hadith into Writing later in life, particularly Abu Huraira and Abdullah bin Abbas, two very important sources of Hadith. The reasons for their not being fully written down in the time of the Prophet and the early Companions are quite clear and there is nothing mysterious about them. The Arabs' indifference to writing in this period is well-known; very few of them were literate. Huge stores of knowledge of genealogy and poetry were preserved in their prodigious memories; some people being able to recite a hundred thousand verses. There were no books in

currency among them: even during the Prophet's lifetime the Qur'an did not circulate in book form. The fact that the Prophet's sayings, legal decisions and deeds, were not generally written down is therefore not surprising in the least. There is also evidence that the Prophet (ﷺ) disapproved of the general writing of Hadith in his lifetime for fear that they would become mixed up with the Qur'an, which had not yet been fully revealed, and with which the Muslims had yet to become completely familiar. But this is not to say that he disapproved of the memorizing of or acting upon Ahadith; on the contrary, he insisted on it. The more learned of the Companions, including the 'Khulafa-i-Rashidin', spent their time in absorbing thoroughly the explanations, applications, and developments of the Qur'an by the Prophet in addition to their study of the Qur'an itself. When the Prophet had passed away from this world and the age of the 'Khulafa' came, after some deliberation they also came to the conclusion that the written recording of Ahadith and publishing them in a book form was inexpedient at this stage, for the same reasons as in the Prophet's lifetime, that the Word of God must be learnt and studied and thoroughly absorbed first, while its practical application by the Prophet (ﷺ) can be handed down by word of mouth and by personal example. But if we look at the life and the decisions of the 'Khulafa-i-Rashidin', we "find that in every case

where any matter had not been dealt with explicitly by the Qur'an, they considered it obligatory to discover what was the practice of the Prophet (ﷺ) in this situation and made their decisions according to their findings. To contravene the practice of the Prophet (ﷺ) on any vital matter was in their eyes equivalent to contravening Islam itself.

The whole of the history of this period shows this valuation of the Prophet's practice, and on this point there is complete unanimity. It is a grave misstatement to say that Hazrat Umar (R.A.) was against the relating of Traditions; he decided only against collecting them into a book form, not that they should not be learnt and known. He was certainly strict as regards accuracy of reporting and always demanded a supporting witness if any Companion recounted something of the Messenger of God; when that witness was forthcoming he accepted the Tradition with no further hesitation. In those cases which came up before him he continually had recourse to his own knowledge of the Prophet's rulings, and if he himself did not have this knowledge he appealed to the other companions; on receiving the required information and after satisfying himself regarding its accuracy, he immediately acted upon it. Indeed, the fact that some of the Ahadith were not completely recorded in writing during the lifetime of the Companions was no drawback; they themselves were living models of his practice and treasure-houses of his sayings. They spread over the huge areas which now constituted the Islamic empire, to Kufa

and Basra in Iraq, to Syria, Palestine, Egypt and Khurasan. Here they were surrounded by eager pupils both Arab and non-Arab, thirsting to hear about their revered Prophet (ﷺ) from those who had seen and lived with him. Some of these pupils, who are known as the Followers of the Companions (Tabe'in) became renowned all over the Islamic world for their learning in the Qur'an and the Sunnah, for their correct reporting and understanding of Hadith, and for their piety and purity of life. Such were Hasan Basri, the associate of the companions Imran bin Husain and Anas bin Malik in Basra; Alqama and Aswad, the repositories of the vast learning of Abdullah bin Masud in Kufa, who were also the pupils of Hazrat Umar and Aisha; Said bin Musayyib, the pupil of Abu Hurairah and others; Taus, Mujahid, Ata bin Abi Rabah and Nafi', the pupils of Abdullah bin Abbas and Abdullah bin Umar; Masruq, Urwa bin Zubair, and Qasim bin

Muhammad bin Abu Bakr, the pupils of Hazrat Aisha, and many others whose honesty and trustworthiness are unquestioned. Here it is important to note that Hazrat Aisha and Abu Huraira lived up to between 50 and 60 A.H., Hazrat Abdullah bin Abbas and Abdullah bin Umar to around 70 A.H., Abu Saeed Khudri to between 70 and 80 A.H. and Anas bin Malik to 90 A.H. This is to say that in the second half of the first century of the Hijra it was still possible to hear a great store of Hadith from those who had seen or heard them directly from the Messenger of God ﷺ himself. Nearly all famous Tabe'in we have mentioned just now,

lived up to dates between 90 and 120 A.H., which means that up to this time the collections of Hadith related by these perfectly reliable reporters were available to all who wished to take them. In the latter half of the first Hijri century, there were many written collections current, such as the Sahifa which Hammam ibn Munabbih wrote at Abu Huraira's dictation, the Sahifa of Jabir bin Abdullah Ansari, or Samura bin Jundub, and other Companions. It was at the first quarter of the second century (100-125 A.H.) that the first large-scale collections in book form began to be made, those by Ibn Juraji, Malik Sufian Thauri, Ma'mar bin Rashid and others, all pupils of the Tabe'in. The idea that much time elapsed between the original hearing and final recording in book form of Hadith as would make them unreliable is found to be completely unfounded when their history as given above is attentively considered, particularly with regard to these early collections, almost all the contents of which found their way into the later collections of Bukhari etc., a century later. But the principle is also established that those Ahadith recounted by the well-known and reliable Tabe'in whether collected into book form or not were available from the recounts themselves up to the first quarter of the second century of the Hijra, and it only requires two or three successive trustworthy scholars of Ahadith to convey them to Bukhari and his contemporaries. It is also necessary to mention that between the earliest published collections of great importance such as that of Abdur

Razzaq (died shortly after 200 A.H.), the pupil of Ibn Juraji, Sufian Thauri, Ma'mar bin Rashid, and Malik, the earlier collectors. The question arose as to what were these unreliable, wrong, or concocted Hadith of which so much is being made by ill-informed critics today? It is not true to state that untrustworthy traditions regarding the Messenger of God ﷺ existed to any noteworthy extent during the main portion of the era of the Khulafa-i-Rashidin. It was only when the schismatics began to appear such as the Kharijis, and the dynastic clashes of the Bani Umayya, Bani Abbas and Bani Hashim convulsed the Ummat, and particularly after the martyrdom of Imam Husain and his family at Karbala, that some partisans had recourse to distorting or inventing Hadith to justify their claims. But it was never the real scholars of traditions who related these incorrect reports, nor had they any purpose in doing so; unreliable traditions were purveyed by unreliable people, the partisans, popular preachers, story-tellers and so on, and have not escaped the eagle eyes of the very critical Muhaddithin. The solid body of recognized Hadith which forms the basis of Muslim Law can be found in Malik as well as in the decisions of Abu Hanifa and the later Imams. If there are differences of opinion on any important points it is almost always where that difference already existed among the companions. What is remarkable about Muslim Law based on the Qur'an and Sunnah as presented by Abu Hanifa and Malik, for instance, is not the differences in detail

but the extraordinary agreement in its main structure, which proves that there was an agreed corpus of Sunnah which was common to both schools of thought. It is a common fallacy to speak of the accepted books of traditions such as Bukhari, Muslim, Tirmizi, etc., as if they themselves constitute the source of Islamic Fiqh. They are certainly adduced as authorities in later judicial controversy, but it is often forgotten that the whole fabric of Fiqh was erected before these famous traditionalists were even born. Abu Hanifa himself was born in 80 A.H. when some of the other Companions of the Prophet (ﷺ) were still alive, and he was the pupil of some of the famous Tabe'in we have mentioned above, particularly Ata bin Abi Rabah in Mecca. The body of traditions used by Abu Hanifa and Malik were fresh from the Tabe'in and unsullied by partisan politics and imaginative interpolations, which in any case affected traditions treating with law very little. These traditions are present in the later collections, but were used by Abu Hanifa one hundred years earlier.

The statement reported by the biographers of Imam Bukhari that he selected 7,000 Ahadith out of 600,000 is being put to much use by the detractors of Hadith to attempt to show that the majority are unreliable. This statement was made by his biographers to extol his industry and discrimination, but from the point of view of the history of Hadith it is necessary to go more deeply into the matter and avoid rash conclusions which do not conform to reality. In citing

this bare statement, the impression is given that in Bukhari's time there was a vast, unclassified mass of every kind of tradition, true and false, floating all over the then Islamic Empire, and that he suddenly appeared on the scene, separated the true from the false, and was only able to find 7,000 out of 600,000. The real facts are nothing resembling this at all. Criticism and scrutiny of Hadith was being done from the very beginning, even in the time of the Companions and their Followers, and there had always been a central core of unquestionably true Hadith with the earnest, sincere and pious scholars. For instance, the comments of Muhammad bin Hassan, the renowned pupil of Abu Hanifa, on Malik's book of Hadith, the 'Mu'azra' show that out of more than a thousand traditions of the Messenger of God and the Companions quoted by Malik, Abu Hanifa only differed with about eighty and even then not regarding their authenticity, but preferring a different ruling. The mischief of fabricating or distorting Ahadith was begun, as we have said, during the time of the political dissension between the Bani Hashim and the Bani Umayya, and particularly after the massacre of 'Karbala', when unprecedented passions were roused. But these unreliable traditions circulated among the leading partisans of these two parties and were used to impress their prospective supporters; the really learned were aware of this and such dishonest tampering with the true Sunnah was clearly denounced by them, and the relators of such traditions

singled out and condemned. A study of the comments of the traditionalists on such fabricators and the rejection of their claims to credibility show this plainly, for instance, Sha'bi, one of the leading Tabe'in in knowledge of tradition and law, roundly condemns various people who related much partisan reports attributing them wrongly to Hazrat Ali (R.A.). This kind of fabrication had currency among the ignorant and those who had special interests, not among the scholars.

A second breeding-ground for incorrect and exaggerated traditions were the public preachers and story-tellers, who are prone to this weakness to the present day. The books of the biographers of the reporters are full of condemnations of people of this type, and their effusions, though gaining currency among the unlettered, were never accepted by the learned. Apart from these two main sources of falsification, there were other unreliable Hadith which were due to mere human weakness, such as forgetting, mixing-up, exaggeration, ascribing statements of the Companions to the Prophet (ﷺ) himself and so on. The whole science of the traditionalists was brought to bear on the elimination of such weak reports, and by an amazingly thorough system of analysis and comparison and minute checking, these defects have been brought to light and carefully classified. The immense research which has gone into the study of Hadith cannot be imagined by simply reading the bare translation of one of the well-known compilations. To know something of what the Muslim

Traditionists have achieved, one has to go through such comparative studies of Hadith such as Asqalani's commentary on Bukhari, where all the ramifications of the variants of a particular Hadith are traced meticulously. After making such a study the only honest conclusion one can reach is that it is difficult if not impossible to arrive at anything but the same conclusions as these great Muslim religious scholars. With regard to the statement regarding Bukhari's selections of Hadith, it is also necessary to understand that in the language of traditionists, all the variants of a single Hadith are counted as a separate Hadith, or an identical Hadith related by two or more different persons. For instance, the famous Hadith reported by Umar "actions are judged by intentions" is 'related from 700 different authorities. In the terminology of the Traditionalists, these are counted as 700 Ahadith. Thus the large number of Hadith mentioned are not actually all different, but contain many slight variations of a single Hadith. Secondly, at that time the statement of a Companion was also known as a Hadith, and these were also not included by Bukhari in his collection. In sum, this statement regarding Bukhari's discrimination only amounts to saying that he took the trouble to study the whole of the Ahadith, both reliable and unreliable, which existed written or unwritten in his day. But it should not be imagined that he was the first to determine the true from the false; a generally agreed body of good and fair traditions was already in existence with the earlier

traditionalists. Bukhari added his own unparalleled acumen to make a final examination and compiled a definitive selection of those Ahadith which possessed the very best authority. Those who lightly challenge the authority of such compilations should be well aware of what they are doing; it requires a person of exceptional industry and intelligence even to reach to the level of a pupil of these great Muhaddithin. To surpass them would require something more than the superficial and biased minds of today, which have not shown themselves capable of any constructive work in the religious field up to the present.

We come now to a very crucial matter; it is stated that the Hadith should be re-examined on a new basis and with a view to the changed environment. No one has yet given the least inkling of what this basis IS to be, except perhaps that it will be the arbitrary fancies of the re-examiners. We have already mentioned that it will take them most of their time to learn what Bukhari's basis is, let alone working out a new one. But what constitutes exactly this changed environment? We must be very clear about what has changed and what has not. The real change in the modern world has taken place in the physical realm through the invention of machines and scientific apparatus, and has affected particularly communications, travel, the publication of books and disseminating of information, availability of mass produced books and labor saving devices. But the spiritual and moral nature of man has not changed, nor

indeed, has his basic physical nature; he still has to eat, sleep, wash, relieve himself, marry and bring up children, find shelter, work for his bread and preserve a family and community life. Any amendments in Muslim law which are necessitated by the inevitable changes of the machine age are perfectly justified. But there is another type of change which is always lurking consciously or subconsciously in the minds of some of the modernists, and this is the change in habits due to foreign domination, not physical but cultural domination. Many of these habits, both of thought and action, are not inevitable at all, still less desirable, and are simply the result of blind conformity. Much of the criticism and skepticism directed towards religion today is not in the least genuine but simply a western habit of thought. Most, if not all, of the modern critics of Hadith among Muslims have not exercised any constructive or original thought on the question, but borrow the criticisms of western writers and use their arguments. Western detractors of Hadith can be divided into two main categories: (a) sceptic rationalists and (b) Christian missionaries. All of them have the characteristics of one or both categories in various proportions. There is one attribute which is common to both; they are unable to conceive of a Revealed Law. Christianity in its present form is based on the rejection of the Jewish Law, which was effected shortly after Jesus' removal from this world, in the time of his disciples. This rejection has molded the mentality of the West so that they now have great

difficulty in accepting even the possibility of a law laid down under Divine Inspiration. So they first reason for their criticism of Hadith is an inherent defect of mind. As far as the sceptic rationalists are concerned they do not believe in revealed religion at all, and their criticism starts off with this basic prejudgment. With an inherited warped mentality and a disbelief in the honesty and good intentions of man, they naturally assume that what they cannot understand must have been invented, and use all kinds of specious and unscientific arguments to attempt to prove it. Their attitude to Islam, in fact to all revealed religion, is that of a disbeliever; it is obvious that for a Muslim to adopt their attitude or make use of their very poorly founded arguments is absurd and self-contradictory. The second category of critics is the Christian missionaries or those inspired by the missionary spirit: their intention from the beginning is to denigrate Islam by any method that comes to hand. All weapons, honest and dishonest, rational and irrational, virtuous and vicious are allowable in their view. To expect them to make a scholarly and impartial study of any branch of Islam would be sheer gullibility. Some of the books regarding Hadith published from European universities are written precisely in this

spirit. It can be imagined that any Muslim who bases his knowledge of Hadith on such works can know precisely nil, or rather a minus quantity, regarding the subject. If the basis of Hadith criticism or the criticism of any branch of Islam is to be an outlook based on the borrowed conceptions and way of life of the West then it has no validity at all and must be rejected out-right. Subservience to a civilization which happens to be passing through a temporary phase of material prosperity and power can have no place in the religion of Islam. Genuine research and reform which are not coloured by the spirit of mere imitation but based on true faith and directed to the real progress of Islam are quite another thing. To be a genuine Muslim reformer, a person should have a burning faith, the love of God and His Messenger, and intimate personal experience of the spiritual and devotional as well as the practical and institutional aspects of Islam. The characteristic he should not have is the desire to make Islam conform to the present norms of thought and behaviour in the western world, which are founded on agnosticism, rationalism, materialism, anti-meta-physics, libertinism and sheer prejudice, in fact, the opposite of everything that Islam upholds.



مبارک سے کرتے۔" (ابوداؤد)

جو شخص چاہتا ہے کہ اللہ رب العزت شدت اور تکلیف میں اس کی دعائیں قبول کرے اسے چاہئے کہ وہ بحالت فراخی کثرت سے دعائیں کیا کرے۔ مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ الشَّدَائِدِ وَالْكَزْبِ فَلْيَكْثِرِ الدُّعَاءَ فِي الرِّخَاءِ۔ "جو شخص چاہتا ہے کہ اللہ رب العزت شدت اور تکلیف میں اس کی دعائیں قبول کرے اسے چاہئے کہ وہ بحالت فراخی کثرت سے دعائیں کیا کرے۔" (سنن ترمذی)

دعا مانگتے وقت یہ تصور کرنا چاہیے کہ وہ رب کریم کو دیکھ رہا ہے اور اس سے سرگوشیاں کر رہا ہے اگر یہ تصور نہیں کر سکتا اتنا ضرور دل میں یقین ہو کہ اللہ تعالیٰ مجھے دیکھ رہا ہے۔ اس تصور کے ساتھ اب تضرع و عاجزی اختیار کریں، اپنے ضعف و کمزوری کا اظہار کریں۔ اس کے سامنے دل کی گہرائی سے گڑگڑائیں۔ یہاں تک کہ آنکھوں سے انمول موتی چمک جائیں جن سے نارِ جہنم بھی سرد ہو جاتی ہے جس آگ کا ابدھن انسان اور پتھر ہیں۔ ان انمول موتیوں کی دنیا میں شاید کوئی قدر و قیمت نہ ہو لیکن آخرت کے لئے اجر و ثواب کا وہ ذخیرہ اور توشہ ہیں جنہیں وہ میسر آگئے انہیں کسی اور چیز کی حاجت نہ ہوگی۔ یہ آنسو سخت سے سخت دل کو بھی پہنچ دیتے ہیں۔ پتھر دلوں کو موم میں تبدیل کر دیتے ہیں اور رب کریم کی رحمت کو متوجہ کر دیتے ہیں۔ بقول مولانا روم

ہر کجا اشک رواں رحمت بود ہر کجا آب رواں حضرت بود
"جس جگہ آنسو رواں ہوتے ہیں اسی جگہ رحمت ہوتی ہے اور جس جگہ پانی رواں ہوتا ہے وہیں سرسبزہ، ہریالی اور شادابی ہوتی ہے"

پھر اسماء حسنیٰ کا ورد کرتے ہوئے، اس کی صفات پر کامل ایمان لاتے ہوئے غور کرے، مثلاً الخالق، القوی، القادر، الرزاق، الشافی پر۔ اور اپنی کمزوری و ضعف (خُلِقَ الْإِنْسَانُ ضَعِيفًا: النساء: 28)، ظلم، جہالت، (إِنَّهُ كَانَ ظَلُومًا جَهُولًا: سبا: 72) عجلت (خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ: الانبیاء: 37) کا احساس کرتے ہوئے دعا عجز و انکسار سے مانگے۔ اس کے سامنے روئے گڑگڑائے، فریاد کرے اے رب میں تیرے غضب اور عذاب کا متحمل نہیں ہو سکتا اور تیری رحمت کی دوری کو بھی دنیا اور آخرت میں برداشت نہیں کر سکتا مجھے معاف فرما اور میری خطاؤں سے درگزر فرما۔ اپنی اخروی اور دنیوی کامیابیوں فوز و فلاح کی بالیقین دعا مانگے۔ اپنی جائز دنیاوی حاجات طلب کرے، چھوٹی چھوٹی چیزیں اور حاجتیں بھی اپنے رب سے مانگے، اپنے اور اپنے مسلمان بھائیوں کے لئے ہدایت، عافیت، رحمت، جنت مانگے۔ پھر اپنی عجلت، ناامیدی اور ناشکری (إِنَّ الْإِنْسَانَ لِكَفُورٍ مُّبِينٍ: الزخرف: 15) جیسی منفی صفات پر غلبہ پاتے ہوئے صبر سے انتظار کرے۔ رب العزت اسے دنیا اور آخرت دونوں جہانوں میں نوازے گا اور وہ دل میں ایک خاص سکون کی کیفیت پیدا فرمادے گا جو اس کے لئے نعمتِ غیر مترقبہ ہوگی۔ اللہ رب العزت سے دعا ہے کہ وہ ہم سب کو سلامتی، عافیت، رحمت اور اپنے بے حد و حساب کرم سے نوازے اور دنیا و آخرت کے تمام مصائب، پریشانیوں، دکھوں، غموں سے محفوظ رکھے۔ آمین

فسهل يا الله كل صعب

بحرمة سيد الابرار سهل

سورة المؤمنون اَفحسبتم انما خلقناكم عبثا سے آخر تک تلاوت کی ہے۔ آپ ﷺ نے فرمایا: لو ان رجلا موقنا قرأ بها علی جبل لزال" اگر کوئی صاحب یقین اس کو پہاڑ پر بھی پڑھے تو وہ اپنی جگہ سے ہٹ جائے۔" (مسند ابویعلیٰ)

دعا پوری توجہ، اخلاص، یقین (قبولیت) اور یکسوئی سے مانگنی چاہئے۔ اللہ رب العزت بے یقینی اور لاپرواہی کے ساتھ مانگی گئی دعا قبول نہیں فرماتا۔ حضور ﷺ کا فرمان مبارک ہے: اذعوا للہ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ وَاعْلَمُوا أَنَّ اللّٰهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلَبٍ غَافِلٍ لِآوِهِ۔ اللہ سے دعا اس یقین سے کیا کرو کہ ضرور قبول ہوگی اور جان لو اللہ تعالیٰ غافل اور بے پرواہ دل کی دعاؤں کو قبول نہیں فرماتا۔ (ترمذی)

دعا مانگتے وقت انسان یہ نہ کہے کہ اے اللہ اگر تو چاہے تو قبول فرما اور اگر تو نہ چاہے تو نہ قبول فرما۔ اللہ پر کوئی جبر نہیں کر سکتا وہ اپنی رحمت سے ہی دعا قبول کرتا ہے۔ اس لئے اس یقین سے دعا مانگیں کہ انشاء اللہ ضرور قبول ہوگی۔ إِذَا دَعَا أَحَدُكُمْ فَلْيَعِزِّمْ فِي الدُّعَاءِ وَلَا يَقُلْ اللَّهُمَّ إِن شِئْتَ فَأَعْطِنِي فَإِنَّ اللّٰهَ لَا مُسْتَكْرِهَ لَهُ۔" جب تم میں سے کوئی دعا کرے تو وہ چنگلی اور یقین کے ساتھ کرے اور یہ نہ کہے کہ اے اللہ اگر تو چاہے تو مجھے عطا کر بے شک اللہ تعالیٰ پر کوئی جبر کرنے والا نہیں۔" (مسلم)

ایک حدیث مبارکہ میں ہے کہ میں بندے کے گمان کے مطابق ہوں یعنی اگر وہ یہ گمان رکھتا ہے کہ رب میری دعائیں قبول کرتا ہے تو وہ اس کی دعائیں قبول کرے گا اگر اس کا گمان اس کے برعکس ہو گا اللہ رب العزت بندے کے گمان کے مطابق ہے۔ انا

عند ظن عبدی بی وأنا معه إذا دعانی۔" میں اپنے بندے کے گمان کے مطابق ہوں جو وہ میرے متعلق رکھتا ہے اور جب وہ مجھے پکارتا ہے میں اس کے ساتھ ہوتا ہوں۔" (مجمع الزوائد)

دعا مانگنے سے قبل اللہ رب العزت کی حمد و ثناء کرنی چاہئے اور حضور ﷺ پر درود شریف کا نذرانہ بھیجنا چاہئے۔ جیسا کہ حدیث مبارکہ ہے: إذا صلی احدکم فلیبدأ بتحمید اللہ تعالیٰ، والثناء علیہ ثم لیصل علی النبی صلی اللہ علیہ وسلم، ثم لیدعو بعد بما شاء۔" جب تم میں سے کوئی شخص دعا مانگے تو دعا کے آغاز میں اللہ کی حمد و ثناء کرے پھر نبی اکرم ﷺ پر درود بھیجے پھر وہ جو چاہے دعا کرے۔" (کنز العمال)

ایک اور حدیث میں آتا ہے: کل دعاء محبوب حتی یصلی علی محمد صلی اللہ علیہ وسلم وآل محمد۔" ہر دعا معلق رہتی ہے یہاں تک کہ وہ (سائل) حضرت محمد ﷺ اور ان کی آل پر درود نہیں بھیجتا۔" (الطبرانی)

دعا مانگنے کے لئے ہاتھ بھی اٹھائے جائیں جیسا کہ حضور ﷺ کی سنت مبارکہ ہے۔ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا دَعَا فَرَفَعَ يَدَيْهِ مَسَحَ وَجْهَهُ بِيَدَيْهِ۔" حضور ﷺ جب دعا فرماتے تو اپنے ہاتھ بلند فرماتے اور ہاتھوں کو چہرہ انور پر پھیرتے۔" (ابوداؤد)

دعا کی ابتداء اپنی ذات سے کرنی چاہئے پھر اس میں دوسروں کے لئے بھی بھلائی اور خیر مانگنی چاہئے۔ أَبِي بِنِ كَعْبٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَعَا بَدَأَ بِنَفْسِهِ۔" حضور ﷺ جب دعا فرماتے تو اس کی ابتداء اپنی ذات

کی پکار کو دوست اور عزیز رکھتا ہے:

نالہ مومن ہمیداریم دوست

گو تضرع کن ایں اعزاز اوست

"ہم مومن کے نالہ کو دوست رکھتے ہیں اور مومن کا تضرع کرنا اس کے لئے اعزاز ہے۔"

الغرض دعا کی اہمیت پر کثرت سے قرآنی آیات، احادیث مبارکہ، کتب سابقہ، آثار صحابہ، اقوال ائمہ، قصص الانبیاء، حکایات اولیاء اور تاریخی واقعات و شواہد دال ہیں۔ جن کا یہاں احاطہ ناممکن ہے۔ ضرورت: قرآن کریم اور احادیث مبارکہ کی شہادت کے بعد اگرچہ دعا کی ضرورت بیان کرنے کی کچھ حاجت نہ تھی لیکن انسانی فطرت ہے کہ وہ ہر شے کو جسمانی، مادی، نفسیاتی ضرورتوں کی تکمیل کے حوالے سے دیکھتا ہے یعنی وہ ان اشیاء کو بہت زیادہ اہمیت دیتا ہے جن کے نفع و نقصان کا اسے ذاتی مشاہدہ ہو جائے یا پھر وہ ماحول اور ارد گرد کی چیزوں میں دیکھ لے۔

نفسیاتی اعتبار سے بھی اگر دیکھا جائے تو دعا انسان کو بہت سہارا دیتی ہے۔ جب انسان اپنی تمام تر منصوبہ بندی، کوشش اور جدوجہد کے بعد دعا کر کے اپنے معاملات اللہ رب العزت کو سونپ دیتا ہے تو اس عمل سے انسان، بہادر، قوی، مطمئن، پرسکون ہو جاتا ہے۔ جیسا کہ بچہ جب اپنے والد کے ہمراہ کہیں جا رہا ہو تو والد کی موجودگی کی وجہ سے اس بچہ کو نہ ہی راستہ بھٹکنے کا کوئی ڈر ہوتا ہے اور نہ کوئی اور خوف خطر وہ اپنے ارد گرد سے مکمل طور پر لطف اندوز ہوتا ہے کیونکہ وہ جانتا ہے اس کی حفاظت اور ضروریات کی تمام تر ذمہ داری اس کے والد پر ہے۔ اسی طرح دعا مانگنے والا اپنے معاملات رب کے سپرد کر کے مطمئن اور پرسکون ہو جاتا ہے۔

اب اسے حوادث زمانہ پریشان نہیں کر سکتے کیونکہ وہ اللہ رب العزت کو "نعم المونی ونعم النصیر" سمجھتا ہے۔ اور وہ اس روحانی طاقت و ہمت سے ان حوادث کا پامردی سے مقابلہ کرتا ہے اور ان پر غلبہ پاتے ہوئے کامیابی سے ہم کنار ہوتا ہے۔

آداب: انسانی فطرت ہے کہ کتنا ہی باریک بین، پیچیدہ اور دشوار کام ہی کیوں نہ ہو جب انسان اس کام کو بار بار کرتا ہے تو وہ اس عمل (Process) سے میکانیکی (Mechanical) انداز سے گزر جاتا ہے۔ جیسا کہ انجن بنانے والا یا ڈرائیونگ کرنے والا گزر جاتا ہے اسی لئے ہماری عبادتوں اور دعاؤں کی حیثیت ایک عادت کی سی ہے نہ کہ اپنے رب کو راضی کرنے اور اس سے مناجات کرنے کی۔

ہمارا المیہ یہی ہے کہ ہم نماز، تلاوت، وظیفہ اور دعا کے عمل سے بھی روبوٹ کے انداز میں یعنی Fed Data پر عمل کرتے ہوئے گزر جاتے ہیں کہ ہمیں کچھ خبر نہیں ہوتی ہم کیا پڑھ اور کر رہے ہیں۔ جس کی وجہ سے ہم ان اعمال سے پیدا ہونے والے نور، بصیرت اور فہم سے محروم ہیں اور ان اعمال سے پیدا ہونے والی اچھائیوں کے اثرات ہماری زندگیوں پر مرتب نہیں ہو رہے ہیں۔ ورنہ دعا اور تلاوت قرآن میں حقیقتاً اتنی تاثیر ہے کہ اگر کوئی شخص پہاڑ کو اپنی جگہ سے ہٹانے کے لئے بھی یقین کے ساتھ دعا کرے یا تلاوت کرے۔ تو ضرور بالضرور وہ پہاڑ اپنی جگہ سے ہٹ جائے گا۔ جیسا کہ حدیث مبارکہ ہے:

حضرت عبداللہ ابن مسعود رضی اللہ عنہ سے روایت ہے کہ (ایک دفعہ) انہوں نے ایک بیماری میں مبتلا شخص کے کان میں کچھ پڑھا جس سے اس شخص کو افادہ ہوا۔ آپ ﷺ نے پوچھا کہ تم نے اس شخص کے کان میں کیا پڑھا ہے انہوں نے جواب دیا کہ

مومن کا ہتھیار (حصہ دوم)

اہمیت، ضرورت و آداب

ابو عبد القدوس محمد یحییٰ البکچر: علیہ السلام ڈگری کالج

محبوب (ﷺ) جب میرے بندے تم سے میرا پوچھیں تو میں نزدیک ہوں اور پکارنے والے کی دعا قبول کرتا ہوں جب وہ مجھے پکارے، پس انہیں چاہئے کہ میرا حکم مانیں (اطاعت کریں)۔

دعا کی اہمیت کا اندازہ اس بات سے بھی لگایا جاسکتا ہے کہ دعا تقدیر کو ٹال دیتی ہے۔ لایرد القضاء الا الدعاء (مشکوٰۃ)۔ یا ایک روایت میں ہے: ان دعا والبلاء بین السماء والارض یقتتلان ویدفع الدعاء البلاء۔ بے شک دعا اور بلاء (مصیبت) زمین و آسمان کے درمیان جھگڑتی رہتی ہیں پس دعاء مصیبت کو دور کر دیتی ہے۔ یعنی جو مصیبت مستقبل (قریب یا بعید) میں نازل ہونے والی ہوتی ہے وہ دعائیں مانگنے کی وجہ سے انسان سے دور کر دی جاتیں ہیں اور اسے خبر تک نہیں ہوتی کون سی مصیبت کس دعا کی وجہ سے دور کر دی گئی۔

حضور اکرم ﷺ نے دعا کو داخل عبادت قرار دیا ہے۔ الدعاء مع العبادة "دعا عبادت کا مغز ہے"۔ بالفاظ دیگر دعا کو بہترین عبادت بھی کہا جاسکتا ہے یعنی کہ ایک آدمی اپنے لئے بیش بہا نعمتیں (دنوی و اخروی) مانگ رہا ہے اور رب ان نعمتوں سے نوازنے کے ساتھ ساتھ اس کے مانگنے کے عمل کو بہترین عبادت قرار دے کر سائل کو ثواب بھی عطا کر رہا ہے۔ کیا کہیں اور ایسا ہے کہ مانگنے پر نوازنے کے ساتھ ساتھ خوشی کا اظہار اور بار بار مانگنے کا حکم بھی دیا جا رہا ہو۔ بقول مولانا رومی اللہ تعالیٰ مومن

اہمیت: دعا اللہ تعالیٰ سے راز و نیاز کا عمل ہے۔ یہ عرض حاجت ہے۔ جس میں انسان اپنے رب سے خیر اور بھلائی طلب کرتا ہے۔ اللہ تعالیٰ بندہ کے مانگنے پر نہ صرف خوش ہوتا ہے بلکہ وہ بندے کو حکم دیتا ہے کہ اس سے دعا مانگے۔ وَقَالَ رَبُّكُمْ اذْعُونِي اُسْتَجِبْ لَكُمْ (سورۃ غافر: 60) "اور تمہارے رب نے فرمایا مجھ سے دعا کرو میں (دعائیں) قبول کروں گا"۔ ایک اور مقام پر اللہ رب العزت کا فرمان ہے: اذْعُوا رَبُّكُمْ تَضَرُّعًا وَخُفْيَةً (الاعراف: 55) اپنے رب سے دعا کرو گڑ گڑا کے اور آہستہ۔

ہر عاقل، ذی شعور اور معرفت رکھنے والے کے لئے لازم ہے کہ اپنی گونا گوں مصروفیات سے کچھ وقت نکال کر اللہ رب العزت سے دعائیں مانگے۔ کتب سابقہ میں بھی اس کا حکم دیا گیا تھا جیسا کہ صحف ابراہیم علیہ السلام میں ہے: علی العاقل مالہ یکون مغلوبا علی عقلہ ان یکون لہ ساعة یناسی فیہا ربہ۔ "عقل مند کے لئے لازم ہے کہ دن کی ایک گھڑی رب سے مناجات (سرگوشی) کرے"۔ اللہ رب العزت نے اپنی ذات سے مانگنے والے کے لئے قرآن مجید میں یہ اعلان فرمایا ہے کہ وہ سائل سے قریب ہے اور اس کی دعائیں قبول کرتا ہے:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي (البقرة: 186)۔ اے میرے