

From the Editor's Desk...

In the Qur'an, a pious Muslim hears God's voice guiding and encouraging, consoling and reproaching, promising the righteous mercy and eternal bliss, while threatening the wicked with wrath and eternal torment. The Quran is the best source of guidance for the whole of mankind – it educates, empowers and inspires. It is a companion and mentor-in-one; a fountain and treasure hold of knowledge and learning from which all knowledge springs. For Muslims, the Qur'an is the word of God, which has entered human time to shape history.

It served as an answer to the problems of the Arab society in Prophet Muhammad's time. The Qur'an was also a response to Prophet Muhammad's ﷺ questions about the meaning of human life and the mystery of creation, and was closely linked to the history of the nascent Muslim community in Mecca and, later, in Medina. Many of the Qur'anic verses are said to have been revealed in answer to specific questions or life situations. The answers given are seen by Muslims to be general principles, moral imperatives, or precepts applicable to all times and places.

In Madinah, the Prophet ﷺ once had to send a group to Yemen to teach them (new Muslims) about Islam. He ﷺ chose Mu'adh ibn Jabal RA as the group leader although he was young (likely in his early twenties). His knowledge of the Qur'an had made Mu'adh RA a leader chosen by the Rasul ﷺ for such an important mission.

Prophet Muhammad ﷺ said, "The most knowledgeable of my ummah in matters of halal (permitted) and haram (forbidden) is Mu'adh ibn Jabal."

"This is the Book about which there is no doubt, a guidance for those conscious of Allah." (Al-Baqarah, 2:2)

The Qur'an lays down the core principles we need to follow if we are to succeed in both worlds. And the lifestyle of the Prophet ﷺ as described by his wife was the Qur'an – he lived it! Hazrat Aishah RA said: The conduct of the Prophet was entirely according to the Qur'an. (Muslim, in a long Hadith)

The Qur'an has been an inexhaustible source of inspiration for Muslims in every discipline of knowledge and human endeavor. Devout Muslims claim that it speaks to every situation in the life of Muslim societies as well as to the condition of every Muslim individual.

Islam has spread over a vast geographically and culturally diverse area of the world. It has been adapted to suit the needs of various peoples and cultures. In the process, however, it has assumed many and widely different characters and expressions. The Qur'an underlies this great diversity and provides a fundamental unity in worship practices, literary expression, and popular culture. This paradoxical unity and diversity of Islam and its grounding in the Qur'an is its perceived strength.

The Qur'an for Muslims is a source of divine blessing and merit, tranquility and guidance. The best gift we can give our youth is the right knowledge, understanding and training, that will connect them to Allah, through His Words, The Quran. This will make them a true leader and bestow success and blessings in both the worlds.

. Arif Mateen Ansari.

Philosophy of Religion

Dr. Basharat Ali, Ph. D.

Science with its empirical starting point has nothing to say about the truth or falsity of things supernatural i.e., those outside the compass of human sensory experience. It is intended by the philosophy of religion to seek plausible answers where science cannot yield them. Almost all the religious philosophies, formulated under the precinct of various religions contest that having lived once, the individual is more likely to live again in the unfolding of the processes of the universe.

In contradistinction to the philosophies of the non-revealed religion like Hinduism, Buddhism etc. the revealed religions stress that it is reasonable to believe that a Cosmic mind is the central force and guiding principle of the universe. Another basic difference between the revealed and the non-revealed religions is to be clearly noted. The affirmation of the existence of a God outside the empirical world is more than a fancy in the religious philosophies of the non-revealed religion.

An interesting point of philosophy arises in connection with the scientific explanation of the visions of Prophets. Even if it is assumed that their revelations are scientifically explained as products of psychological conditioning, the philosophy may still reason that a Cosmic mind chose the medium of an exceptional mind to reveal its will to mankind.

Judaism regards revelations to Prophets as not having a privileged character, but rather as being products of institution through which God reveals His will to a well disposed and well schooled individual.

Christianity considers the experience of Christ's spirit to be one which any human being with faith in the power of that spirit may have. In contrast to the view-points of Judaism and Christianity Islam holds an integrated view, enunciated by the Quran at various occasions as follows:-

1. It is a universal fact (99:4-5; 4-5; 16:68).

2. It is granted to Prophets and non-prophets alike (4:163).
3. Universal experience of man (35:24).
4. It descends upon the heart (53:10).
5. It helps the general uplift of man (38:2).
6. It is the basis of moral development of man. (70:23-35).
7. It awakens consciousness of higher life (71: 17-18).
8. Humanitarian aspect of revelation (45:28).
9. Prophets are raised in all nations (35:24).
10. Muslims must believe in all Prophets (42:152).
11. Service of humanity is the greatest object of man's life (90: 11-16).
12. Universality (6 : 92).

From the categories mentioned above it is clear that the content of religious experience falls entirely in the domain of verifiable phenomena. If the authority of Prof. M. Horten is to be taken as a valid thesis, like J.B. Parlatf, the various types of relationships found in religious beliefs may be analyzed into two components. There is a relationship between the supernatural world outside of experience and the natural world within experience. It is stated by Ignaz Goldziher and Prof. Horten that Razi, Abu Rashed and Abu Hashims hold that God does not interrupt natural psychological laws, but functions through them.

He bears the same relationship to the universe as the human mind does to its body, which is that of parallelism or functional correspondence between spirit and matter. It is very unfortunate indeed that the philosophy of Razi has been misunderstood and misrepresented. He has attempted to explain worship and prayer to take place under natural psychological laws. It also involves harmony with God's supernatural will. In this sense the supernatural world is an unexperienced extension of the world of natural laws. The views, held by some of the modern philosophers of religion, regarding

the relationship between the supernatural and natural worlds asserting that the two have no causal connection have been rejected by the Muslim theologians and philosophers of religion. Abdus Subhan in his article ("The relationship of God to time and space as seen by the Mutazalites", published in "Islamic Culture" (1943) holds, that such a concept was contrary even to thinking of the Mutazalites, who have been charged as heretics for their free departure in the philosophical thought.

Abul-Hasan al-Ashari, no doubt has vehemently rejected the naturalistic concept of God, advocated by the Mutazalites. In this approach God is an object experienced in the natural and psychological processes of religion. Such statements as "God is love", "God is the totality of our ideals" and "God is altruism" etc., define God as a natural part of human personality. Galland H (Essai Zur Les Mutazalites), H. Steiner (Die Mutazaliten) and the venerable scholar of our country Allama Shibbli Nu'mani, failed to grasp the philosophical position of the Mutazalites in this field, however, they may be heretical in other respects. If the terms 'love' 'ideals' and 'altruism' are based upon demonstrable data, the God referred to is as much a real part of the world of science as any psychological reality can be. At least Mutazalites and Fakhrudin al-Razi, must be credited with this finding that a naturalistic concept of God may be combined in religious thinking with supernatural views of larger aspects of God's nature beyond human experience, aspects which are essentially unexperienced extensions of the natural world of experience. The English knowing scholars of Islamology are well familiar with Macdonald D. B. (Muslim Theology) and A.S., Tritton (Muslim Theology), but their glaring mistakes about the issue under discussion have been overlooked. Nothing to say of Mutazalites,

Ignaz Goldziher in his *Gottesliebe In Der Islamischen Theologie*, rightly remarks that even the heretics like Kharidites were not free from the love of God.

The clash between philosophy and religion or, science and philosophy is no more in existence today but the philosophy of religion stands in opposition to science as before. The view point which restricts the study of religion is the contention that values are outside the natural world and, therefore, outside the scope of scientific inquiry. The scholars of Islamology, more particularly of Islamic philosophy, were misled by the deliberate attempt of the orientalist that Islamic philosophy, in its structure and operation, is guided by the forces of the Grecian philosophy. This pseudo-idea was popularized initially by Ignaz Goldziher, De Boer and Munk and soon caught the imagination of the western scholars, and their eastern followers. But, we are in a position to assert that the philosophy of religion in Islam developed along the meanings, values and axiological structure of the Quran. On this account it is very difficult to discriminate between philosophy of religion and theology. This idealistic integrated view paved the way for the total harmony and unity between philosophy and religion and science and religion. Schreiner in his *Kalam and Theologische Bewegungen*, aptly remarks that in the Muslim's view philosophy and science are primarily meant for the service of religion. Consequently neither science nor philosophy, as assumed in the modern times, are impediments in the study of values, meanings and axiological structure of religion. According to the Qur'anic point of view as enunciated in Suras Nahl, Namil, Hud, Ra'd and Rahman etc. if the science and philosophy avoid values in pursuing their inquiry they are no more science or philosophy. The hypothetical mistakes of the

modern scientists are to be seen in their sheer presumption to set aside values during scientific analysis. This does not mean that values themselves may not be data in the inquiry. Whatever may be the field of scientific inquiry it is demanded by the Quran that it is most appropriate task for scientist to discover and demonstrate universal laws of values, so that mankind, can move forward towards them. In drawing together the various threads concerning the study of values as a field of discussion in the philosophy of religion and theology the following represent the view point of the Muslim thinkers.

1. By value is meant the experience of realizing the end. What is the ultimate value according to the philosophy of religion as envisaged by Islam?
 - (a) Grand object of Muslims is to establish Divine Unity and Love of Allah (II : 165).
“And your God is one God there is no God but He: He is the Beneficent, the Merciful” (2:163)
 - (b) Except the seeking of the pleasure of his Lord, the most High.
And He will soon be well pleased (92 :20-21).
 - (c) Say: My prayer and my sacrifice and my life and my death are surely for Allah, the Lord of the Worlds – No associate has He. And this am I commanded and I am the first of those who submit (6 : 162- 163).

These definitions clearly point out the relative merits of spiritual goals or personal and socio-cultural wants in the larger picture of total life fulfillment, which provides important topic for empirical study. Those who do not do so, belong according to the Quran, to a sub-human type ;

Allah has sealed their hearts and their hearing; and there is a covering in their eyes, and for them is the grievest chastisement (2: 7).

2. When the object of desire is outside the empirical world, study of the object belongs to philosophy, but the description and the analysis of the desire fall within the science of psychology.
3. When the object of desire is within verifiable experience, both the object and the desire can be studied by the procedure of science. This point of view is set forth by the Quran itself in its Sura Rahman and philosophically utilized by Imam Ghazali, Ibn Arabi, Waliullah and Qamaruddin of Aurangabad.

Nature of Scientific Study.

The Quran is the first book which has declared that historically and in reality there is no conflict between science and religion. There is no dogmatism in Islam which is not ultimately based on scientific basis. The absolute truth given by God is the object of inquiry and rational belief, such being the logic of the Quran, science, according to it, is a method for investigating situations to obtain correct conclusions which are thereby accumulated. According to Sura Rahman, fundamental to an understanding of scientific method is the realization that it is a way of knowing, and way of getting to know the truth.

All theologians and philosophers of religion are agreed on the point that the purpose of religion is to stimulate and to organize the feeling of the people toward life so that they find importance and inspiration in what they do. None of the religions, except Islam, lays emphasis on this fact that in order to accomplish this effectively through religion there should be awareness of socio-psychological factors in the processes involved. From the study of Imam Ghazali, Waliullah of Delhi and Mulana Qamaruddin Aurangabadi, one thing is very clear. Out of studies searching for elements of religion

emerge the materials for religious reconstruction of life. One living miracle of the truth of Al-Quran is to be seen in its reiterated emphasis on the fact that intellectual apprehension of religion is not possible without active participation in religion. The verse 33 : 21, among other things points out that a concrete idea of religion requires living in accordance with patterns which produce an experience of religion. Waliullah of Delhi in his Hujjat, in full conformity with the Qur'anic stand-point rightly stresses that a definition of religion incorporates elements of both internal experience and behaviour. On the internal side, religion is an affair of aim and belief. On the external side, religion involves behaviour ranging from minutest details to the details of daily activities, permeated by the influence of religion. The Qur'an enunciated these facts with great detail, in the Suras Momin, Mominun, Mumthaina, Ahzab and Mohammad etc. "Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the charitable men and the charitable women, and the fasting men who guard their chastity and the women who guard, and the men who remember Allah much and the whom who remember—Allah has prepared for them forgiveness and a mighty reward (33 : 35).

In spite of pugnacity and pungent criticism Ignaz Goldziher has to recognize the most distinguishing feature of Islamic theology and philosophy of religion in his Gottesliebe Inder Islamischen Theologie.

One of the most controversial areas in the philosophy of religion, theology and Kalam pertains to the existence and nature of God.

MINARET

The Muslim thinkers in full conformity with the Qur'anic orientations, have introduced the topic in its multi-dimensional aspects of science and philosophy at the level of human understanding. We take the liberty to summarize them here, because of misunderstanding and misrepresentation by the western scholars like Goldziher, Macdonald, Tritton, Schreiner and a host of others.

1. If introduced as a topic for scientific treatment beyond describing some-one as having a belief in God, it must be made clear what the elements are within experience to which the term "God" is applied.
In answer to this issue, the Quran gives abundance of proof from the physical universe, and in Sura Rahman after providing minutest details from the Cosmos, asks:
Which then of the bounties of your Lord, will you deny ?
2. If outside of experience, the questions are those of philosophy, not of science.
3. If within verifiable experience, then hypotheses can be stated in experiential terms for verification and acceptance or rejection.

The philosophy of religion of Islam invalidates all the definitions provided by most of the modern thinkers. In their overt and covert aspects, they are dichotomous. The Quran defines religion in terms of scientifically verifiable elements of experience. It is a feeling of absolute dependence on God who is "nearer to man's vein". The usefulness of the concept of unseen is that it subsumes both the supernatural and the inward realities of religion. There is full conformity with this view point among all the theologians and philosophers of religion from the beginning to the last phase. There is no difference in this

direction even by the Kharajites and the Mutazalites. Muslim world will have to remain indebted for the sumptuous services rendered by Abdul Hasan al-Ashari (died 1 935), Ahmad al-Hamadani (dz 1029), Mawardi (dz 1058), Ibn Hazn (d : 1064), Ghazali (d : 1111) and a host of others. The recognition of God is tantamount to the identification of religion with the pursuit of values of ideals. The type of philosophy which one constructs as an interpretation of the universe affects the development and pursuit of ideals. To the extent the philosophy of religion in Islam incorporates ideas of God and ideals they may be affected by supernatural elements in religion.

The foregoing considerations lead to the following Religion is a system of

1. beliefs in an unseen order of Higher Power,
2. activities to gain Mercy and protection of the Higher Power,
3. experiences accompanying these things.

The Higher Power is a component within personality, beliefs, aims, activities, needs and experiences involved in whatever occupies human beings.

“Those to whom men said: Surely people have gathered against you, so fear them; but this increased their faith, and they said : Allah is sufficient for us and He is an excellent Guardian.

(To Be Continued)

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THE QUR'ANIC FOUNDATIONS
AND
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By'

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Some Problems of Our Cultural Research

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We are a world nation, an ideological group and a party. As a nation our sanction is Islam. As an ideological group our mission is supremacy of Islam—of God's Revealed Law on Earth. As a party our loyalty is centred in the person of our supreme leader and Allah's last Messenger, the Holy Prophet Muhammad (ﷺ).

The sanction, the mission and the loyalty are not mere theological fundamentals, but facts of history. They have fed the streams of Islam since its very beginning.

But like the individual, every social organism is also subject to the phenomenon of decay and disease, to perversion of moral vision and distortion of the outlook on life and loss of the spirit.

Although we have, in this part of the Indo-Pakistan subcontinent, risen to the status of a sovereign State, yet intellectually and economically we stand bewildered and aghast. Feeling our way in the darkness of confusion and not possessing a sufficiently sharp vision, we are unescapably led to absorb the un-Islamic and anti-Islamic values (if values they could be called).

We have almost lost the consciousness of our sacred mission. We feel shy of our great heritage. We look to the West to regenerate our decadent society. Some of us go even to the extent of asserting without a blush that the law of Islam is out of date and unsuited to the requirements of modern age. Thus indirectly they are supporting our enemies who say that Islam is a "spent up force". We are innocently forgetting the role of Islam in giving to the world a civilization which was materially at least as brilliant as the Western. And most unfortunately we are ignoring the truth that even today Islam alone is capable of creating and sustaining a civilization morally wealthy, socially sound and economically just.

The chief cause of this attitude is our moral

and intellectual defeatism, which has brought about a rift between our moral and physical existence.

Add to this the fact that no nation can thrive or survive on the basis of physical struggle alone. Beneath the surface of physical existence there must exist an idealism to impart a moral dynamism to it.

Combined with these two facts is a third one which necessitates a bond of unity between the inner foundation and the outer manifestations of a social organism. Any change in the moral world within should at once be apparent in the physical world without. With these facts in mind, what remedy can we devise to stem this rot, which has resulted more from the crisis of character than anything else?

An unbiased study of Muslim history reveals the remedy in the example of the Holy Prophet (ﷺ) whose glorious life, comprehending as it does in the most sublime way the moral and the practical, the individual and the social manifestation of unanimity is a living illustration of Islam. Indeed we can act up to Islam in no better way than by following the greatest Muslim to whom Islam was revealed. The Holy Quran emphasizes this truth in the clearest terms thus:

But nay, by thy Sustainer they will not become believers until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest and submit with full submission. — (4: 65).

Verily in the messenger of Allah ye have a good example for him who looketh to Allah and Last Day and rememberth Allah much.— (33: 21).

It is this true Islam exhibited in the life of the Holy Prophet (ﷺ) in which the differences of the Ummah and the possibilities of different interpretations are reduced to the minimum,

and then that is the real Islam which can act as the source of inspiration for bringing about our moral regeneration and is the surest bulwark against all anti-Islamic influences. On this basis alone it is possible to immunize our culture and ideology against the impact of alien cultures and ideologies. And on this very basic lesson is consolidation of Pakistan possible. What was needed from the very inception of this country was to arouse a keen consciousness of the Islamic problems which face its peoples in order to solve them, for Islam is more deeply ingrained in the unconscious of the Muslim masses than is manifested on the conscious level of their Psyche. A large majority of those who demanded Pakistan, has the conviction that Islam is thoroughly workable, though a very narrow group to whose hands the political power was transferred, having lived under the direct impact of colonialism, has lost the confidence that Islam was workable and was at all capable of yielding the desirable consequences.

In order to revive this confidence it was essential that the solution of our problems should have been sought through research which could emancipate us from the mimicry of the West. Because so long as we do not fulfill this condition we can never outgrow the intellectual serfdom of the West.

The historical background in which this need of ours has originated and the socio-cultural conditions that have withheld us from seeking the solution of our problems through research must need be analyzed without which the need of earnest thinking shall never be fulfilled.

In our society there are Muslim masses on the one side and the intellectuals on the other representing the orthodox and the modern. The loyalty of the masses is beyond

all doubt, for Islam is more deeply ingrained in their unconscious than that finds expression at the conscious level. This fact is revealed at particular occasions. In every crisis and at every juncture in history there has risen a leadership up to the mark from amongst these masses which has not only felt its responsibility with all earnestness but has always fulfilled the duty that it owed to the nation, with fullest responsibility; and has adequately and successfully met the obligation towards Islam. The Muslim masses do have the urge even to lay down their lives for the sake of Islam. But in the collective life they have no consciousness of a realizable and inspiring objective. The reason for this deficiency is that they feel that they are deprived of a leadership up to their expectations. Hence the present drift. Why this crisis in leadership? The reason is that there are two groups which aspire after the leadership of Muslim masses, namely, the so-called orthodox and the so-called modern.

The so-called orthodox group cannot renounce the Islamic values, and because they have held positions of importance in the international situations in the past, they believe themselves to be a better political party and hence the rightful aspirants for the political power. But its utter incapability to hold any position in the international situation, is tantamount to preaching to the world that 'Haq', the truth, stands defeated and 'Batil',—the falsehood, has prevailed. The effect of this situation on the mind of the so-called moderns is that of utter disenchantment. Truth must prevail, they believe and that which has failed to prevail is not the Truth. They, therefore, are in a mood either to renounce Islam or to have it reinterpreted so that it might not prove a hindrance in their way while adopting the modern cultural pattern. This is a crisis for our social and cultural pattern.

The orthodox group retains its leadership only in the religious field. In other walks of life they have lost all impact; for this reason we are confronted with a socio-cultural lag.

Our most fundamental problem, therefore, is how to resolve this lag and meet this crisis.

Apparently it seems as if there are differences between the orthodox and the so-called modern, but there are many significant points which are common to both. For instance, both are, barring exceptions, over-awed by the advancement of the West; both are despaired of the future of Islam; both are devoid of any realizable inspiring objective; both are immersed in their vested interests, both are disorganized and disintegrated in their respective spheres; both of them are lacking in systematic and consequential "thought-pattern"; for both of them economic interest is the highest; for both of them economic hindrance is the greatest hindrance. According to both of them there is no relation between morality and economy, morality and politics; both are inconsistent in their professions and actions; both of them have individualistic outlook; the lives of both of them are determined by their immediate past; no member belonging to either group agrees with the other on any issue whatsoever; both of them are pitched in their conviction that whatever they are unable to do in their respective domains, is not at all essential.

Given the confusion and disintegration actually found amongst us from the viewpoint of thought and action, knowledge and faith, let us inquire if we are at all competent to face our problems? And given the attitude that we cherish towards Islam, can we successfully counteract the disintegrating impact of the materialistic culture on our lives? Can we resist the onslaught of Communism without organizing ourselves on

the basis of Islam?

At present the world is torn into two extremely hostile groups equipped with the most fatal armament. Is either of the two patterns acceptable for us? Is it possible to solve our problems through our commitment as to which of the two groups we choose? And is it possible for us to give any direction to our struggle at the international level unless we know who is to what extent with us? Have we ever tried to understand the causes of the failure of our struggle in history? Is there any guarantee of our reaching the desired consequences of our efforts with indubitable certitude? Given the attitude we have towards life, can we acquit ourselves of the obligation we owe to posterity?

If the answer to every question is in the 'negative', let us analyze the entire situation afresh after the exact thesis, because, for the sake of a creative struggle, the assessment of the problems must be based on the analysis of historical forces, and this analysis should be sought in the light of the framework of reference without which it is not possible to interpret the forces of history.

The forces of disintegration in the present structure and pattern of Muslim society had been working continuously for a very long period. During the course of incessant changes and counter-influencing forces the Muslim society had to face the clash and contact of cultures and ideologies opposed to the original cultural mentality of the Muslims and their social order. Invariably at every clash, the Muslim society had to offer a counter-resistance which emanated from within itself as a result of the process involved in historicism, The leadership that emerged from the Muslim society has often proved somewhat equal to the task at each crisis. It, however, failed to realize what more

problems would continue to arise on account of this partial success. It is necessary therefore, to meet the following questions:

What were the different elements constituting the structure of the Muslim Society?

What were the forces of disintegration the Muslim society had to encounter and since when they were at work?

What were those different alien cultures and their respective ideological bases involved therein which had the disorganizing and disintegrating influence on the Muslim society?

Having lost our political supremacy in the Indo-Pakistan sub-continent what were the causes that led to drift and disintegration in religious, social, political, economic, moral, educational and intellectual fields of our national life?

Why counter-influencing efforts proved fruitless?

What new interpretation of Islamic ideology was necessary to counteract the constantly recurring forces of disintegration in the light of which advancement was possible? What were the efforts made in this direction and with what results?

What were the causes of our being deprived of the leaders and personalities required to counteract the forces of disintegration and what were the causes thereof ?

For the sake of re-orientation and reformation it is indispensable to bring about harmony consciously between knowledge and faith. And it was necessary to resolve the conflict between religions, sciences, humanities and natural sciences, in order to over-come the contradiction or polemical opposition involved in the categories of different scientific

disciplines and their respective hypotheses that are adopted as valid within their restricted fields. The firm grounds to harmonize various branches of knowledge could not be discovered, because exactitude as to problems, method of inquiry, limits of the validity of various hypotheses, import of distinctive categories of thought in various disciplines could not be determined.

The changes—political, social moral and intellectual—the impact of alien Western culture: the inefficiency of the agencies of cultural convenience hitherto robbed of their financial resources as the result of the Land Resumption Act, the confused mass of ideas communicated, consequently the blurred vision of the ideal, cultural norms, and the subsequent loss of the consciousness of the need of organized effort led to create a deadlock in the struggle of cultural advancement. This further led to create such conflicts in our socio-cultural life as cannot be traced in our past and we seem at a loss to find even a uniting link in our socio-cultural order and it appears as if the historical unity is disappearing between ourselves and our past.

Under these circumstances it is necessary that the multivariant problems of our present-day society as a whole should be patiently and persistently subjected to critical analysis so as to base the efforts of national reconstruction on the foundation of the uniformity of the pattern of knowledge which is at the same time inherently compatible with Islamic faith.

To work out the problems the following principles must be axiomatically assumed:

1. That in the absence of any inspiring ideal and without the consciousness of a realizable objective no organizing effort and no struggle can prove fruitful and consequential. Because without

reference to any ideal neither the need of discipline and organization can be felt nor struggle can be meaningful except that it becomes synonymous with drifting and is bound to end in deviation from the original cultural pattern and its ideological base.

2. That development and progress means only gradual advancement in the direction of the end; while retardation consists in getting farther and farther away from the ideal.
3. The collective death consists in loss of the consciousness of ideal and want of faith in its reliability.
4. That every successful domination leads to create certain vested interests in the dominant group who wants to preserve its interests. Success in preservation of the vested interests is proportionately determined by closing the avenues of the fulfillment of the interests of people at large and this is the process of decline and downfall.
5. That every social order involves two conflicting and contradictory forces simultaneously working viz. (i) the creative forces of opening the avenues of common good and fulfillment of general interests and (ii) the destructive forces i.e., the forces directed to preserve the vested interests and block the avenues of the fulfillment of the common interests.
6. That every society in its positive creative struggle has to counteract twofold negative forces viz., (i) the force of external origin and (ii) that of internal origin, and the counter-resistance on both the fronts constantly goes on. But the creative struggle can last only so long as the subversive activities within are kept under control.
7. That no group can survive or thrive except through striving on the basis of its own ideology and as consistent with its

own cultural pattern. Deviation from them alone leads to disintegration, decline and downfall.

Hence, the Muslims generally anywhere and particularly in Pakistan cannot survive after deviating from the direction of the ideal for the achievement of which Pakistan was demanded as a means. We should be vigilant and powerful enough to withhold successfully the association of the internal forces of disintegration with those of the external origin; for the downfall is accomplished only when the internal and external forces of disintegration join hands to paralyze the positive and creative struggle.

In order to grasp fully the forces of disintegration and the consequences thereof and to adequately counteract the negative forces, and to launch the struggle necessary for consolidation and development of Pakistan to its full stature it is indispensable to divide the historical process into various stages, from the period of our unquestionable political supremacy in the Indo-Pakistan sub-continent, and study them in the light of the following questions:

1. What was the structure of the Muslim society in the Indo-Pakistan sub-continent and what different classes constituted the Muslim social system Whose actions and reactions affected the then existing society?
2. What were the forces of disintegration that emanated from within the Muslim society and what were the forces of counter-action that emerged from the Muslim society itself?
3. To what extent the forces of disintegration could be successfully counter-resisted?
4. What were the shortcomings in the efforts of counter-resistance and what were their causes?

5. What further problems emanated from want of adequate counter-resistance, and how did they influence the subsequent stages?
6. What are the most vital problems of our cultural life today and what is the research methodology whereby they can be solved to bear upon the struggle for the development of Pakistan towards its full stature?

The following are the stages of the history of the Indo-Pakistani culture; they have to be studied in the light of the fore-going questions which constitute the framework of reference for the present study.

1. From the Turkish Sultans of Delhi up to the end of the Lodi Dynasty.
2. In the Mughal period from Akbar to Jahangir—the conflict in the Doctrine of

- the millennium and the struggle of Islamic revival in the second millennium.
3. The Reign of Alamgir.
4. Post-Alamgir era—the stage of decline.
5. The period of the struggle of Shah Waliullah.
6. The Fatwa of Shah Abdul Aziz of Delhi and the jihad movement.
7. From the beginning of the influence of the British till 1857.
8. The War of Independence of (1857) and its assessment.
9. Since the complete domination of the British over the Indo-Pakistan sub-continent up to World War II.
10. The Pakistan Movement and the creation of Pakistan.
11. From the Pakistan Movement up to the Revolution of 1958.
12. The Martial Law regime and after.

(Continued from page # 19)

and asks forgiveness for his shortcomings. He is sure that fundamentally all power and strength belongs only to God. Whatever strength appears to be possessed by anyone is bestowed on him with such a sublime quality as freewill; for it is the characteristic of a creature to be subject to compulsion, and freewill is an attribute of Divinity. It is a sign of the honour with which God has blessed the children of Adam that He has granted him a grain of free choice.

‘So when I have made him and breathed into

him of My Spirit, fall down in prostration before him.’ (Al-Hijr-15:29)

Freedom of will is an expression of the breathing in of the Divine Spirit. So he is ever trying, even if it means the sacrifice of his life and possessions, of his kindred and those dear to him, to use this freedom for gaining the pleasure of the King and Bounteous God.

‘It is only Allah who can enable me; upon Him do I trust, and to Him do I constantly turn.’ (Concluded)

(Continued from page # 24)

“Indeed there was for (the) Saba sign in their dwelling place. Two gardens on the right hand and on the left (and it was said to them): Eat of the Provision of your Lord and be grateful to Him, a fair land and an Oft-forgiving Lord. But they turned away from the obedience of Allah, so We sent against them Sail al ‘Arim (flood released from the dam)

and we converted the two gardens into gardens producing bitter garden fruit and tamarisks and some few lote-trees. Like this We required them because they were ungrateful disbelievers and never do We require in such a way except those who are ungrateful disbelievers.” (34:15-17)

Faith — A Password of Islam

Farid Uddin Ahmad

The first revelation that came to the holy Prophet (ﷺ) and formed the starting point of his mission consisted of first five verses of Surah Al-Alaq (96: 1-5). The basic problem projected in those verses is that of faith and reason.

Had it not been faith in an all powerful and transcendental being and the belief that behind all visible things there is an invisible force, and for the fact that for every effect there is an unseen cause, man's mind might have not found direction to solve problems and would have ceased to think. It was faith that put man's mind into action and urged it to solve the mysteries of universe. It is also faith which has pushed man to discover the causes after the effect and unknown after known. As a consequence sciences and intellect had developed.

A notable and important point is that in the light of the holy Quran faith and knowledge are compatible with each other. Indeed the two are complementary as this verse clearly establishes: "And those who are of sound instruction say; 'We believe therein; the whole of it from our Lord'; and none will grasp the Message except men of understanding." (3:7)

"There are some more and similar verses throughout the Quran that are clear pointer to the nature of relationship between Faith and knowledge. For example in Surah Al-Anam "Behold; in these things. There are signs for people who believe." (6:99). In Surah Al-Yunus: "... But revelation and warnings avail not folk who believe not." (10:101)

These verses abundantly make clear that without faith in Allah the signs of Allah cannot be understood. And since knowledge

according to the Quran consists of understanding the signs of Allah then the proposition can be worded thus: Faith is necessary condition for knowledge in Islam. Faith leads to knowledge and knowledge in turn enhances faith.

It is a fact that the history of the ancient world is that of religions which in turn are the material image of faith after being converted to movements, sayings and suggestions. It is to be recognized that religion is the effective motive in the life of man and that the world in its long history was moved by religions which played the basic role in moving the history and setting the tempo for the march of all humanity. An in-depth civilization and people's science prove a close relation between faith and civilization and that it is from the faith that all forces and human activities spring, aspiring to achieve advancement and evolution.

Faith locates and places us in the world in a specific way. It determines our being in the world. Hence faith shapes our way of thinking but cannot be reduced to thinking; it forms our ways of feeling but cannot itself be reduced to feelings; it moulds our belief but cannot be reduced to them.

The stronger is man's faith, the more he can attain. With faith man excels others of lesser conviction. This is confirmed by the fact that certain people had succeeded in influencing other people and winning admiration because of their uncompromising belief that made truth clear to them. The firmness of their faith influenced humanity deeply and immensely.

It is faith alone, that transforms the inferior to superior, poor to rich, the ignorant to learned

and weak to strong. Faith is the password which allows man to discover the secrets of the universe. It is by faith that man finds the truth and righteousness. Vision of faith along with reason leads to the deepening of conviction (35:28).

The diction of some people say that force in this universe is matter — visible and tactile which is contrary to the consensus of opinion of people and to the preachings of prophets and Divine messages that there is an omnipotent and eternal God, who had created the whole universe by His own will. It was these diffident who gave the true believers a golden opportunity which allowed them to put their faith to test, to correct and to add to their conviction.

Every idea which contends with any religious theory and its concepts should be studied and verified by reason since faith without reason leads human beings to superstition. Reason without faith deprives humanity of highest values. Faith and Reason go together to function in unity. It should not be met with bigotry and left un-discussed. This is exactly what the Quran had done. According to the Holy Quran, faith and reason are complementary and should therefore be reconciled (96:1).

In order that a sound heart is built up which is the demand of, the religion (26:89) the Quran mentions all the objections. It reports all these questions in detail but refutes them by arguments. While introducing faith and establishing it firmly, the Quran proved that only through reasoning would the real faith be propagated. Without mind's satisfaction there would be no rationality, an example is the Prophet Abraham (peace be upon him) praying to his Lord: "My Lord; show me how thou givest life to the dead. He said: Dost thou not believe? Abraham said: Yea; but in order that my heart

may be at ease..." (2:260)

Another example is that of leaders of the Quresh who transformed themselves from arch-enemy of Islam to its great supporters and foremost leaders. Later with their belief and religious guidance they dominated the whole world. Had it not been faith and conviction, they could not have attained such strength and maturity.

No cultured man can have a real faith unless he comprehends all rational arguments which provide strength to his belief. Without conviction and true faith man cannot imitate others or comply with inherited traditions or without understanding the genuine evidences. Faith is not an end in itself but only a means to the development of personality.

It is a sad commentary that the majority of Muslims perform worship only because it had been performed by their forefathers, without understanding the real faith. They are Muslims merely because they were born to Muslim parents and raised in a Muslim community.

They are governed by traditions and thus obliged to act accordingly. To them the Quran refers: "The wandering Arabs say: 'We believe. Say 'Ye believe not; but rather say "We have submitted our wills to God" for the faith hath not yet entered into your hearts.'" (49:14)

According to the holy book, a true Muslim is he who has absolute faith in God, His Prophets and the last day and cultivates true devotion to him (4:162). This faith and devotion lends a strength to his will, a balance to his emotions and a grace to his personality which never fail him in life because God's help and protection is always available to him.

Free Will, Predetermination and Self-Revelation-III

Hazrat Shahidullah Faridi

(Continued from last issue)

I have previously shown that Man's provision and Life-term are among those predeterminations which are fixed and over which he has no control. In the first verse quoted here it is asserted that the events that a man meets with during his life,-whether they be to him benefit or harm, are all predetermined. On the other hand, in the second verse, his misfortunes are stated to be the results of his own deeds. In order to understand these two pronouncements it must be remembered that God the Most High has drawn up a design for the world from its creation till the Last Day, and events unfold themselves according to this design. For instance, just as the term of every individual's life is appointed, so is that of every nation's era. A nation's existence is comparable to that of a single person. In the beginning its powers are weak and its potentialities concealed. Gradually they begin to uncover themselves, and then the nation reaches its apex. Later decadence overtakes it and leads it finally to extinction. It is a demonstration of the wonderful subtlety and sublime wisdom of the All-knowing and All-Seeing God that within this set design man's free-will is put to the test. One fact of this wisdom is that in the earlier period more Godly persons are born and in the later less, as is announced in the Qur'an that 'those of God' will be numerous in the early ages and few in those which follow, while the 'righteous' will be many both in the earlier and later times. In addition to this collective design, every individual is assigned a particular sphere in which to display his talents. So every event has two aspects. From one aspect it is a part of this previously traced out design; from the other, it is a

Divine Act in response to the individual and collective actions of man. It is of course not possible that all the special purposes of God should be compassed within the limited human intellect; but it will facilitate the comprehension of these two aspects if the point is considered that there is no fixed measure for God's grace or penalty in respect to man's acts in this world. Sometimes goodness is followed by severer trials so that he may ascend to greater heights of constancy and trust in God; sometimes it is rewarded with worldly goods so that others should be attracted and he should have occasion to give thanks. Sometimes in answer to a man's evil some calamity falls upon him so that his heart be softened and he turns back; sometimes earthly delights are showered on him, and he is decoyed into even worse error and perversity. Sometimes his transgressions are overlooked and he is given a further chance to reform himself. In this way every event is at once a point in the predetermined world scheme and a meaningful experience for the collectivity and the individual being the response to their own deeds. So in spite of the fact that outwardly similar acts are replied to in varying ways, the meanings of the responsive events are in every case true meanings, and are not mutually contradictory. Consequently when any event befalls a man, if it is in the shape of favour he should understand it as God's bounty and foreordained by His wisdom, If it is otherwise it is his own failings of which he has certainly been guilty: but he should not fall into despair, but remember that although God has a complete argument against him, such happenings are predetermined for him, and

carry uncountable hidden purposes within them both for the individual and the collectivity. An allusion to these truths is made in the tradition of the Prophet (ﷺ) in which there is mention of a conversation between Prophets Adam and Moses. Moses reproaches Adam that it was his mistake that was the cause of man's removal from Paradise. Adam replies: "Do you reproach me for something which was written before the creation of the heavens and earth?" The Prophet (ﷺ) of Islam remarked on this that Adam had the better of Moses in the controversy. The meaning of Prophet Adam's reply is not that because his fault was preordained, he was therefore not responsible for it, for this would be a false argument undermining the doctrine of human responsibility. His rejoinder is intended to convey that granted his action was a fault, it could have been overlooked, or punished in some other manner; but because it was foreordained that man should leave Paradise and join the strife of this world, the result assumed this particular form. Therefore the event should not only be regarded as the penalty of his mistake, but its other aspect, that it was a matter predetermined, should also be kept in view.

These two significations of events are referred to in this Qur'anic verse:

"When We would destroy a township We send commandment to. Its ease-loving fold, and they commit wickedness in it, so the Word comes true for it, and We annihilate it with complete annihilation." (Bani Israil-17: 16).

The explanation of this is that in the destruction of the township two reasons are present, its preordained life-span, and the response to the deeds of its inhabitants, Up to the time its term is to be fulfilled, the vice of its people is to some measure held in suppression by the rebukes of the virtuous and a certain fear and shame in the wicked. But when its end draws near, by the wisdom of God rebellious men are born in greater numbers. Formerly in response to their vicious deeds God used to put some awe

and shame into their hearts; now they are filled with impudence and shamelessness and all veils are torn down. At the same time, those who were not their partners in these evils, but did not sufficiently restrain them, are punished for their lack of resolve by being made completely paralyzed and inert. The efforts of the few brave warriors who stand up against this storm of devilry are powerless and come to nothing. They receive their full reward in the life to come.

In another Qur'anic verse it is declared:

'Surely, this is an admonishment; so let he who wills take a way to his Lord. But you cannot will unless Allah wills; of a truth, He is knowing and Wise; He brings into His mercy whom He will, and for the committers of wrong He has prepared a painful doom.' (Ad-Dahr-76: 29-31)

In the third pillar of the subject of free will explained that initially only an inclination makes its appearance in man, which is a feeble thing unless it is strengthened by God's out-pouring. This is the truth that has been emphasized in this passage, that your wish cannot become a firm resolve until it is given force by the guidance of God. Another inference from the verse is that the knowledge of such inclinations is so fine that it is only in the perception of God, Who alone can distinguish who is worthy of punishment or of mercy; or it may come to be known by those to whom He chooses to give the knowledge. In addition, attention has been directed to the Absolute Power of the Most Pure and Most High God; leaving the consideration of those principles He has established for His dealing with His creatures, from the point of view of His unlimited power man's heart is as it were between His two fingers, and He can't turn it any way He Wills. It is simply His All extensive Mercy that He rewards the slightest learning towards Him, and repeatedly overlooks refusal and disobedience; and when anyone repents and returns to Him, He is even more pleased than the man who loses his camel and his provisions in the desert, and after despairing

of them suddenly finds them again.

Self-revelation

The language used in this section will be that of True Unity, understood in the sense it bears in Islamic spiritual terminology, which is the oneness of everything in the One. True Unity is not a theory, or a philosophy arrived at through reason, but a spiritual state of perception which is experienced by some fortunate seekers of Truth. The location of this perception is not simply thought or imagination; all man's faculties, his soul, his heart, his lower self and his body, are enwrapped in it. During this special experience, the whole universe is illuminated with the light of complete and perfect Oneness. Only One Absolute Being appears which is Itself pure and transcendent above all determinations and distinctions, but displays its qualities in the universe in countless and unending modes in which, with its Essence and Attributes, nothing else is associated. It is His own self-display in various mirrors, and both the mirror and the form reflected in it belong to Him. The conception of separate personalities is impossible here; Zaid and Abdullah are no longer Zaid and Abdullah, but this Single Being displays Himself now as Zaid and now as Abdullah. It is this that is described as self-revelation, that is to say, revealing oneself in multiform, and variegated attributal appearances.

One who attains this degree becomes oblivious of his own personality as well as the separate existence of things in the universe. He does not look upon God's creation from an individual viewpoint, but sees the expression of unity with the vision of unity itself. Every multiplicity here is implied within unity and unity encompasses within itself every multiplicity. There are no different points of sight; all visions merge into a single vision which transforms everything into Oneness.

'Whose is the sovereignty today? It is Allah's, the One, the Overwhelming.' (Ghafir-40:16)

The perception of man cannot compass the

Essence of the Supreme Being; whatever perception he attains, it is simply His gift. 'He knows that which is before them and that which is behind them, while their knowledge encompasses nothing of His save what He will'. Whatever knowledge of His self-revelations we have, and what has been handed down by the Masters who had known and seen Him, is that they are of two kinds, those dominated by His Beauty, and those by His Majesty. By the reflection of these two attributes, in one self-revelation Beauty is paramount and in another Majesty, Man is also One of the self-revelations of God; Absolute Being dons the garb of the Attributes and displays Himself in humanity. In the world of eternal truths these self-revelations are possessed of immediacy and simultaneity. In that world too, as I have described in relation to the world of eternal knowledge, everything is complete and free of change and modification. There is no question here of before and after, or of evolution and degeneration. All things are present in the shape of permanent and never-changing truths, being qualitative displays of the Divine Essence. Man is seen here in a station which in relation to this world of change is his final goal and the stages that he passed through to reach it are implicit in it. His station is either that of wretchedness, which is an expression of the attribute of Majesty, or of felicity which is an expression of the attribute of Beauty. But in this world of timeless truths he is not known by the name of man, but by that of a self-revelation of the Absolute Reality transcending time and space.

The self-display of the True Unity is not confined to the realm of supra-temporal realities, but extends over the whole arena of existence. Even in this world of growth and decay nothing appears except the myriad portrayals of a single eternal Beauty. The essential identity of man, which in the realm of permanent verities rests in a changeless form transcending even pre and post-eternity, in this lower mansion of gradation and sequence is acquired by deliberation and choice. In other words, the Sole Being

reveals Himself in the sphere of the Attributes in a particular immediate self-revelation, but in the human world He deliberately chooses this mode of revelation and attains it by endeavour. It is one single Truth which there is permanent and timeless and here .makes its appearance through a complex design of cause and effect. In this process there is no trace of compulsion, there is nothing but pure freedom. It is the kingdom of 'He ever does what He wills'. It is another subtle interpretation of 'They cannot will unless Allah wills.' In the realm of Oneness there is no place for compulsion, for compulsion implies a duality, a compeller and a compelled. Here the worshipper and the worshipped are two aspects of the same truth; the worshippers earning of good and evil and the worshipper's answering grace and wrath are two views of the same picture.

A doubt may arise in the mind: What was the fault of a display of Majesty that he became a display of Majesty, and what was the virtue in the display of Beauty that he received the honour of becoming a display of Beauty? This question is basically absurd. Firstly, it is a question regarding the realm of True Unity but couched in the language of duality, which is impermissible. A self-revelation cannot be conceived as separate from the Self who reveals it, so the consideration of fault or virtue does not arise. Here is the reign of

'He does what He wills'

and 'He is not asked of what He does'. He does whatever He choose and none can question Him; indeed, in the sanctum of Unity there exists no other to question Him. Secondly, it must be understood that nothing exists separately from its essential identity; it is its essential identity and its essential identity is it. For instance, if Zaid is a self-revelation of Beauty so this essential quality is identical with him, and to imagine that he can be other than that is simply a fallacy. It is just as if someone were to ask: why is the number fifteen odd'? How much better would it be if it were even: Now it is obvious that if the number fifteen were even, or more or less than it is, it would not be fifteen but

something else. In short, the number fifteen cannot in any manner be separated from its fifteenness. If anyone, tries to conceive it apart from its essential identity, he is guilty of an absurdity.

The special mode of vision that is produced by True Unity, in which the individuality of all individualities is blotted out, all opposites are reconciled all differences are composed and all divisions united, can be compared to that of a man who looks down upon a town from, the pinnacle of a high mountain. He sees it expand and contract, flourish and wither, grow and decay, and take on varied colours and shapes, and takes pleasure in the sight, but himself is wholly detached from it. This vision has the grandeur of 'He is Independent of the worlds'.

But if anyone were to remain in this state for ever he would become completely cut off from the world and all its relation ships. It is this spiritual station that some other religions have reckoned to be the ultimate one; but the teachings of Islamic spirituality give it only an intermediate rank, and the person who cannot advance beyond it is considered to be imperfect and one who has failed to reach the goal. Having been graced by this special vision the man must come down from the mountain and see things again from his individual view-point, abandon detachment and involve himself again in mundane affairs. Now the turmoil of this world carries new meaning and new depth for him. At times he ascends to the mountain top and while there fully observes the conditions that pertain to that station. When he descends and enters the town he is careful to obey the laws that govern it and in his sight the laws of these two stations are not mutually exclusive or contradictory. After all, he is a feeble and helpless creature whose soul, heart, mind and body are totally in the power of God. If his Maker wills to outpour His grace upon him he accounts it as merely His generosity, for to look upon one's own virtue in the presence of such a Grand and Noble being would be sheer insolence. If He puts him to some trial he considers that he deserves nothing but this, (Continued on page # 13)

Why are Prophets Necessary

Abrar Ahmad Firdausi

Before I begin to write about the life, mission and character of the Holy Prophet (ﷺ), I deem it necessary to attend to the point 'Why are prophets necessary? or, Why is it necessary to have faith in them? In order to answer these questions intelligibly we should cast a glance at human life and see what are the necessary elements which go to make life a success. It is well known that life on Earth is not permanent, hence the success or failure in this life is not as important as that of the life Hereafter. It is, therefore, natural that man in his good reason should focus his attention to life Hereafter, while God wants him to see to the welfare of both aspects of his life. This is not possible unless man fixes his goal and finds the right ways and means which would conduct him to it. This is the stage where he needs guidance.

The way Islam suggests for this twofold success is obedience to God and attachment to Him, which idea has been expressed in the term 'IBADAH'. This is necessary because guidance comes from God and it can be had only through faith in Him and loyalty to Him. When man decides to be faithful and loyal to God, the first question which springs from his mind is 'How can I please God?' How should I know what pleases Him and what displeases Him? Unless he finds a proper answer to these questions, he remains in a void.

Sources of Knowledge

In order to know what pleases God and what displeases him, man may resort to certain sources of knowledge. Reason is one of these sources, yet reason fails to solve the problems relating to basic realities about the universe, the origin of man, the attributes of God and human attitude in relation to Divine Attributes.

Yet another source of knowledge is intuition. But even intuition fails in guiding man to what pleases God and what displeases Him. Man may brighten his soul through Asceticism and spiritual culture, he may make it as clean as

a mirror, but even a mirror can reflect nothing unless something is placed opposite to it.

Still another source of knowledge is group speculation that is a body of wise people sit together and debate the problem in question. But even this effort is futile in this field as any number of blind men cannot produce a spark of vision. If the body of wise men does not include one who has been enlightened by God Himself, they cannot even dream of ever discovering what pleases God and what displeases Him.

It is certainly true that in many cases we are guided to what is right and what is wrong through reason, intuition and our nature. Thus these faculties resemble Divine Guidance in this respect, but it is so only on a limited scale: they cannot provide us with proper guidance in every matter concerning different aspects of our life in this world and in the Hereafter. The lamp certainly gives light, but it cannot illuminate the entire world which is possible only for the sun. The lamp cannot replace the sun.

As the knowledge of what pleases God and what displeases Him constitutes the most outstanding aspect of man's basic necessities, God could not ignore it in His Profound Mercy and in His Attribute as the Cherisher of all mankind. He could not leave man groping in the dark searching for what he cannot discover by himself. So, in His profound Mercy, God evolved a perfect system of guidance known as Prophet-hood and the individuals who convey Divine Guidance to mankind are known as Messengers of God.

It may be noted that since man cannot get Divine Guidance except through the Messengers of God, it is necessary for him to have faith in them, without which, his faith in God and in the Hereafter remains imperfect and thus it becomes void.

Peculiarities of Prophets

As we need the provision of our daily life so

also we need Divine Guidance and the Messengers of God through whom we get guidance. This is why the first man stationed on earth Hazrat Adam—was honoured with Prophet-hood. He was to convey Divine Guidance to his sons and grandsons. But as human population increased and scattered far and wide the impression of Divine Guidance conveyed by Hazrat Adam began to be dimmed and forgotten. God then sent other prophets to guide humanity to the right path. These prophets were appointed with the mission to guide humanity in different periods of time and in all countries. Some of them are well known to us being in the lime light of History, like Hazrat Nooh, Hazrat Ibrahim, Hazrat Ismail, Hazrat Ishaq, Hazrat Moosa and Hazrat Isa. There are still others who are not known to us, and according to estimation the number of prophets figures at one hundred and twenty four thousand.

The Holy Qur'an has described some of the peculiarities of the prophets: they most outstanding of these peculiarities are as follows:

Human Beings

The prophets were far superior to common man in their spiritual and moral perfection, but still they were human. They neither belonged to the category of angels nor to that of the Jinn. Islam refutes the idea that the prophets, or any of the prophets was the son of God or the incarnation of God. As a matter of fact, the attribution of Divinity to the prophets, even in the slightest degree, not only renders the prophet-hood a matter of doubtful nature, it also smashes faith in Moriotheism and renders the mission of the prophets null and void. This is why all prophets have proclaimed the truth, saying:

...We are only human, even as you are
(Ibrahim-14 :11)

Further:

“Verily, I am human, even as you are”
(Al-Kahf-18 :110)

The Holy Prophet (ﷺ) was also criticized by the non-believers who said, that if at all God had wanted to send a Messenger, he might have sent an angel. Why should He send a man like us? In refutation of their argument, the Holy Qur'an says:

“If angels had dwelt on earth walking about peacefully, We would have sent an angel to them as Our Messenger.” (Bani Israil-17:95)

The reply of the Holy Qur'an is based on sound wisdom because if the angels, or for that matter any other creature than man, were sent as prophets they would surely have conveyed Divine Message to man but they would not have acted according to those parts of the Law which are related to human beings. Thus they would not have been a befitting model for their human followers in their active life. As such, they would have inspired us with awe but would not have inspired us as a practical model.

Divine Selection

The prophets do not acquire prophet-hood through their endeavours; it is purely a gift of God and depends entirely on his selection. No man, however hard he exerts himself, can attain prophet-hood unless he has been so appointed by God. In case of certain prophets we have noted that before Divine Guidance (revelation) came to them they had undergone a period of rigorous spiritual discipline by living in seclusion, meditation and fasting as in the case of Hazrat Musa, Hazrat Isa and even the Holy Prophet (ﷺ). But this was only a preparation for receiving revelation and not to qualify themselves as prophets, as they had already been selected by God for prophet-hood. This Divine Selection is known in the terminology of the

Holy Qur'an as 'ISTIFA' which literally means 'the selection of an object out of many objects'. The word ISTIFA itself indicates that God selects for prophet-hood such individuals from amongst humanity who are ablest and fittest to shoulder the responsibilities of prophet-hood. Hence, when the non-believers wondered why the Holy Prophet (ﷺ) was selected for prophet-hood and why they were not selected for the same as they were also equally deserving, the Holy Qur'an said:

"Allah knows best where to deposit His Message (Prophet-hood)". (Al-An'amm-6:124)

Divine Nature of Teachings

The teaching of the prophets and the laws which they give to mankind constitute entirely of Divine teachings. They say or do nothing on their own accord; whatever they say or do is what they have been inspired and guided to by God. The Holy Qur'an says:

"And he speaks not out of his whim; it is what he has been inspired with (by God)." (Al-Najm-53: 3,4)

As the teachings of the Prophets are Divine in their nature, they (the teachings) are still divided into two categories: those which were revealed to the prophet or conveyed to him through an angel in the form of words with fixed and determined meanings, and those laws which the prophet formulates under the light of prophetic wisdom. Whatever be the category of the teachings, they are still Divine, hence the Holy Qur'an says :

"Accept what the prophet gives you and desist from what he prohibits." (Al-Hasher-59: 7)

Free from Sins

The prophets are free from all sins: they commit neither an error in the field of thought and the formulation of laws nor in their

actions in the moral realm. They are protected against the insinuation of Satan hence, their thought, their feelings and their actions remain pure from all sorts of pollution. They are, therefore, capable of knowing the will of God and formulating laws accordingly. This on the one hand, while on the other hand they achieve absolute control over their baser self, and their faith in God, and in the Hereafter is based on such a sound basis that there remains no space in their heart for sinful motives. Thus, having been made pure and perfect, they have been perfect, they have been rendered as model of human perfection for their followers - only through following and initiating them can man find salvation.

It was indispensable that the prophets should be made free from all errors and sins, as otherwise their mission and the message they conveyed to mankind would be subject to doubt and suspicion. How can people trust a person who is a liar or who can be swept away by the dictates of his baser self? How can a person with a low moral standard serve as a model of perfection for others? Hence, the prophets have been made free from sin and error. None other than the prophets, however pious he may happen to be, can be said to be free from sins and errors. None is, therefore, an authority in matters of religion other than the prophets.

The Models of Purity and Perfection

History knows many great people who have come in its lime light in different periods of time. There have been kings, commanders of the armies, philosophers, poets, etc, like Alexander the Great, Caesar, Darius, Napoleon, Socrates, Plato, Aristotle, Deogenos, Nimrod, Pharaoh, Abu Jehl, whose lives are most attractive from one aspect or the other. But can their lives be regarded as models of perfection for

humanity in general to follow? There have been conquerors who conquered large territories with the strength of their arms, but could they conquer the social evils and rid humanity of superstitions? Could they evolve principles of peaceful co-existence? Could they present to humanity a healthy social system? Could they find a cure for our spiritual and moral ailments? There have been great and universally acclaimed poets, but they were a failure in practical life and were by no means models of perfection to be followed. There have been great philosophers—the rulers of the realm of thought but they were not able to give mankind a practicable and perfect system of moral and social life.

There have appeared rulers on the stage of the world who could imprison such criminals who were exposed but could not prevent or detain such criminals who remained hidden. They could establish peace in the market place and on the thoroughfares but they could not establish peace within the hearts and souls. They had been reputed legislators but their laws have lived short and were soon replaced by still other laws.

It is, therefore, a matter of certainty that no effort for the development of mankind has ever been really successful except, that exerted by the prophets. They were the messengers of God who have guided humanity under Divine directions and introduced a system of life equally advantageous for the ruler and the ruled, the rich and the poor. Their teachings continued to guide humanity even after they had passed away. The laws of the first Law

Giver—Hamurabi—now lie buried under the ruins of Babilonia, while the teachings of Hazrat Ibrahim still continue to help mankind. The haughtiness of Pharaoh who claimed to be God has come to an end but the Miracles of Hazrat Musa still warm the hearts. The laws of Solan have perished but the 'Taurat' still exists. The Roman law which had branded Hazrat Esa as a criminal has disappeared but the teachings of Hazrat Esa still continue to guide humanity to a healthy life. The power of Abu Jahl, the Kisra of Iran and the Caesar of Byzantium is a story of the past while the power of the Holy Prophet (ﷺ) still continues.

There have come one hundred and twenty four thousand prophets to different regions and in different times. They guided humanity to the right path in accordance with the needs and conditions of their respective times and climes. The need was, however, felt for a prophet whose teachings had to be of a universal nature and for all ages to come. It was the Holy Prophet Muhammad (ﷺ) who was chosen for that mission. He was a Witness, a Giver of Glad Tidings, a Warner and a Preacher. The law he gave was perfect and everlasting and the character he was adorned with was the most perfect for humanity in general to adopt as a model.

The Holy Prophet (ﷺ) is our guide who leads us from the darkness into light. It is our duty to seek guidance from the practical model he presented to us in his life and character. If there lingers any virtue among humanity, it is based on the teachings of the prophets and humanity still needs the guidance of the prophets in all walks of life.

Qur'an and the Environment

Dr. Yusuf Oaradawi

It is quite striking to the fair researchers how the Holy Qur'an and Sunnah cared about the environments. For example, the Qur'an says: "Do they not look at the camels how they are created" (88:17) Here, the Qur'an mentions camels rather than other animals. The reason behind that is to attract the attention to this remarkable animal and calling people to contemplate about its structure, properties and benefits, as it is the closest of the grazing livestock to the Bedouins who are addressed directly by the Qur'an.

The Qur'an speaks repeatedly of grazing live-stock (camels, sheep, cattle) rather than other animals that might exist in other areas. The reason is that it wants to attract the attention of the addressed people to the animals present in the surrounding environment in order to make use of them; be grateful to the Bounties of Allah, to eat its meat and drink its milk: "Pure milk palatable to drinkers." (16:66)

Also, to enjoy their sight when you are leading them in the morning and bringing them back in the evening: "And wherein is beauty for you, when you bring them from home in the evening and as you lead them forth to pasture in the morning."s (16:6)

The same is mentioned in the Qur'an about the bees; their homes, various kinds, nutritive and medical values in a Surah called "The Bees".

Likewise, the Qur'an talks about the date-palm, grapes, crops of diverse flavour, the olive and the pomegranate similar and different. Here, the Qur'an stresses on two important aspects:

1. Enjoying its beauty: "Look at their fruits thereof when they bear fruit and upon its

ripening." (6:99)

2. Making use of its substance, but paying the due Zakah prescribed by Allah: "Eat of their fruit when they bring fruit, but pay the due thereof (its Zakat according to Allah's Order) on the day of its harvest. But be not extravagant", (6:141)

It was repeatedly mentioned in the Qur'an: Forbidding from spoiling the earth after Allah (Exalted and Almighty) has created it suitable and well prepared for the successive human generations. It announced that Allah does not like spoiling or those who spoil in life, this includes spoiling environment, polluting it or being aggressive with it.

Also it is forbidden to abuse it in any way that would make it deviate from the purpose for which Allah created it. This would be like showing ingratitude to Allah, that would cause vengeance from Allah, and becomes like a warning to those who perpetrated this, that severe penalty will almost come upon them as that happened before to the nation of lie 'Aad and the Thamud and those who came after them.'

"Who did transgress beyond bounds in the land (in the disobedience of Allah) and made therein much mischief. So your Lord poured on them different kinds of severe torment. Surely your Lord is Ever-Watchful." (89:11-14)

This is like the punishment that came upon the Saba' who did not appreciate the bounties that Allah gave them; the fertile land, the fresh pure water, the sweet smelling gardens, and they showed reluctance, neglected the land and wasted their source of bounty. Allah (Exalted and Almighty) said: (Continued on page # 13)

The Woman Personality

M. Anisur Rahman

The spirit of Societarianism is dominant in the human social order for the preservation of the species of man. Its birth, growth and development is the most splendid contribution of the association of womanhood. Without the lap of a woman, the cradle of civilization, the survival of the human race is inconceivable.

The dynamism of the Nationhood depends much on the strength of fibres woven in a way as to contribute to the production of valiant and brave generations pregnant with lofty intellectualism. The onward march of the nationhood, by gallop, rests with the unique progress of the social order of man which is impossible to be laid without the associative spirit of the fair sex. Thus Lord Westbury of England has candidly observed;

“Marriage is the very foundation of the civil society and no part of the laws and institutions of a country can be of more vital importance to its subject than those which regulate the manner and conditions of forming and if necessary of dissolving the marriage contract.”

Marriage

Marriage is a natural and lawful contract for the maintenance of conjugal rights and liabilities between a male and a female with the sanction of the social order. Whereas association between the two sexes without the approval of the society to meet the biological urge has been declared fornication and thus strictly prohibited.

Importance of Association

If a man or a woman is to live without the association of either, the importance of their relationship ceases at once, but on account of the biological and social forces, the

existence of one is not possible without the co-operation of the other. Because of the innate urge of co-existence, the strength of the society and development of individualism hinges more on the solidity of the companionship between man and woman than anything else and so the laws and traditions responsible for the maintenance of stronger ties between them, with full liberties for the growth of individualism of either, are considered a blessing for the glory of the society. Therefore such laws are of prime importance which do not strike at the root of the personality of either sex, on the contrary strengthen the relationship between the two and create opportunity for the development of their personalities without the least hindrance to the existence of either.

Woman Personality in the History of Mankind

1. A cursory glance of the history of mankind will disclose a constant fight throughout between the protagonists of fornication and torch-bearers of violation of virginity on the one hand and those who fought tooth and nail against such sort of cultural anarchy responsible for the decadence of woman's personality with courage and fortitude.
2. In the annals of Babylonia, Greece, Egypt and India, woman was considered an insignia of the downfall of Adam from Paradise and so subjected to cruel inroads of man in all spheres of life. She was treated like a toy, a source of joy and happiness for the emotional and sensitive upsurges of man. Her individualism was crushed under the heavy heels of masculinity. Her status as a social being and her position in the economic set up

of the society was made a misnomer. Her personality was merged with the personality of man and her separate identity was trampled down to naught. She was meted out the treatment of a chattel and was left at the beck and call of man.

The Brahmanical Cult:

3. To establish sex-relationship of a woman with more than one man might be a religious system in the name of Neoge and polyandry and so sanctimonious in the Brahmanical cult, but it has been admittedly condemned universally being the invasion of the stronger on the weaker sex amounting to annihilating the personality of a woman. Over and above this scientific age of today holds it injurious for the health and longevity of human race.
4. Inferiority of woman is apparent in the Brahmanical social order which had advocated the system of Neoge, Polyandry, Polygamy and Sati tantamount to the complete negation of the individualism of woman, nay to the complete annihilation of personality. It lays down the principle that the male and the female is inseparable unit. A woman has got no separate ego and she cannot stand on her legs. In short, the idea of separate individualism of woman, her personality is the negation of Hinduisim.

Directly or indirectly by conventions and by laws Brahmanical cult does not impose restrictions on a woman to have as many men as possible at a time, and thus it has paved the way for the spread of fornication in the society which strikes at the very root of the development of the woman personality and leads human society towards complete animality.

Budhism

MINARET

Budhism was to a great extent a reaction against the high-handedness of Brahmanism and so in the teachings of Budha direction of discouragement of the association of the male with that of female for the attainment of Nirwan (salvation) is crystal clear. The cult of Budhism propounded the doctrine of equality and Ahimsa but it did not throw any light on the freedom and liberty of woman from the tyrannical clutches of man and thus the opportunity was not made available to her to build her personality socially as well as economically in the Budhist fold.

Christianity

The real teaching of Christ is almost untraceable and instead deliberations of Saint Paul are pervading the Christian World which have pin-pointed woman the root of all evils. Her lot was not improved in the religion of Christianity from what she was subjected to in all other movements, religious or political, prior to Christianity.

Muzdak

Muzdak a reformer from Iran held malice and envy to be the cause of all evils emanating from wealth and woman and to eradicate such feelings of avarice and greed, he declared wealth and woman as the common property in his religious doctrine. The spread of Muzdakism was the spread of cultural anarchy in human history. Lawlessness of sex became the order of his movement and the social status of woman was completely ruined and her personality faced extinction.

Islam

Success of Islam in handling the most knotty problem of woman lies in the acceptance of her individualism. The establishment of separate identity of woman brought her at par with man in every sphere of life which status she could not conceive of in the long past. Notwithstanding the superiority of man

in the battle-field the superiority of woman was accepted on the cultural grounds. Pious and modest wife has been declared the most precious treasure of the world by the Holy Prophet.

Society

At the outset Islam gave recognition to feminine forces and held it the strongest pillar of cultural development of the human social order. All the sources responsible to weaken the relationship of male and female were nipped in the bud. Islam issued prohibitory orders against polyandry and prostitution. Even polygamy as a rule and institution was abolished. Restrictions of four wives was imposed which was to be adopted under exceptional circumstances. It is for the first time in the human history that the system of polygamy was regularized with the good will and sanction of the fair sex only to create circumstance to build their personality and to discourage all efforts likely to be impediment of any sort in her personality development. Islam did not rest satisfied with the orders of prohibitions and restrictions, on the contrary, enactment was framed to inflict highest penalty for fornication—the source for the spread of virulent diseases to weaken the coming generation besides being the cause of undermining the relationship between male and female and damaging the personality of a woman.

Psychologically institutions of polygamy, polyandry and prostitution are to mar the personality of a woman, because all these institutions are responsible not only for minimizing the importance of woman With respect to man in the field of cultural progress, on the contrary, create situation for the frustration, disappointment and disgrace of a woman and thus kill all the germs of self-importance and dignity necessary for personality building.

If a woman becomes the subject of pleasure of so many men at a time, it amounts to damaging the self-respect egoism, and her distinction. The importance and value of a personality rests with his or her exceptional status. So long as a woman is with one man, her exceptional status and prestige is unchallengeable, but the moment the woman personality changes her uncommon status and becomes common in the market of greed and avarice and allows herself to be pawned upon by the sex invasions, her modesty becomes cheapest and she declines in her personality building. It has been rightly held that any system where a woman is subjected to sex urges of more than one man at a time amounts to annihilating the woman personality.

Woman Personality and Polygamy

C. Colman, Professor of Psychology of the University of California, America, writes as follows:

“Closely related to the feelings of failure are envious status comparisons which constitute another important source of frustration in the society. To live up to once ego idealism means to accomplish chosen aspiration and all such factors with personal limitation determine the unique status of personality”.

The moment another woman is introduced in a family without any exceptional circumstance it creates a situation most extraordinarily jeopardizing the status of the woman personality as the step brings frustration and self-devaluation.

In a nut-shell the polygamous environment constitutes direct threat, shock, anxiety and stress leading to depression and injury to the woman personality. The credit goes to Islam and Islam alone which has accepted the system of polygamy to be translated into

action only under exceptional circumstances, and it has discouraged it with full force to be adopted as a rule in the social system or as an institution. Islam has alone looked upon woman a powerful personality of great resources and it has created all such circumstances for the building and development of the woman personality. Enactments were framed against all the motivation and sex-urges responsible for seriously impairing adjective efficiency and making Woman personality a disgraceful figure.

Islam is fully aware of the biological needs of individuals and so it has appreciated sex urge as the driving force behind the personality which if let loose and unbridled is bound to create havoc in the social order of humanity. Because of the great importance in the driving force of the sex Islam has very cogently given check and balance philosophy to save the personality from maladjustive attitude and considerable abnormal behaviour. It is because of the driving force of the sex for personality building that Islam has taken serious exception against those who are guilty of violation of such laws responsible for personality building and has inflicted severest punishments on those exploiters of biological force loading the society astray and degenerating the human race.

What the spirit of the law of polygamy in the Muslim society is can very well be judged by the decision taken by the greatest jurist of Islam Imam Abu Hanifa, when Jaffer

Mansoor, the great Abbaside Ruler, wanted to make the most of the system of polygamy legalized by the Holy Quran. His decision is a milestone for the polygamous society.

Abu Jaffer Mansoor and his first wife sent for the great Imam and the Abbaside Caliph sought his permission for polygamy but the Imam said that the permission of polygamy had been granted by the Almighty when justice and fair play could be administered in a polygamous family and not in the least any such circumstance might be created to impair the personality of a woman over and above it was meant to meet any exceptional situation and he further urged on the Caliph that even if there was the least doubt that justice was likely to be shaken and equality could not be maintained between the two wives a man should not attempt to adopt polygamous ways.

He emphatically declared that the Holy Qur'an while legalizing polygamy has created a very tender and delicate situation to be handled which is very difficult to be translated into action unless the personality is so highly intellectual as to understand the slightest move impairing the personality of any woman.

It was this important decision of the Imam against the most powerful man of his time which closed the door on the Caliph to think of polygamy so as to mar the woman personality.



Sufiism: The Uncovering of the Tenth Veil: Muhadarat and Mukashqfat, and the difference between them.

Muhadarat denotes the presence of the heart in the subtleties of demonstration (bayun), while mukashqfar denotes the presence of the spirit (sirr) in the domain of actual vision ('iyan). Muhadarat refers to the evidences of God's signs (ayar), and mukashafat to the evidences of contemplation (mushahadah). The mark of muhadarat is continual meditation upon God's signs, while the mark of mukashafat is continual amazement at God's infinite greatness. There is a difference between one who meditates upon the Divine acts and one who is amazed at the Divine majesty: the one is a follower of friendship, the other is a companion of love. When the Friend of God (Abraham) looked on the kingdom of heaven and meditated on the reality of its existence, his heart was made "present" (hadir) thereby: through beholding the act he became a seeker of the Agent; his "presence" (hudur) made the act a proof of the Agent, and in perfect gnosis he exclaimed: "I turn my face with true belief unto Him who created the heavens and the earth" (Qur.vi.79). But when the Beloved of God (Muhammad) was borne to Heaven he shut his eyes from the sight of all things; he saw neither God's act nor created beings nor himself, but the Agent was revealed to him, and in that revelation (kashf) his desire increased: in vain he sought vision, proximity, union; in proportion as the exemption (tanzih)

of his Beloved (from all such conceptions) became more manifest to him the more did his desire increase; he could neither turn back nor go forward, hence he fell into amazement. Where friendship was, amazement seemed infidelity, but where love was, union was polytheism, and amazement became the sole resource, because in friendship the object of amazement was being (hasti), and such amazement is polytheism, but in love the object of amazement was nature and quality (chigunagi), and this amazement is unification (tawhid). In this sense Shibli used always to say: "O Guide of the amazed, increase my amazement!" for in contemplation (of God) the greater One's amazement the higher one's degree. The story of Abu Sa'id Kharraz and Ibrahim b. Sa'd 'Alawi is well known -- how they saw a friend of God on the seashore and asked him "What is the Way to God?" and how he answered that there are two ways to God, one for the vulgar and one for the elect. When they desired him to explain this he said: "They way of the vulgar is that on which you are going: you accept for some cause and you decline for some cause; but the Way of the elect is to see only the Causer, and not to see the cause." The true meaning of these anecdotes has already been set forth.



کر دیتا ہے، اللہ نے ہر چیز کا اندازہ مقرر کر رکھا ہے۔“
(سورۃ الطلاق)

اس بات کو دل و دماغ میں راسخ کر لیجئے کہ جو حدود اللہ کی پابندی کرتا ہے، اللہ اسے باعزت روزی عطا کرتا ہے، رزقِ حلال میں سے اللہ کے ان محروم بندوں کو، جن کا حق اللہ نے آپ کے ذمے کیا ہے، زکوٰۃ ادا کر کے اپنے مال کو پاک کریں، صاحب ثروت ہیں تو قرضِ حسنہ دیں تاکہ اللہ آپ کے مال کو افزونی عطا کرے۔ کسی کے قرض مانگنے پر اگر استطاعت ہو تو ضرور قرض دیں تاکہ نور آپ پر سایہ فگن رہے۔ ساتھ ہی قرض خواہ کے ساتھ نرمی اور درگزر کا معاملہ کریں، بے جا اسراف سے پرہیز کریں کہ فضول خرچ شیطان کا ساتھی ہے، اپنی زندگی کو قناعت کے زیور سے مزین کریں، تاکہ معاشرہ بھوک اور خوف سے نجات حاصل کر سکے۔ دعا ہے کہ اللہ تعالیٰ امتِ محمدی کو رزقِ حلال کا شعور عطا کرے اور اس کے ثمرات و برکات سے نوازے۔ (آمین)

دس حصے ہیں، جن میں سے نو حصے حلال کمائی کے ہیں، جو شخص حلال کمائی کی تلاش میں واپس تھک کر گھر جاتا ہے، وہ بخشا ہوا ہوتا ہے اور جو شخص کمائی کے سلسلے میں حلال و حرام کی تمیز نہیں کرتا تو اللہ بھی اس بات کی پروا نہیں کرتا کہ اسے دوزخ میں کہاں ڈالنا ہے، حقیقتاً انسان رزقِ حلال ہی کی تلاش میں سرگرداں رہتا ہے، مگر محض معمولی سی غفلت رزق کو حلال سے حرام میں بدل دیتی ہے۔

رشوت بھی لوگوں کا مال، باطل طریقے سے حاصل کرنے کی ایک شکل ہے۔ حضور اکرم ﷺ نے ذخیرہ اندوزی کی سختی سے ممانعت فرمائی ہے، ”جس نے چالیس دن تک غلہ روک رکھا، اُس سے اللہ بری الذمہ ہے۔“ (احمد حاکم)

اللہ سبحان و تعالیٰ ارشاد فرماتا ہے کہ ”اور جو کوئی اللہ سے ڈرے گا، وہ اس کے لیے مخلصی کی صورت پیدا کرے گا اور اس کو ایسی جگہ سے رزق دے گا، جہاں سے گمان بھی نہ ہو اور جو خدا پر بھروسہ رکھے گا تو وہ اس کی کفالت کرے گا، اللہ اپنے کام کو پورا



نعم البدل کے طور پر لیزید مشروبات عطا کیے جو روح اور بدن دونوں کے لیے مفید ہیں۔ کھانے کی اشیاء میں جہاں ناپاک چیزوں کو حرام قرار دیا وہاں پاکیزہ چیزوں کو حلال قرار دیا۔ یعنی یہ کہ اللہ تعالیٰ نے اپنے بندوں کے لیے ایسا نعم البدل پیدا کیا، جس سے ان کی ضرورتیں بھی پوری ہوں اور حرام سے بھی محفوظ رہیں۔

حلال کا حکم اس لیے دیا گیا ہے کہ اس سے دل میں اطمینان کی کیفیت پیدا ہوتی ہے۔ بہترین اعمال کا سرور ہوتا ہے، بڑے اعمال سے کراہت پیدا کرتی ہے۔ عبادات میں خشوع و خضوع پیدا ہوتا ہے، دعاؤں میں تاثیر محسوس ہوتی ہے، گناہوں پر ندامت کا احساس جنم لیتا ہے، اللہ تعالیٰ نے اپنے تمام رسولوں کو بھی اس بات کا حکم دیا ہے کہ ”اے ہمارے رسولو! تم پاکیزہ چیزیں کھاؤ اور نیک عمل کرو“ (سورۃ الاعراف)

گویا نیک اعمال کے لیے حلال اور پاکیزہ رزق ضروری ہے۔ حضور اکرم ﷺ نے ارشاد فرمایا: ”بہت سے لوگ طویل سفر، پریشان حال اللہ کے سامنے دعا کے لیے ہاتھ پھیلاتے ہیں اور یارب، یارب پکارتے ہیں، مگر ان کا کھانا حرام، ان کا پینا حرام، غذا ان کی حرام، ان حالات میں ان کی دعا کہاں قبول ہو سکتی ہے۔“

حضرات عبداللہ بن مسعود سے مروی ہے کہ رسول اکرم ﷺ نے ارشاد فرمایا ”کوئی بندہ حرام مال کمائے، پھر اس میں سے خدا کی راہ میں صدقہ کرے تو یہ صدقہ اس کی طرف سے قبول نہیں کیا جائے گا اور اگر اپنی ذات اور گھر والوں پر خرچ کرے گا تو

برکت سے خالی ہوگا، اگر اسے چھوڑ کر مر تو وہ اس کے جہنم کے سفر میں زائر رہ بنے گا۔ ایک موقع پر ایک صحابی نے آپ ﷺ سے عرض کیا کہ ”یا رسول اللہ ایسی دعا فرمائیے کہ میں جس کام کے واسطے دعا کروں، میری دعا قبول ہو جائے۔“ آپ ﷺ نے ارشاد فرمایا کہ ”حلال رزق کھاؤ تاکہ دعا قبول ہو۔“ ان احادیث سے یہ بات واضح ہوتی ہے کہ انسان حرام میں ملوث ہونے کے بعد نہ صرف اپنے آپ کو دعاؤں کی قبولیت بلکہ اللہ کی رحمت و برکت سے بھی محروم کر لیتا ہے، یہ محرومی انسان کی ذات سے لے کر معاشرے تک اثر انداز ہوتی ہے جس کا مشاہدہ عام زندگی میں نظر آتا ہے۔ انسان حرام ذرائع سے مال حاصل کر کے بہ ظاہر بہت مال دار ہو جاتا ہے، لیکن حقیقتاً یہ مال اس کی زندگی سے سکون غارت کر دیتا ہے، کہیں کثرت مال، اولاد کو باہم دست و گریباں کرتا ہے، تو کہیں گھرانے ڈاکوؤں کی ستم ظریفی کا نشان بنتے ہیں۔ نئی نئی بیماریاں گھیر لیتی ہیں اور علاج و معالجے میں پیسہ پانی کی طرح بہتا دکھائی دیتا ہے۔ دلوں میں ایک دوسرے کے لیے خلوص باقی نہیں رہتا، پیسے کی طمع اولاد کی تربیت سے بھی غافل کر دیتی ہے نتیجتاً والدین اپنا احترام و مرتبہ کھو بیٹھتے ہیں۔ عبادات روح سے خالی ہو جاتی ہیں اور انسان گناہ کرنے پر جلد مائل ہو جاتا ہے، تمام مادی آسائشیں میسر ہونے کے باوجود انسان کا اطمینان قلب حاصل نہیں ہوتا، یہ کیفیت اسے مایوسی کا شکار کر دیتی ہے اور اس طرح معاشرہ رُوبہ زوال ہوتا چلا جاتا ہے۔

اللہ کے رسول ﷺ نے ارشاد فرماتے ہیں کہ ”عبادت کے

انسانی زندگی پر زرقِ حلال کے اثرات

ڈاکٹر فرزانہ سلیمان

جسے اللہ تعالیٰ نے اپنی کتاب میں حلال ٹھہرایا اور حرام وہ ہے جسے اس نے اپنی کتاب میں حرام ٹھہرایا ہے۔ رہیں وہ چیزیں، جن سے سکوت فرمایا ہے تو وہ معاف ہیں۔ حرام و حلال اللہ تعالیٰ کی عائد کردہ وہ حدود ہیں، جو تمام انسانیت کے لیے پاکیزگی اور خیر و فلاح کی ضامن ہیں۔ ان حدود کی پاس داری اسی وقت ممکن ہے، جب انسان اپنے اندر اللہ کا ڈر رکھتا ہے، ان حدود کی پابندی ہی دراصل تقویٰ ہے۔

اللہ تعالیٰ نے جس چیز کو بھی حرام و حلال ٹھہرایا ہے، معقول وجہ ہی سے ٹھہرایا ہے۔ ایک مسلمان کے لیے ضروری نہیں کہ وہ حرام کی خباثتوں اور ان کے ضرر رساں نتائج کو معلوم کرنے کی کوشش کرے، جس کی وجہ سے اسے حرام قرار دیا گیا ہے، ممکن ہے ابھی علم محدود ہو یا زمانے نے اتنی ترقی نہ کی ہو کہ اس کے نتائج سامنے آسکیں۔ مومن پر تو یہ فرض ہے کہ وہ محض سمع و اطاعت کرے، کیوں کہ اگر اللہ تعالیٰ نے کسی چیز کو اپنے بندوں کے لیے حرام قرار دیا ہے تو اس کا نعم البدل بھی ضرور عطا فرمایا ہے۔ اس نکتے کی وضاحت ابنِ قیم نے بڑی عمدگی سے کی ہے کہ اسلام نے پانسوں کے ذریعے قسمت معلوم کرنے کو حرام ٹھہرایا اور اس کے متبادل کے طور پر دعائے استخارہ عطا فرمائی ہے، سو دو کو حرام کیا تو اس کے بدلے نفع بخش تجارت کو جائز کیا، منشیات کو حرام کیا تو اس کے

اللہ تعالیٰ تمام انسانوں کا خالق و رازق ہے، ان پر اس کے بے شمار احسانات ہیں۔ ان ہی احسانات میں سے ایک عظیم احسان یہ بھی ہے کہ اس نے انسانوں کو رزق فراہم کیا۔ اللہ تعالیٰ نے انسانوں کو مخاطب کر کے فرمایا: (ترجمہ) ”لوگو، زمین کی چیزوں میں سے جو حلال اور پاک ہیں، ان کو کھاؤ اور شیطان کے نقشِ قدم کی پیروی نہ کرو، وہ تمہارا گھلا دشمن ہے۔“ (سورۃ البقرہ)

پھر اس نے مومنوں کو بہ طور خاص مخاطب کر کے ارشاد فرمایا: (ترجمہ) ”اے ایمان والو، جو پاک چیزیں ہم نے تمہیں عطا کی ہیں، ان کو کھاؤ اور اللہ کا شکر ادا کرو، اگر تم اس کی بندگی کرنے والے ہو۔“ (سورۃ البقرہ)

اسلام نے حلال و حرام کے بارے میں جو پہلا اصول مقرر کیا ہے، وہ یہ ہے کہ اللہ تعالیٰ کی پیدا کردہ تمام چیزیں اصلاً حلال ہیں۔ حرام صرف وہ چیزیں ہیں، جن کی حرمت کے بارے میں صریح حکم موجود ہے۔ یعنی حلال، جس کی شریعت نے واضح نشان دہی کی ہو، اجازت دی ہو اور حرام وہ ہیں، جن کی شریعت نے قطعی طور پر ممانعت کی ہو اور جن کی خلاف ورزی کرنے والا آخرت میں سزا کا مستحق ہو اور بعض صورتوں میں دنیا میں بھی موجب سزا قرار پائے۔ اللہ کے رسول ﷺ نے ارشاد فرمایا: ”حلال وہ ہے،