

From the Editor's Desk...

Today, our society is facing daunting challenges such as poverty, ignorance, injustice etc. To respond to such challenges there is a dire need to reflect on the place of the social conscience in Islam in order to seek guidance. The ethical dimension of Islam portrays an individual, who is socially active and morally responsible, striving for the betterment of society.

The Holy Quran extends comprehensible guidelines for success in individual as well as social life. It clearly says "there is not for man except that [good] for which he strives" (53:39). Similarly, a nation's transformation depends on its social awareness and struggle for improvement, as the Quran says, "...God does not change the condition of [a] people until they change what is in themselves...." (13:11).

The Holy Quran lucidly teaches that it is the moral responsibility of the capable to help the less capable and less privileged. The following verse beautifully depicts the multiple social responsibilities of a person: "...And do good to parents, kinsfolk, orphans, those in need, neighbors who are near, neighbors who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess. For Allah loveth not the arrogant, the vainglorious" (4:36).

The life of the Prophet ﷺ is the best example of how to be sensitive towards social and moral responsibilities. This social conscience on part of the Prophet was not on specific occasions or specific days, but he conducted himself in such a way throughout his life.

There are numerous hadiths pertaining to the Prophet ﷺ which stress on ethical values related to social responsibilities. For example, he has said "the best people are those who benefit others".

The Quran and teachings of the Prophet ﷺ provide us valuable principles to reflect on and seek solutions to the challenges of the society in which we live. Today, our society is facing many challenges in terms of the economy, education and healthcare. Hence, society needs the active participation of people for a collective response to the daunting challenges rather than waiting for the government and others.

It is evident that developed nations did not progress only because of the role of government. Rather, the citizens played an active part in the development of their societies. Our faith provides us precious social/moral principles as well as practical examples to respond to the prevailing challenges of society. In order to make such ideals and principles part of our individual and social lives, serious steps need to be taken at multiple levels. Education and the media can be influential in this regard.

In sum, Islam has given a high place to the social conscience by forwarding valuable ideals and examples of how to fulfil social responsibilities. It is, therefore, important to go beyond mere rhetoric and take serious steps at multiple levels to make such values part of our individual as well as social lives in order to respond to the emerging challenges of our society.

The Socio-Moral Code of Islam

Dr. Muhammad Fazl-ur-Rahman al Ansari al Qaderi رحمه الله عليه

1. Its Basic Features

It is the distinguishing characteristic of Islam that it is not merely a religion but also a social order. In other words, it does not merely give us the rules of religious devotions and the philosophy of meta-physical verities, but it is also a self-contained culture and a self-sustained civilization. It covers **Reality** in all its manifestations and the human life in all its aspects. In short, it provides most comprehensive guidance.

Another great characteristic of Islam is that whether it deals with those problems which are termed as “religious” in modern western terminology, or it deals with those problems which form the subject matter of social sciences, its outlook on all fronts and in all the domains of human knowledge and action is thorough and comprehensive. Thus, while giving us instructions in religious ceremonies Islam has also given to us a complete social philosophy and a detailed socio-moral code.

The question now arises: What are the basic features of the Islamic socio-moral code? In answering this question, we might first state the relations of the different branches of human knowledge and the logical sequence which binds them together. When we probe into this problem we find that Knowledge is in the form of a tree in which one branch of knowledge shoots off from the other. Thus we find that Metaphysics or philosophy proper forms the root of the tree of Knowledge because it deals with the most basic problems, namely, the problem of understanding **Reality** as a **Whole**. From Metaphysics emerges Moral Philosophy

which deals with moral values. When this moral philosophy is applied to the practical situations of human life, we get the Moral Code.

Out of Moral Philosophy emerges Social Philosophy. Because moral philosophy deals with only those forms of human behavior whose foundations are no doubt ethical but the detailed patterns are of a practical character. In Social Philosophy we deal with social values and social norms, and when these values and norms are applied to the practical situations of life we get the different social sciences, namely, Politics, Economics and Law. Having viewed the above-mentioned relations, we may now come to the basic features of the Islamic socio-moral code.

Firstly: There have been and there are two types of socio-moral codes in the world, namely: (a) that which views the socio-moral code in a spiritual background and, (b) that which deals with the socio-moral problems independently of any spiritual considerations. The socio-moral codes of the different religions of the world belong to the first type, while those which were born under the influence of western Secularism fall under the second category.

Among the socio-moral codes of the first category, there are again two schools of thought:- (i) that which presents the spiritual perspective in the form of the belief in a Supreme Deity or deities; (ii) that which orientates the socio-moral principles in the background of a vague and, for all practical purposes, Godless spiritual philosophy. To the first category belong Hinduism,

Zoroastrianism, Judaism, Christianity and Islam. To the latter belong Jainism and Buddhism.

Then there is a further sub-division among the members of the school of the first category. Hinduism, Zoroastrianism and Christianity preach plurality of godhead, and hence, the division of loyalty which makes their socio-moral code pluralistic. Judaism and Islam preach monotheism; hence their socio-moral codes are monistic.

But there is a still further sub-division here. Judaism preaches a limited conception of God; because the God of the Jews loves and favours only the "Children of Israel". Consequently, the Judaic socio-moral code is based on narrow-mindedness and pettiness. On the other hand, Islam preaches that God is infinite and transcendental and that He is equally the Cherisher, Sustainer and Helper of all humanity. Thus the socio-moral code of Islam is based on universalism, toleration and large-heartedness.

The second basic feature of the Islamic socio-moral code is that it is most comprehensive while the other socio-moral codes, whether religious or secular, are all of them partial in their scope and application. Some of them emphasize personal virtues alone, and this is the case with such religions as Christianity, Hinduism, Buddhism, Jainism and Zoroastrianism. Others emphasize social virtues more than the personal virtues and this is the case, for instance, with the modern western secular culture.

Again, even those that emphasize personal virtues, their list of virtues is not comprehensive. And similar is the case with those that emphasize social virtues.

Still again, in emphasizing personal or social virtues or both, there are certain virtues in

certain ideologies which are redundant or defective. The instance of the former is Aristotle's concept of the four Cardinal Virtues: Wisdom, Temperance, Justice and Courage. The instance of the latter is the Christian Sermon on the Mount which is impracticable and against human psychology except during the state of persecution.

So far as Islam is concerned, the system of virtues which it gives is both complete and perfect.

2. Socio-Moral Obligations

Islam has classified the moral obligations under the following heads:-

- (i) Obligations towards God, the Holy Prophet Muhammad (ﷺ) and the Angels;
- (ii) Obligations towards one's own self;
- (iii) Obligations towards others as individuals ;
- (iv) Obligations towards the Millet (Muslim Community) as a whole ;
- (v) Obligations of the Millet towards the individual :
- (vi) Obligations towards humanity in general;
- (vii) Obligations towards Creation in general.

For the purposes of the present occasion, however, we shall take up here only certain salient Obligations or Virtues.

Preliminary Remarks

It is one of the distinguishing characteristics of Islam that while other great religions like Christianity, Hinduism and Buddhism are based on other-worldliness, Islam is the religion of this world as well as of the next. And being a religion which takes care of human success and salvation in the earthly life it was necessary that Islam should guide

not only in connection with religious ceremonials (which are few and of a very rational type in this religion) but also in the fields of Social Ethics, Economics and Politics.

The point of view of Islam in the domain of Ethics is very comprehensive. Because while the other religions speak mostly of individualistic and personal morals, Islam teaches also concerning social morality; and here it speaks not only of the duties of the individual towards other individuals, but also the duties of the individuals towards the community and the state and of the community and the state towards the individual.

Duties of The State And The Citizens

As regards the duties of the state in Islam they are as follows:-

1. The state should protect the life, honour and property of all the citizens, irrespective of whether they are Muslims or non-Muslims. The rights of citizens in this behalf shall be interfered with only when a citizen commits a crime which deprives him of any of the above-mentioned rights.
2. The state should guarantee personal freedom, namely, freedom of movement,

freedom of association and freedom in choosing one's occupation, to all the citizens. This freedom cannot be curtailed or taken away by the state without proving the delinquency in a court of law.

3. The state should guarantee and protect the right of freedom of opinion and belief. This right can be curtailed in political matters if the citizens organize a movement for overthrowing the ideology of the state.
4. The state should guarantee the basic human needs to all citizens, and these basic needs have been defined in Islam as :—
 - a) Food;
 - b) Clothing;
 - c) Shelter;
 - d) Education;
 - e) Health Services.
5. The state should employ the means and create the institutions for promoting the moral and spiritual well-being of the citizens and should take all steps to counteract all the evils that destroy the spiritual and moral health of the society.
6. The state should employ and utilize all the resources at her disposal for propagating Islam throughout the world. This is the duty which the Islamic state owes to humanity in general.

(Continued from page 25)

technology on social life. It is in some such way that we can increase our own value as human beings in our own eyes and in the eyes of the world.

In presenting the case for a balanced and integrated view of science and religion I may have made some errors but I had tried my

best to avoid them. It is by thinking out for ourselves that we could acquire a conscious and willing acceptance of Islam as the way for integrating the spiritual and material aspects of life and thus of releasing the energy from blind faith, for the hard work required by both science and religion.

Spiritual Culture in Islam

His Eminence Shah Muhammad Abdul Aleem Siddiqui Al-Qaderi (R. A.)
(Continued from the last issue)

Now, if we have a look at the different religions existing in the world, we find that the oldest is the Hindu or Vedic religion, which is so old in fact that even its date of origin cannot be fixed accurately. Next comes Buddhism, then Zoroastrianism, Judaism, Christianity and, lastly, Islam. What these religions have to say about that Being will become evident from the following brief survey.

Vedic Religion. In the course of proclaiming the existence of God, the Yajjur Veda says:—

(1) “The immense variety of creation manifests the grandeur of that Almighty God” (21:3).

(2) “He is alone: He has no companion. Sun, Moon, etc., are all created by Him. He existed before this world came into being.” (13:4).

Buddhism.—Although no reference to the Creator can be found in those books of Buddhism which are extant in Ceylon, Burma, Siam, etc., a research scholar after profound investigations, has discovered a clue to it in the teachings of Buddha. This is what he tells us: “There is O Bhikkus, an Unborn, Uncreated, Unoriginated, and if it were not so, there would be no escape from the world of the born, the originated, the created, the formed.” (Udana, p. 112, and Iti Vuttaka, p. 56). ‘

Zoroastrianism—proclaims aloud: “He is the foremost among the First, the Beginning of all Beginnings, or One that has no beginning at all, for it cannot be traced. He is Eternal”. (Dasatir, 46-2).

Again, “It should be known that God exists and exists alone”. (Dasatir, 48).

Judaism. The Old Testament tells us: “Hear O Israel, the Lord, our God is one.” (Deuteronomy, Chapter 6, Verse 4).

Christianity. The New Testament bears witness that: “This is life eternal that they might know Thee, the only true God.”. (St. John, Chapter XVII, Verse 3).

Islam. The existence and Unity of God is writ large on every page of the Holy Qur’an: “Allah: There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. And to Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave! He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth and He is never weary of preserving them. He is the Sublime, the Tremendous”. (Chapter II, Verse 255).

“Such is Allah, your Lord; there is no God save Him; the Creator of all things so worship Him. And He hath power to dispose of all affairs”. (VI:103).

“Vision comprehendeth Him not, but He comprehendeth (all) vision. He is the Subtle, the Aware.” (Chapter VI, Verse 104).

The main object of referring to these extracts from the scriptures of the prominent religions is to show, firstly, that a knowledge of that unseen Being is possible only in the school of religion and, secondly, that, as an

inevitable inference, any information about the soul, its nature, its powers and influences, as also the course of its training, must also be sought from the same source. An important point to recognize in this connection is that the teachers of this school maintain that they do not place before us the products of their brains or the conclusions arrived at from the major and minor premises of their own theses as logicians, but that they convey to us only what is imparted to their souls by that Immaterial Being or God, which means that they merely act as His messengers.

If words to this effect cannot be found in the Vedic, Buddhist or Zoroastrian scriptures, their absence may be attributed to the vicissitudes of the world which did not allow the preservation of their teachings in entirety or that the world, due to its infancy, could not appreciate the intrinsic value of the Divine Messages and consigned them to the limbo of oblivion.

Nevertheless, in the scriptures of Judaism and Christianity, though they may also be definitely taken to have suffered in their original purity, it will not be difficult to find out such a claim, even though it is stated there in vague terms only.

It is, however, in the Holy Qur'an, the scripture of Islam, that we find a definite, clear-cut and perfectly coherent statement to this effect. It says: "And he (i.e., Muhammad) doth not speak of (his own) desire. It is naught save an inspiration that is inspired". (LIII: 3,4).

In fact, there are numerous passages of this nature in the Holy Qur'an and the idea runs throughout the book that it is not the Holy Prophet Muhammad (ﷺ) but God who is speaking. For instance, the very first verses, with which the revelation of the Qur'an

MINARET

commenced, read thus: "Read (O Muhammad)! In the name of thy Lord, Who created man, out of a (mere) clot or congealed blood: Read! And thy Lord is Most Bounteous, He who taught (the use of) the Pen, taught man that which he knew not." (XCVI: 15).

But the Holy Qur'an does not confine this claim of Divine Messengership to the Holy Prophet Muhammad (ﷺ) alone. Nay, it goes beyond this and affirms that, as Allah is not the Lord of one nation but of the whole of mankind, in fact of the whole universe, He revealed His Truth in former days too through numerous Messengers who appeared in different countries and in different ages ever since the commencement of human life on earth. Those Divine Messages had been, however, either lost or corrupted by human interpolation at the time of the advent of the Holy Qur'an. It, therefore, came to re-state them and to hold out a new Message of Hope to mankind. The following verse addressed to the Holy Prophet (ﷺ) bears out this point:

"The same religion has He established for you as that which He enjoined on Noah that which We have sent by inspiration to thee and that which We enjoined on Abraham, Moses, and Jesus: namely, that ye should remain steadfast in Religion, and make no divisions therein: " (XLII: 13)

Thus we can fix up a criterion. The criterion is that the knowledge about the soul must be acquired from that spiritual teacher alone whose teaching is based on the revelation which he has received from the Supreme Being and which exists in its original purity up to this day and that the school for our training should be that one which makes a full provision for a comprehensive study and sees to it that no branch of knowledge is left

out or inadequately provided for. Now, in the light of this criterion, we cannot but admit that:

The Holy Prophet Muhammad (ﷺ) is the teacher and model, Islam is the school for training and the Holy Qur'an is the course of study.

The claim advanced by this teacher is: "The knowledge (gnosis) of God is my capital (or asset)". And as the knowledge of God necessarily comprehends in itself the knowledge of other transcendental realities, it is quite obvious that knowledge of the soul is also included in the claim.

The first lesson on the problem of the soul which he imparts to us is the following:

"And they ask thee concerning the soul. Say: the soul proceedeth from my Lord's 'Amr' (command); but of knowledge, only a little to you is given". (XVII: 85).

While discussing the freedom and immortality of the human ego in his "Reconstruction of Religious Thought in Islam," the renowned philosopher, Dr. Sir Muhammad Iqbal, makes a beautiful comment on this verse (page 97), which I may quote here: "In order to understand the meaning of the word 'Amr', we must remember the distinction which the Qur'an draws between 'Amr' and 'Khalq'. Pringle-Pattison deplors that the English language possesses only one word 'creation' to express the relation of God and the universe of extension on the one hand, and the relation of God and the human ego on the other. The Arabic language is, however, more fortunate in this respect. It has two words 'Khalq' and 'Amr' to express the two ways in which the creative activity of God reveals itself to us. **'Khalq' is creation, 'Amr' is direction.** As the Qur'an says: 'To him belong creation and direction'. The verse

quoted above means that the essential nature of the soul is directive, as it proceeds from the directive energy of God; though we do not know how Divine 'Amr' functions as ego-unities. The personal pronoun used in the expression Rabbi ('My Lord') throws further light on the nature and behaviour of the ego. It is meant to suggest that the soul must be taken as something individual and specific, with all the variations in the range, balance, and effectiveness of its unity. 'Every man acteth after his own manner: but your Lord well knoweth who is best guided in His path'. (17-84). Thus my real personality is not a thing, it is an act. My experience is only a series of acts, mutually referring to one another, and held together by the unity of a directive purpose. My whole reality lies in my directive attitude. You cannot perceive me like a thing in space, or a set of experiences in temporal order; you must interpret, understand, and appreciate me in my judgments, in my will-attitudes, aims, and aspirations".

For the purposes of the present discussion, however, we should take into consideration an important truth inferable from the above verse. And it is this: Our brain can grasp the reality of only those things which pertain to the world of Creation ('Khalq'), i.e., physical entities. But the soul belongs to the world of Direction ('Amr'). It lies, therefore, beyond that field in which the brain works. And if the brain is thus disabled, how can the human language ever describe it accurately and in clear terms? And if that is impossible, the only way open to us is to understand spiritual truths through analogies drawn from material objects.

Now, here are some important truths as seen through analogies:

1 Just as our physical body tends towards

physical nourishment and other physical (material) things, the soul inclines towards God and the spiritual world.

2 If we wish to employ our physical senses to our greatest advantage, it is essential to nourish our bodies thoroughly by supplying them a good diet and pure and fresh air. Lack of nourishment will not only destroy the powers of our brains, but will endanger our very physical life.

Obviously, therefore, the soul must also be supplied such spiritual fare as its constitution demands, without which the spiritual faculties will be badly impaired. The Holy Qur'an refers to that spiritual fare in this verse: "Lo! in the remembrance of Allah do hearts find satisfaction (and tranquility)". (XIII :28).

Further; it is necessary to eat three or four times a day for keeping the body fit and healthy. It would be quite reasonable to presume, then, that the soul must also be administered nourishment similarly. This demand has been met in Islam by instituting five obligatory prayers daily.

3 If the body continues to enjoy perfect health and the faculties of the brain are continuously disciplined, the natural result will be that the intellect will go on becoming sharper and sharper. Similarly, if the tonic of the remembrance of God is continuously administered to the soul, it will ultimately endow it with the capacity for penetrating the regions of the transcendental world and the reality behind the physical phenomena. This fact is implied in the following verse of the Holy Qur'an:

"..... those who remember Allah standing, sitting and reclining on their sides and contemplate the creation of the heavens and the earth; (they are enabled to penetrate into the mysteries of the universe, and

consequently exclaim:) 'O our Lord! Thou hast not created (all) this in vain. Glory be to Thee! Preserve us from the doom of Fire.'" (III: 190).

4 There are several aspects of this "spiritual penetration". But before touching them it is necessary to understand a connected fact. And it is that just as even the most nourishing foods cannot avail against disease and destruction if we do not pay due regard to the laws of nature in matters of our physical health, the soul too cannot remain healthy if due respect is not paid to the Divine or Inspired Laws, even though we may be otherwise nourishing it thoroughly.

What are those laws?

This is what we find in the variegated translations of the message that Christ is said to have delivered to the Israelites:

"But the things which proceed out of the mouth come from the heart and they defile the man.

"For out of the heart proceed evil thoughts, murders, adultery, fornication, thefts, false witness, blasphemies". (Mathew; 15: 18 and 19).

"Thou knowest the commandments; do not commit adultery; do not kill; do not steal; do not bear false witness; defraud not; honour thy father and thy mother."

The Holy Quran declares in its own comprehensive way:

"Lo! Allah enjoineth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness, abomination and wickedness. He exhorteth you in order that ye may take heed." (Chapter XVI, Verse 90).

"Say: My Lord forbiddeth only indecencies, such of them as are apparent and such as

are within, and sin and wrongful oppression, and that ye associate with Allah that for which no warrant hath been revealed, and that ye tell concerning Allah that which ye know not.” (Chapter XVII, Verse 33).

Finally the command is summed up in a compressed form:

“And whatsoever the Messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it). And keep your duty to Allah. Lo! Allah is stern in reprisal.” (Chapter LIX. Verse 7).

In short, side by side with supplying the spiritual sustenance to the soul, obedience to the Divine Laws is indispensable for spiritual illumination.

We have discussed so far certain problems of a general nature only. It was necessary to understand them first, because they form the background, the preliminary facts. And now we may approach the theme of the subject directly.

As stated just now, the body becomes diseased if anyone allows the tongue to get the better of him. Now in the case of the soul also the same thing will happen if one submits himself to the dictates of a certain inner force, called the Nafs-al-Ammarah or the Commanding Self, the function of which is stated thus in the Holy Quran:

“Lo! the (human) ego enjoineth unto evil.” (Chapter XII , Verse 53).

To keep this Nafs-al-Ammarah in control, however, there is a counter—force that is

called the Nafs-al-Lawwamah or the Accusing Self. The Holy Quran says:

“Nay, I swear by the Accusing Self.” (Chapter LXXV, Verse 2.)

It acts as a monitor and warns us of the evil consequences of following the behests of the Nafs-al-Ammarah.

Nafs-al-Ammarah, therefore, leads us to evil and Nafs-al-Lawwamah checks and restrains us from going astray.

If one concentrates on the development of the Nafs-al-Lawwamah and the process of warning continues to gain momentum, then it does not only safeguard him against evil actions but goes to the extent of checking even evil thoughts from entering his mind. For, no sooner do they encroach upon him than he repents for entertaining them and instantly seeks protection from Allah. The result is that the Nafs-al-Ammarah is entirely brought under control and then Nafs-al-Lawwamah reigns supreme.

An easy method to overcome the Nafs-al-Ammarah is to practice the Islamic institution of fasting. By abstaining, from the early hours of the morning till sunset, for a period of full one month every year, from even the lawful requirements of the body, and by observing at the same time the usual routine of daily work in a normal way, the animal appetites will be brought under control and consequently the evil tendencies will be vitally suppressed. (To be continued)

=====



Morphology of Religious Consciousness (Part-II)

Mr. A. K. Brohi

Nihilistic attitude is negative in that it rejects all known codes of behaviour based on the knowledge of the supra-personal ground. But it is in itself a positive philosophy of action. When Marx, for example, declared war against the institution of religion, his war aims had nothing to do with the elimination of religion as such; he was merely attacking what he felt was a kind of religious belief and practice sanctioned by the traditional norms of religion. He, in fact, wanted to establish another official religion and what he preached was yet another 'sermon on the mount'. His battle cry, of course, was so formulated that it gave a false appearance to his real mission. He was really out to establish another religion. In defence of this contention reference may be made to the following extract from Ralph Barton Perry's book, **Realms of Value**:

"Religion in this universal sense will then include cults which judged by Christian standard are atheistic. Thus Communism is said to be Godless and anti-religious because it rejects Christianity. But in the same breath the critics of Communism declare that Communism is itself a religion in that it exalts the proletarian revolution above all other ends and holds that its success is guaranteed by the Law of Nature and History. Whether one says that Communism is atheistic or that it has made a good of Economic Force depends on whether one is thinking in terms of a particular religion or in terms of religion in general. The God which Communism denies is a particular variety of God such as the Christian God. The God it affirms is another variety of universal God. Both gods answer the description of God as Cosmic Power viewed from the stand-point of

what men take to be their paramount good.

"It is clear that esoteric Buddhism as well as Marxian Communism recognizes no God in the Christian sense. But Buddhism teaches that Nirvana is the supreme good and that the constitution of things—the view of Karma and ultimate illusoriness of existence—permits Nirvana to be attained. Buddhism is thus a religion in its conjoining of a hierarchy of values with a cosmology; and it can even be said to have its god, if by 'god' is meant the saving grace of man's total environment."

In the comprehension of the foregoing argument, it would be useful to elaborate the central point around which gyrates that constellation of ideas that underlie the use of the three terms that I have improvised. That point could be seen in the three different views that the three religious attitudes mentioned above adopt in relation to the concept of "personality of man". For the **theocentric**, the human person is the most primary and inviolable element in the scheme of things; he is sui generis, and is underived and underivable from the world in which he has been lodged to do the battle. For the **anthropocentric** view, the man has emerged from what has gone before him and he is explicable in terms similar to those that explain the cosmos. He shares in his being that which exists outside of him in his environment. There is for the present nothing unique in him for he is just the child of the cosmos, and nothing more, in his right as being the final product of creation he is in some sense superior to all that has contributed to his existence. But that is all. For the **nihilistic** consciousness, the concept of personality is an illusion and the only

explanation it is called upon to give is: how has this illusion arisen? For the materialist it is just a superfluous concomitant condition a mere by-product; and the highest attainable end for man is to renounce this illusion and accommodate himself within the framework of the hostile universe in which his life has arisen by the interplay of forces which had no pre-vision of the end they were achieving.

As a sample of nihilistic view of life, let me exhibit the following passage from Bertrand Russell's famous Essay on "**Free Man's worship.**"

The life of man viewed outwardly is but a small thing compared with the Forces of Nature. The slave is doomed to worship Time and Fate and Death, because they are greater than anything he finds himself and because all his thoughts are of things which they devour. But great as they are, to think of them greatly, to feel their passionless splendour, is greater still. And such thought makes us free men; we no longer bow before the inevitable in oriental subjection but we absorb it and make it a part of ourselves. To abandon the struggle of private happiness, to expel all eagerness of temporary desire, to burn with passion for eternal things—this is emancipation and this is free man's worship. And this aberration is effected by the contemplation of fate; for fate itself is subdued by the mind which leaves nothing to be purged by the purifying fire of Time.

United with his fellow-men by the strongest of all ties, the tie of the common doom, the free man finds that a new vision is with him always shedding over every daily task the light of love. The life of Man is a long march through the night, surrounded by invisible foes, tortured by weariness and pain, towards a goal that few can hope to reach

and where none may tarry long. One by one, as they march, our comrades vanish from our sight, seized by the silent orders of omnipotent death. Very brief is the time in which we can help them, in which their happiness or misery is decided...

'Brief and powerless is Man's life; on him and on all his race the slow, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way; for Man, condemned today to lose his dearest, tomorrow himself to pass through the gates of darkness, it remains only to cherish, ere yet the blow falls, the lofty thoughts that ennoble his little day; disdaining the coward terrors of the slave of Fate to worship at the shrine that his own hands have built, undismayed by the empire of chances to preserve a mind free from the wanton tyranny that rules his outward life; proudly defiant of the irresistible forces that tolerate for a moment his knowledge and his condemnation to sustain alone, a Weary but unyielding at last, the World that his own ideals have fashioned despite the trampling march of unconscious power.'

The mood behind the words cited above is one of unyielding despair and such is the sort of human situation that we ourselves have witnessed only too often within the depths of our soul.

As a poet's vision of Human Destiny, it might claim our serious attention and respect. But as a philosophical discourse upon the condition of Man, it cannot escape our criticism. How can a free man emerge at large from a universe where "all being is bodily and all causation is mechanical?" If it be true, as Mr. Russell says in some other parts of his Essay: "That man is the product

of the causes which had no pre-vision of the end they were achieving, that his origin, his growth, his hopes and his fears, his loves and his beliefs are but the outcome of accidental collection of atoms; that no fire no heroism, no intensity of thought and feeling can preserve an individual life beyond the grave, that all the labours of ages, all the devotion, all the inspiration, all the noonday brightness of human genius are destined to extinction in the vast death of the solar system, and that the whole temple of man's achievement must inevitably be buried under a debris of ruins"- one cannot understand by what process can the urge to worship at all arise. After all, all worship is based on the miracle of self-transcendence. If the 'self' in man has an aspiration towards something which points a 'here beyond', it could not anyhow be the product of the "causes that had no pre-vision of the end they were achieving." Mr. Russel cannot have it both ways.

Adverting for a moment once again to the classification of the three religious attitudes we have been considering, it would be conducive to clarity of thought if I were to classify the traditional religions of mankind in terms of these denominations. Subject to some obvious reservations, the precise nature of which it is not necessary for me to set forth here, Judaism, Christianity, Islam and some systems of Hindu religious thought and belief fall into the theocentric group, whereas Mahayana Buddhism, Confucianism and Existentialism of the theistic variety fall in the anthropocentric group, and Atheistic Existentialism, Positivism, Behaviourism and Dialectical Materialism, considered as philosophies of life, fall in the nihilistic group. For the first group, the ground of personal life is interpreted as meta-cosmic Reality which

manifests itself in, but is not exhausted by, the world of appearance; and this Reality partakes of the character of a higher presence with whom dialogue by the finite person is possible. For the second, the supra-natural ground is transcendental to finite consciousness but is intra-cosmic; and man is to utilize his knowledge of its laws and processes much in the manner in which the mariners during the middle ages used to avail of "trade winds" for the purpose of being able to sail to the hospitable habitat in the tropics for doing trade. Not that 'winds' were designed to promote trade by facilitating the passage of the sailing vessels in hospitable habitats, but that man, having learnt the secret of the seasonal direction of the monsoonal winds, exploited the secret for doing navigation better than he would have been able to do had he no such knowledge. For the third, the ground is supra-personal only in the sense that the personality of man itself is unreal and the salvation of man therefore consists in giving himself up to a wider synthesis—to Nirvana, to the State, to the non-human elements in the cosmos, etc.

The primary categories of theocentric perspective are metaphysical in character; and as for anthropocentric and nihilistic perspectives, they are the psychological and the ethical ones respectively. The first instances the case of objective consciousness, the second reflects the twilight zone between the light of the objective and darkness of the subjective consciousness and the last one is the case of pure subjective consciousness, that is to say it tenants the world of unadulterated illusion and Maya which, for it, is the only reality. The approach of a devotee in the case of theocentric religious consciousness is that of humanity, one of adoration of the Divine of

total surrender in an act of worship at its altar; and that of the devotee in anthropocentric religious consciousness, it is one akin to that of the cunning man, that is to say, of a man who has somehow found himself possessed of a prescription which he is going to exploit for securing his redemption and for him the need to be reverential to the designer of the prescription does not so much as arise: — this, as would be noticed, is really not a religious attitude at all but partakes of the character of the belief in a sort of magical formula to secure certain results. For the nihilistic consciousness, it suffices to say that the only attitude it fosters is one of arrogance, since it is born of a conviction it fosters, viz., that every man is sufficient unto himself and his highest reach is along the direction of leading an active life to the end that the historical milieu in which he finds himself is radically altered. This is, it would be recalled, behaving more or less in the typical image of the strategy reflected in the ideal of the Prometheus Unbound. The theocentric attitude regards human action as a symbol, as though it constituted an offering of the finite at the altar of the Absolute; the anthropocentric attitude regards the human action as a means of self-fulfillment and does not pause to inquire whether or not it ought to concern itself with the consequences of action. The nihilistic attitude takes human action seriously, in that it constitutes for it the only mode that there is of acting on the environment—or rather ‘pseudo-environment’, since a subjective consciousness cannot know any other objective environment. His is an action for the sake of action, since in the scheme of things the pursuit of human activity is devoid of any serious purpose. The devotee who subscribes to a theocentric perspective, believes that his essential progress lies in

MINARET

securing an ever-increasing approximation to the meta-cosmic source of light and power. For such a one salvation within oneself and thus such like an infant on the bosom of the Infinite and thereby feel nourished and thus become stronger (diviner) in the process. This is to be likened to a piece of iron taking on the character of fire by continuously remaining in fire. The anthropocentric devotee, on the other hand, conceives all his destiny in another dimension, which is one of discovering his identity with the Absolute, the Azma, eventually discovering himself as a Brahma. Here progress does not lie so much in the securing of transformation of the finite self as the discovery that the finite self is the Real Self and indeed the realization comes to such a one that one has been so all along: it is, in short, a case of the dew-drop discovering that it is an ocean. For the nihilistic consciousness, the progress lies in finding itself engaged in an activity which involves it continually in the world of outer circumstances and this fate can be likened to that of a patient who is suffering from what modern medicine calls paralysis agitans: once he starts walking, he must go on and on—not so much because he wants to go on but simply because he has lost all voluntaristic control over his movements. The meaning of existence for such a one lies in its meaninglessness and indeed its only point lies in its pointlessness. The functional lever of change for the one oriented in theocentric perspective is the consciousness of sin. The fact that I conceive myself to be, when He alone is, itself an act of sinful pride. For the anthropocentric consciousness there can be no sin, but only an error of judgment. The former depends for his redemption primarily on ‘grace’ of God and the latter one on an effort to exploit the magical formula in the sense stated above. For the nihilistic one, of

course, there is nothing good or bad except perhaps that only thinking makes it to be so. Since his is the world in which what rules is the relativity, nothing is ontologically valid: after all, in the twilight all things are grey and in darkness they all vanish.

The presentation of the foregoing three characteristic attitudes have been offered in an attempt to facilitate comprehension of religious systems of thought, belief and practice. Of course these characteristics shade off imperceptibly into grays and a given religious system may contain variations on the central and cardinal features that I have depicted.

What contributes to the emergence of certain types of religious consciousness in certain epoch and at certain places in the scheme of things is another and a far more fascinating chapter in the study of Comparative Religion and this is not the place to expatiate upon that aspect of the problem.

Before I conclude, I would like to present a possible solution of the problem of the immortality of the soul in terms of the three types of religious consciousness that I have attempted to delineate in the foregoing pages. It is obvious that for the nihilistic consciousness, the possible continuance of man's life after death presents no problem for the simple reason that for it human individuality is not a value, and since the emergency of the illusion of personality in man is itself attributable solely to the interplay of mechanical forces within his bodily life, with the disintegration of his body the bubble that is human personality bursts and man fades into oblivion and is heard of no more. For the anthropomorphic consciousness, however, the problem of the survival of the human soul arises for serious

consideration if only because it does treat human personality as representing a higher phase of manifestation of the Law of Evolution which it sees operating in the cosmos. But since the distinctive feature of the personality of man for the anthropomorphic consciousness is not that it denotes the presence in him of any meta-cosmic principle something which is wholly contained within the range of possibilities disclosed by the operation of some impersonal power or the working of some sort of plan of law, the issue concerning its survival after the disintegration of bodily life certainly presents some insuperable difficulties. There may, however, be as indeed there actually are, some representative founders of the religious systems and world-philosophies who appropriately belong to this category of thought, but who nevertheless hazard the belief that although, to begin with, nothing immutable or eternal manifests itself in the life of man, it is possible to hold that some form of life entirely unknown to us may yet emerge at the point at which human life begins to consummate itself. Immortality of soul thus, with such of them, is not a birth-right of man but is something to be fought for and obtained as a reward for his work on earth. For them there is the possibility that something may survive after the death of bodily life which may be capable of continuing the evolution of life in the sense entirely unknown to us. For the anthropocentric consciousness, the belief in the survival of soul thus involves the hazard of faith. For the anthropomorphic consciousness therefore the possibility of soul's survival after man's death is not eliminated on a priori grounds. It remains, right to the end, an open question.

For the theocentric consciousness, of course, the immortality of soul is not only the essence but the quintessence of that relationship which the earthly life of man has to meta-cosmic principle which is seen operating within the limits of the law that conditions the cosmos as if from a trans-cosmic source. Thus, with the disintegration of man's bodily life that entelechy which is encased in the 'muddy vesture of decay' ought to be able to regain its original status and any experiences acquired by the soul of man on earth would therefore be available to it for its further growth and expansion after it has discarded the 'mortal coil'.

We started by saying that religious consciousness is the primary nexus which links man with something other than himself. On closer analysis this "other" can either be: (a) some non-human force or law underlying at the base of the fabric of cosmos, or (b) some presence of a sort as it reveals to me when I look at the lives of my fellowmen, or again (c) it may be somewhat like the stuff from which my empirical self is made, e.g., my thoughts, my dreams, my feelings, my loves, my hates and indeed it can be apiece with all that I have felt and found.

By empirical self, in this context, I mean the self that I contact when I introspectively attempt to recover, as I do when I set out to know myself. In order to avoid misunderstanding it is necessary to point out that even the self I recover in introspection is really outside me: do I not say 'I have hope'. 'I have admiration'. 'I have pain'? Even the contents of consciousness are outside that meta-cosmic principle, that "I" in me which secures their organization in a synthetic unity of appreciation: My link with my mind is in no

sense different from the link that I have with the distant Nebulae and both of them are "outside" me.

These three varieties of the other are reflected in the interpretation of the supra-personal ground by the three forms of consciousness I have described; anthropocentric being based on the first, theocentric being based on the second and nihilistic being based on the third element of our analysis. But the analysis also incidentally establishes the gradation in the kind of knowledge which at the present level of our consciousness is possible to us. Thus: (a) when I see the majesty and grandeur of Nature as it is manifested say in lightning and thunder, or (b) hear the soul-stirring voice of a friend. or (c) communicate with my empirical self as I do introspection which I talk of myself, I have presented to myself an orderly procession of the various levels of communication through that link that we have with the "other".

To assume that these are the only kinds of knowledge possible in principle for us to witness the "other" is to go beyond the evidence that is available. All this, on the other hand, may go to establish the possibility of some higher form of consciousness in which I could directly communicate with the "other". That such a communion is possible for man's deeper or metaphysical self with the meta-cosmic Reality, which for the theocentric consciousness is a presence and a personality and that too in a manner entirely unknown to my present forms of consciousness is what all higher mystical tradition of mankind has taught us to believe.

Philosophy of Religion

Dr. Basharat Ali

(Continued from the last issue)

The religious development of which a human being is capable depends in degree and form upon the individual's ability to think abstractly. His ability to make contact with the subconscious contents of experience and to sense the presence of God depends upon the facility with which the contents emerge from undifferentiated experiences of life. This is a capacity of which little is known from a physical standpoint, but the obvious variations from individual to individual indicate that hereditary variations in people as well as learning opportunities, play a prominent role in the emergence of capacity. However, the capacity, seems, at least in part, to be a general one underlying various types of intellectual achievement. One technique of such an achievement is the daily congregational prayers. The logic is not far to be discovered. The experience of living in and interacting with members of the group provides an essential basis for developing religious motivation.

The social environment of an individual consists of people who are feeling, thinking, talking and acting. These people as stressed by Ibn Khaldun and Waliullah provide the individual with his experiences of socio-cultural and group life. The group also transmits to him the cultural patterns of feeling, thinking and acting. This distinction between group experience and culture refers to the type of effect produced by the social environment. If the effect is one of transmitting patterns of behaviour of the group to one of its members, the experience is referred to as cultural experience.

In an age of crisis and dislocation of religion,
MINARET

no philosopher of religion dare neglect the cultural experiences. No philosopher of the past took an account of this important question, except Ibn Khaldun and Shah Waliullah. A great injustice has been done by the authors who remained ignorant of Waliullah's work. The commercialized type of writers and publication agencies who produced books on the sociological thinking of this great thinker have done so only as a fashion fad.

In full conformity with the Quran as indicated by the verses dealing with Deen and Islam, Waliullah has reiteratedly stressed that peculiarities of culture required to be stressed, if the overwhelming contribution of culture to the development of religious tracts in personality is to be appreciated. It is a vulnerable fact that the researchers and the serious scholars or the leading personalities of the Waliullah society of Pakistan ever paid attention to the logic and sociologism of Waliullah's analysis of the religious instructions like Salaat, Saum, Hajj and Zakat etc., were it not for their crystallization in the culture of Islam, it seems doubtful whether the individual personality could undergo much development of latent religious motivation and capacities. In his translation of the Quran, he has made clear the fact that when the roots of religion can be traced to heredity and group life, the particular form which it takes is almost entirely a cultural phenomena. Hence he suggests that instead of wasting time in idle gossip, the people of each locality should assemble in an important centre and their chosen leader should recite the Qur'an and explain the

meanings of it from the translation of Shah Waliullah. The central thesis of his introduction to the translation of the Quran into Persian, the lingua franca of the Muslims of his times, is that the accumulated Wisdom of religious culture is of paramount consequence for the full development of personality according to the Qur'anic expositions in the verse 33-21 and SIBGHA. But unaided by culture, overt religious development is almost nil.

Imam Ghazali and Ibn Khaldun in their discussion on education lay stress on the fact that religion is a form of behaviour in which individuals can gain little or nothing by their efforts alone: but must associate themselves with schools, teachers or at least the writings of those who can aid individuals in their religious development. The Qur'anic term in itself is a concise definition of the idealistically integrated culture of Islam. This is a meaningful way of life and it refers to the totality of values, norms, meanings, modes of thinking and ways of acting which are shared by members of a community as the part of great Milat or Ummat. This community in the sociology of the Quran is not a mere aggregate of individuals but rather of those who participate in a common system of meanings, values and organization. The beliefs, wants and expectations which people have concerning each other are defined for them by their value and meaning systems. These are called by the Quran as HABLULLAH or URWAT-UL-WUSQA.

The new philosophy of religion advocated by Islam has the problem of transmitting religious thinking and behaviour to each succeeding generation. This is a responsibility imposed by the Quran under its axiological postulate.

He it is who sent His Messenger with
MINARET

guidance and religion of Truth, that He may cause to prevail over all religions, though the polytheists are averse. (9:33).

In full conformity with the thought patterns of Ghazali, Ibn Khaldun Waliullah and Qamaruddin, the newer philosophy of religion of Islam should be recognized and rebuilt so that the word GOD stands for something in the individuals psychic experience. This is the goal determined by the Qur'an.

“Yet there are some men who take for themselves objects of worship besides Allah, whom they love as they should love Allah. And those who believe are stronger in (their) love for Allah. And O that the wrongdoers had seen, when they see the chastisement, that power is wholly Allah's, and that Allah is severe in chastising.” (2:165).

Superior methods of teaching and inspiration by example play important part in the cultivation of spiritual motivation in others. “The failure of teachers”, writes an important authority, Purnell Handy Benson in his Religion in contemporary Culture, “to find valid religious experiences in their own lives not infrequently leads them to declare to the student that he cannot expect to find in psychic experience a fundamental religious reality, God, “Similar opinion was held by Martin Luther”, says Robert Barclay in his An Apology for the True Christian Divinity.

The personality needs which bring people to religion, according to the Quran declared at the very inception and repeated again and again are “Who believe in the Unseen, and keep up prayer and spend out of what We have given them” (2:3).

Our people frequently fall short of what is necessary to produce deep and durable spiritual growth as suggested by the Quran in its Sura Momin, Mominin, Mumtahina and

Ahzab etc. The personality needs which bring human beings to the door-way of religion provide no assurance that the individual will actually cross the threshold and move into world of spiritual opportunity. We very loudly talk about religion but actually do nothing. The failure of religious motivation to accomplish the reorientation in the personality system needed for a maximum experience of fulfillment in no way diminishes the positive and far-reaching gains in personality transformation accompanied by other people more receptive to opportunities for growth.

Muslim philosophers in religion and theology have paid scant attention to this important corollary that for the development of

personality in the framework of religion a multi-dimensional culture is needed. The Quran, as we have shown above, under the all embracing term Deen, emphasizes the need of such a culture. Any future philosophy of religion will be doomed to failure if it overlooks such a need. In our own time Allama Iqbal has hinted on this point. The very idea of Reconstruction of Religious Thought in Islam suggests the requirement of building up a religious culture, idealistically integrated. The ever-new reconstruction of culture by each generation is an inevitability, because no culture follows a linear path. (To be continued)

=====

THE QUR'ANIC FOUNDATIONS
AND
STRUCTURE OF MUSLIM SOCIETY'
By'

Dr. Muhammed Fazl-ur-Rahman Ansari .
B.Th., M.A., Ph.D.

Vol: I: Principles Relating to the Foundations of Muslim Society

Vol II: Code Relating to the Structure of Muslim Society

THIRD EDITION

(Just published)

Price : US \$ 20/=

Pak. Rs. 1600/=

Now available at:—

World Federation of Islamic Missions,
Islamic Centre Block-‘B’ North Naizmabad,
Karachi-74700, Phone: 021-36644 156

Integration of Science and Religion

Col. Dr. M. H. Shah

F.C.P.S. (Pak), F.R.G.P. (Eng.), F.R.C. Psych. (Eng.)

Mental Health as the harmonious growth and balanced expression of the personality in a changing environment, is a desirable goal for education and life in general. To achieve mental health reliance has to be placed on science to harness nature and religion to perfect behaviour. The youth of today is, however, confronted with a conflict between the world of science and the realm of values taught by religion. A way has, therefore, to be found to reconcile the two. Science is based on observation and reason while religion is rooted in revelation. Science is a systematic study of the material universe in measurable terms but religion is a personal belief in the existence of an unseen power entitled to worship, reverence and obedience. Science has generated a materialistic outlook, with questioning the validity of spiritual values, which have been foremost in moulding thought and behaviour.

Although religion is no longer taken seriously as the panacea of any particular ailment, it has not died. Being a fundamental human need, under the tyranny of modern ideas it has been repressed but not eliminated, and thus continues to be a source of guilt, fear and anxiety which are the root causes of trouble in modern life. A stage has now been reached when it is imperative not only for personal peace and immortality but also for survival of the human race that science and religion should blend together in daily life. The way to it is through broadening the knowledge of science and clarification of the essentials of religion, so that man, endowed with the critical faculty, could receive a reasonable explanation of the purpose of human life and be convinced of the

essentiality of both the rational efforts of science and the intuitive knowledge gained from religion.

In the pre-historic time there was empirical knowledge but no science. Religion was animistic or totemistic. Ancient Egyptians, Babylonians, Assyrians, Greeks and Romans were polytheistic with some practice of monotheism. With the growth of reason, religion began to develop organized beliefs and science started to take its proper shape consequently problems began to arise. History tells us that these were solved by the people in a variety of ways. Judaism had a long series of Prophets to whom God revealed Himself. The concept which emerged was of a tribal god, the Jehovah, with Mosaic commandments and multiplicity of the ritual. Hindus solved the problem by assigning the responsibility of learning and practicing religion to the Holy Brahmins and left the care of worldly affairs to lower castes. Buddhism found the solution in retiring from the world of senses and sought peace and contentment in ahimsa and inner illumination. Greeks were specially devoted to reason and were the first to sever religion completely from science. They adopted beauty as the ideal with the naked human body as the symbol of perfection. Romans inherited the secular traditions from the Greeks, but being military-minded worshipped force instead of beauty. Christ brought the message of love for even the enemy. Those who called themselves Christians, instead of following his teachings, deified him and regarded crucifixion as the means of redemption. They corrupted the Bible and when they discovered that it could not stand the test of

reason they began to suppress knowledge, burnt libraries and actually became hostile to the progress of science.

In the 6th century Islam came with the message of peace for all. It gave respect to knowledge (58:11) encouraged investigation by Observation and reason (7:3) and showed disdain for more speculation (10:37). It recognized the strength of animal impulses, noted the role of mental, and social factors and recommended even migration to escape the banal effects of an overwhelming environment. Its very first revelation draws attention to reading and writing as the means of elevating the self from its sheer bodily existence. During the several centuries which followed the advent of Islam, Moslems not only revived the knowledge of Greek science but also made many original contributions. As Briffault says "what we call science in Europe is the result of a new spirit of inquiry, a new method of investigations, of the method of experiment, of the development of mathematics in a form unknown to the Greeks. This spirit and those methods were introduced into the European world by the Arabs."

The knowledge brought by the Moslems spread through Universities of Bologna, Padua and Montpellier, where until the sixteenth century the works of Razi, Avicenna, and other Moslems were studied side by side with the Greek classics. Thomas Aquinas (1225-74) following the example of Avicenna, (980-1037) tried to correlate science with Christianity. Martin Luther (1483-1546) influenced by the teachings of Islam tried to reform Christianity and thus earned the honorific title of the dog of Mohammad from the Papacy. Moslem learning however got irreparably damaged by the barbarities of the Mongolian invaders in the East and by the total annihilation of

MINARET

Moslems from Spain in the West. The further development of the scientific spirit and inquiry passed into the hands of the Jews and Christians and it is with them that it rests today.

Vesalius published (1543) his more accurate and first-hand knowledge of Anatomy. Harvey (1598-1657) proved the circulation of blood and demonstrated the application of experimental method. Newton (1642-1727) discovered the laws of gravitation and propounded that the entire universe was regulated by immutable mathematical laws. Darwin (1809-1882) advanced the theory of evolution and introduced the concept of change. Pavlov (1849-1916) experimenting on dogs and human beings, provided the significance of conditioned reflexes and thus enhanced the importance of environmental factors as against the human. Freud (1856-1939) discovered compulsive drives of the unconscious and regarded them as the source of the behaviour. Religion he said, is purely man-made, and ethics are relative and not absolute. With the steady progress of science from the 16th to 18th centuries, one field after another fell before the objective inquiry, experimental approach and the logics of science. The brilliant display of new inventions from 1880 onwards produced faith in the ultimate power of science and invention, and religion, which in the past had been foremost in moulding behaviour, came to be regarded as old-fashioned and useless.

Towards the close of the last century and at the beginning of the present, the scientific understanding brought by the Theory of Relativity by Albert Einstein (1879-1955), the Quantum Physics by Max Planck, Principle of Complementarity by Niels Bohr, and the principle of Uncertainty by Heisenberg shook many of the original concepts of science and in a way brought science and religion near to

each other. Since 1945 a completely new era of science has set in with the harnessing of atomic energy, computer technology, space travel and above all bio-medical research which has revealed that science can alter not only the shape and form but also the nature of man. Aldous Huxley (1894-1963) and others have found that the taking of masculine (a drug) revealed to them the presence and certainty of God. According to Sergeant, a British Psychiatrist (1968) beliefs in magic, Gods, demons or possessions, by ghosts or spirits, can be accounted for by the excitation or inhibition of the nervous system and that the diverse beliefs of "hippies" in their need of universal faith and brotherhood, can be induced by drugs. Dr. Delgado, a Yale Neuro-physiologist, points out that our motor and emotional activity and our very behaviour, can be commanded by electrical stimulation and men controlled by pushing a button as if they were robots. This increase of knowledge has opened such possibilities that an enormous danger looms on the horizon fraught with menace for the course of our lives and all the outward signs of existence itself. Dr. Nurenberg, a Director of the National Heart Institute, and a Nobel-prize Winner has expressed the hope that when man is able to act on his own cells, he must refrain from doing so until he has acquired sufficient wisdom to use this knowledge for the benefit of mankind. Paton quoted from the Lancet says, "Science is the most outstanding achievement of modern man. Any philosopher who seeks to condemn it, or even to correct it merely makes himself a laughing stock. **Yet science by itself cannot satisfy the whole of man's need; for purposes of action, he requires at least a system of moral beliefs.**" The information derived by science is imperfect, relative, and covers only a small portion of the whole universe. Moreover there is not a

MINARET

single fact or hypothesis in science which can give an explanation of life and its purpose. Science is, therefore, unable to frame appropriate rules of conduct and enforce it on mankind. If science does so by basing its system of morality on some fanciful theory, it is likely to prove a superstition of tomorrow.

The goal of human life could be fixed by only the One Who has created the Universe and knows its purpose. It is He Who could frame rules of conduct and pass them on as guidance to mankind. Organized religion claims that this overall view of life and the moral laws based on it have been revealed by the Maker. Revelation is a form of intuition received as messages from God by the selected few. All nations have had their Prophets and received Divine guidance. They all agreed on the existence of God, virtues and moral laws, but are opposed to each other in detail due to space-time differences and vitiation by their adherents.

Judaism throughout human history has made many material contributions to science. It has also the pride of having scientists like Einstein and Schrodinger in its ranks. Its concept of Jehovah as the tribal God, its code of morality, good in some ways, but essentially negativistic and its excessive pre-occupation for personal salvation are of no value to non-Jewish people especially when none of these have the choice to become a Jew. Attempts are being made by the modern Jewry to soften the rigidity of its faith through various amendments of the Torah, and have been able to set up a formidable state.

The fate of Christianity has already been noted. In the 19th century it was freely admitted that there was lack of scientific accuracy in the Bible and it has undergone

several changes of which the latest is the revision of King James' version. Christianity today is a big political force. Its followers had adopted a dualistic philosophy and many practices of the ancient Greeks and Romans, but are now trying to modify it.

Islam is the last of the revealed religions and Muhammad (ﷺ) its trustworthy Prophet. The revelations came to the Holy Prophet (ﷺ) episodically as utterances with the clarity and consistency of the real. These were memorized and reduced to writing by the companions soon after each occurrence. Collected together as verses in book form they constitute the Holy Qur'an.

The Qur'an brought knowledge which man knew not (16:3) i.e., of the nature and purpose of creation and the way one should live a healthy and holy life. It confirms what was originally in the Torah and the Gospel and abrogates that which had been vitiated by the adherents or was no longer applicable. The Qur'an has somewhat of the ritual taboo, and stories as vestiges of the earlier faiths, but the substance of the Book is clear and obvious to all. The Qur'an is not a book of science but a guide to wisdom and moral law (62:2). Its descriptions of the natural phenomenon are relative to the observer but not contradictory to the measurable terms of science. There are references to miracles and grace but as matters of personal experience. The way of life offered by it is al-Islam which connotes submission, peace, security and wholeness, the hallmarks of mental health. Islam is fundamentally belief in God and nobility of behaviour but the Qur'an elaborates and perfects this message to guide the whole life-individual and social; material and spiritual. It offers it as the best directive to ensure all-round success for all times. A critical examination of the various beliefs and

MINARET

practices of Islam does not reveal any flaw or opposition to the findings of science.

Belief in God

Many people do not believe in God simply because they cannot visualize Him. God is not an anthropomorphic being. He is the Light of the heavens and earth (21:35) and as such He can be visualized no more than any force or energy. There are signs of Him both in the horizons and within man himself (41:53) and it is on this basis that many scientists have accepted His existence as a logical consequence of the accumulated data of science. The concept of God could be put to test and trial but like the hypotheses of science it cannot itself be made the subject of analysis. God is One for both man and a nature. Had there been more than one God there would have been disorder in the heavens and earth (21:22). The apparent contradictions in the multiplicity of His names is accounted by a pairing of bipolarity in His innumerable attributes. God is supernatural not in the sense that He has two different sets of Laws, one natural and the other supernatural. He has created the heavens and earth as one (6:30) and He works through it with His laws as a part of Him. It is by observing the operation of His laws in nature that certainty of belief arises (6:76).

The universe in the beginning was nebulous like the smoke (41:11). The sun, moon and stars in the heaven and all orders of existence on the earth have been created with a measure for everything (54:49) and for a time prescribed (13:38).

Man is the highest in the order of creation. The heavens and the earth have been made subservient to him (31:20) and created for his benefit. He has the best of makes and a unique constitution (5:48). By nature he is upright. "The nature (framed) of Allah, in

which He hath created man. There is no altering (the laws of) Allah's creation." (30:30). Man originated from moistened earth and developed into his present form by stages (71 :14). He is destined to rise from plane to plane towards perfection (84:19) by acquiring more and more of the attributes belonging to God. Man is, however, a composite of many ingredients. He has a physical body, biological needs and a mind equipped with the intellect and emotions. He has also the "rooh" as a unique directive principle from God.

The "rooh" enables man to love God and be near Him (17:85). The love of God is the desire to be like Him and to act as if He existed. This is a new dimension in the human personality not yet recognized by science. The 'rooh' or 'spirit' gives man dignity, entitles him to freedom and responsibility (18:3) and earns him the respect as a worker for evolution and an agent of God. The spirit exists in every man, woman and child in a potential form but is subject to growth and deterioration by personal endeavour (9:7-10).

The Holy Qur'an would like man to locate, cultivate and nourish the spiritual potential even as a hypothesis and thus help himself and humanity with both the love and fear of God. The fear of God is the fear of the consequences of one's own actions.

Good Behaviour

Good is that which is of use to humanity (13:17) and is contributory to the course of ascending evolution; evil is that which leads to regression towards the bondage of animal instincts. There is no renunciation or monasticism in Islam. Personal needs such as sex, society, and subsistence are met within the limits of individual constitution and circumstance. Sex is treated as a natural gift;

it is to be kept under control but not repressed. Limited polygamy is permitted but monogamy preferred. Society is based on personal choice and responsibility. There is fraternity and brotherhood but no compulsion or forced equality. Force is permitted but in self-defence and not for aggression. Cooperation is welcome from all and peaceful co-existence assured for even non-believers. Women have rights of property and divorce but also enjoy additional protection. Subsistence is to be earned and not begged for or demanded. Wealth is to be widely dispersed and not hoarded. Wholesome things are permitted but pork and wine prohibited.

Worship and remembrance of God bring man nearer to Him, and also benefit society. Prayers fill leisure time and keep man away from evil; Fasting disciplines body and mind; Zakat assists community development; Pilgrimage promotes universal brotherhood. Islam thus caters for every human need but lays down the limits of decency and propriety, which cannot be improved upon. The consensus of opinion gives it the dynamicity and submission to the will of God and facilitates its adaptation to every new circumstance.

Islam and science are in many ways akin to each other. Both believe in the unseen without which there could be no research. Both have faith in the method of inquiry. Both are of universal application and international in outlook. Both cherish freedom and love discipline. Both seek the truth and insist on the accuracy of information. Both attempt to bring unity amidst diversity of data and ideas. Both believe in the evolution of man by stages. Both are trying to unify the personality and conceive it as being subject to natural laws. Science has intuition and inspiration, and religion its clear revelation.

Islam, however, does not like science to make life purely experimental. It is concerned equally with knowledge and personal morality and treats science and religion as complementary to each other.

Islam is not an unrealizable dream; but an accessible idea which stands demonstrated in the life of the Holy Prophet (ﷺ), the martyrs of Islam and many others who upheld the truth, lived a balanced and integrated life and set examples in the field of administration and love of knowledge.

The present day Moslems have sadly declined. They have given up pursuit of science which is the most potent means of implementing the will of God. The Moslems have also forgotten the past. Under the influence of the society they are placed in, they look down with contempt on their own history and traditions. While the philosophy of the affluent and permissive society, with display of nudity and pornography reaches them daily through mass media of modern art and literature they have no knowledge and background of their own ideology. Our Ulema trained in the old-style Maktabas play a valuable part in teaching the Kalima and reciting the Qur'an. They render useful service by presiding at the crises of life such as birth, death and marriage. But with their emphasis on the rituals rather than the principles, fail to arouse the spirit and are apt to create frustration in the inquiring mind.

The way out of the present impasse is to have a massive programme of adult education which encourages the interpretation of science and religion in Government, art, medicine and industry and an effort should be made to live the balanced and integrated life proposed by Islam. The prevailing concept of democracy which fails to recognize the uniqueness of human

personality should be modified. The position of the family as the home of true democracy should be restored by making it the unit of social and political life. The country should be One with a firm union of interdependent cooperatives; differences of language and colour, which are natural (35:27), should be reconciled through common bonds of religion and social and economic cooperation (35:37). Government should be strong under benevolent leadership with concern more for the poor than the rich. Wealth should be widely dispersed with no hoarding or usury. Food, shelter and clothing should be earned and not forcibly demanded. Zakat should be obligatory and laws of inheritance enforced. Voluntary contributions should be encouraged for social and personal assistance. Justice should be available to all with guarantee of life, honour and property. There should be freedom of thought and expression within the bounds of law and national security. Employees should be given incentives and recognition, and not ruled by mere expediency. Women should enter into partnership with men and work in accord with their talents of nature and conservation. The parents and teachers should be true to themselves and responsive to children. Knowledge of basic science and technology should be obligatory. Religious education should begin in the home and continue at the primary level with emphasis on the practice of prayer, fasting and good behaviour. Universities should have readings of the Qur'an followed by group discussions. The Ulema should undergo teacher-training programmes not only in the fundamentals of religion but also in general science, psychology, sociology, economics and civics so that they are able to appreciate modern thought and understand the impact of science and (Continued on page 5)

Prayer

M. Anisur Rehman, Advocate

Prayer. A Very Effective Medicinal Dose

Ultra violet Ray has been discovered to be very much efficacious for the health and longevity and so are the vitamins for the vigour of the nervous system of the species of man, nevertheless, vitality, in abundance, is derived from the concept of hope and optimism. It is an axiomatic truth that robust optimism not only infuses strength and stability in the veins and arteries, on the contrary it gives birth to force and power to such an extent as to withstand any shock with fortitude and perseverance, more so, it is a source of joy and happiness which exercises great influence on the personality development.

Concept of Robust optimism emanates from the conviction in the unshakable and mightiest truth Who is none else than the Almighty Himself. It is conviction and conviction alone, in the absolute being (God) which gives birth to Robust optimism and weaves the fibres of personality to endow a person with iron will and supreme self-confidence. Conviction is a driving force; the deeper it is, the greater the force of personality and the closer the association with the Almighty is aimed at, the more is the necessity for the equipment to beautify the personality.

The greatness of the Creator, with all His Might, enhances the prestige of man-His vicegerent. If man starts developing characteristics in concord with the qualities of God it dynamises his strength and vigour and makes him a Unique personality who can face all eventualities of life with tremendous success.

Frustration:

Human psychology knows the limitations of the resolution of man; but the privileged and unprivileged classes are wrangling to break through for personal gains causing chaos and frustration telling upon the stamina and hitting miserably the nervous system which can only be resisted if the ray of hope and optimism, rooted in the personality of God, is focused on the frustrated mind.

Incessant frustration on account of biological inferiority or socio-economic environment causes nervous breakdown, even insanity and it has been observed keenly that people suffering from such maladies take recourse to prayers, a source of solace for the disturbed personality; further the doctors of America and Europe have calculated from data that averagely a religious personality is healthier and enjoys longer life than a non-religious man. Nevertheless to feel the omnipotence, to lay in submission before the All Powerful and to bow before His Supremacy not only electrifies the personality with magnetism but also bestows upon him vigour and energy to magnify the self and heighten the prestige and honour of the society on the strength of the inspiration drawn from such a mighty image.

Concentration.

If an immortal, all powerful being, is visualized to concentrate and worship, before whom man is to account for his conduct, the imagination is bound to inspire man and the balanced personality development becomes a certainty, otherwise if the will of man is left unbridled, it will create havoc in the social order due to limitations inherent in him,

colliding with his zealous enthusiasm, hence prayer or submission before the will of Allah is not only an effective medicinal dose for the up-keep and sound growth of personality, rather it is Panacea for all ills surrounding man and his society creating impediments in the balanced development.

Real Happiness:

Quest of real happiness in the mundane world appears to be a struggle not avail because inroads of modernity have made the concept of man most confused and worst confounded. Clarity of vision has completely disappeared from the outlook of the modern man jeopardizing his personality and telling upon his stamina. Modernity have become synonymous to diplomacy. It is contrary to outspokenness a source to PJVB the way to achieve real happiness.

The political arena of today is humming with vibration of diplomacy and every man has turned into a double personality. Inside and outside expressions are poles apart and the double-faced man is not only a thorn to be handled, rather a torment for himself. He does not mean what he tells and so his conscience bites him off and on. He succumbs to tension and gives in before frustration which are implements to torpedo the path leading to real happiness. The atmosphere of despair gives birth to concept of pessimism cutting at the very root of

personality building and it can be successfully met only when a man equips himself well to fight every invasion of hopelessness with the fullest might of firm conviction in the Almighty who is the fountain of optimism.

A man having knowledge of his short comings, cannot put up grim fight with the ups and downs of life with fervor and robust zeal unless he emphatically believes in some internal or external help forth-coming in dire need to overcome hurdles, and it is only possible when the firm conviction in the Almighty, who is All Powerful, is fully established. Hence the relationship between man and God be cemented in such a way that the will of man may become the will of God.

What is Prayer:

Acknowledgement of the greatness and acceptance of the suzerainty of Almighty symbolized through deed and action is prayer. It is inspiring and invigorating and places man on the highest pedestal of Glory to rule the destinies of the Universe.

In a nut-shell it is the adaptation of the ways and means responsible for making the will of man, the flower of creation in this world and the world hereafter; further it affects as a very conductive drug for the personality development.



Sufiism:

The Uncovering of the Tenth Veil: Qahr and Lutf, and the difference between them

These two expressions are used by the Sufis in reference to their own state. By qahr (violence) they signify the reinforcement given to them by God in annihilating their desires and in restraining the lower soul from its concupiscence; and by lutf (kindness) they signify God's help towards the subsistence of their hearts and towards the continuance of contemplation and towards the permanence of ecstasy in the degree of steadfastness (istiqamat). The adherents of lutf say Divine grace (karamat) is the attainment of one's desire, but the others say that Divine grace is this that God through His will should restrain a man from his own will and should overpower him with will-lessness (bemuradi), so that if he were thirsty and plunged into a river, the river would become dry. It is related that in Baghdad were two eminent dervishes, the one a believer in qahr and the other a believer in lutf who were always quarrelling and each preferring his own state to that of his neighbour. The dervish who preferred lutf set out for Makkah and entered the desert, but never reached his destination. No news of him was heard for many years, but at last he was seen by a traveler on the road between Makkah and Baghdad. "O my brother," he said, "when you return to 'Iraq tell my friend at Karkh that if he wishes to see a desert, with all its hardships, like Karkh of Baghdad, with all its marvels, let him come here, for this desert is Karkh to me!" When the traveler arrived at Karkh he delivered this message to the other dervish, who said: "On your return, tell him that there is no superiority in the fact that the desert has

been made like Karkh to him, in order that he may not flee from the court (of God); the superiority lies in the fact that Karkh, with all its wondrous opulence, has been made to me like a painful desert, and that nevertheless I am happy here." And it is related that Shibli said, in his secret converse with God: "O Lord, I will not turn from Thee, although Thou shouldst make the heaven a collar for my neck and the earth a shackle for my foot and the whole universe athirst for my blood." My Shaykh used to say: "One year a meeting of the saints of God took place in the midst of the desert, and I accompanied my spiritual director, Husri, to that spot. I saw some of them approaching on camels, some borne on thrones, and some flying, but Husri paid no heed to them. Then I saw a youth with torn shoes and a broken staff. His feet could scarcely support him, and his head was bare and his body emaciated. As soon as he appeared Husri sprang up and ran to meet him and led him to a lofty seat. This astonished me, and afterwards I questioned the Shaykh about the youth. He replied: 'He is one of God's saints who does not follow saintship, but saintship follows him; and he pays no attention to miracles (karamat).' In short, what we choose for ourselves is noxious to us. I desire only that God should desire for me, and therein preserve me from the evil thereof and save me from the wickedness of my soul. If He keeps me in qahr I do not wish for lutf, and if He keeps me in lutf I do not wish for qahr. I have no choice beyond His choice.

ہو جائے تو پھر دوسرا شروع کیا جائے، قرآن کا انداز بیان تحریر و تصنیف نہیں، تقریری ہے۔ جو لوگ عام تصانیف و تالیف پر قرآن کریم کا قیاس کر کے اس کا مطالعہ کرتے ہیں انہیں قرآن کریم کی آیتوں اور مضامین میں بے ربطی محسوس ہوتی ہے۔ قرآن کریم اس قسم کی تصنیف سرے سے ہے ہی نہیں۔

نظم قرآن کا محور یہ ہے کہ اس کتاب بے مثال میں بار بار اور جگہ جگہ اللہ تعالیٰ کی ربوبیت اور شانِ خلاقیت کا ذکر کیا گیا ہے۔ قرآن بار بار آخرت کے محاسبہ کی یاد دلاتا ہے، وہ ان لوگوں کا بھی ذکر کرتا ہے جن پر اللہ کا انعام ہوا ہے اور ان کا بھی جن پر اللہ تعالیٰ کا غضب نازل ہوا۔ کسی فرد یا قوم کا ذکر ہو، آثار و مشاہدات کی تفصیل ہو، معاشرے کے لیے کسی قانون و حکم کی سفید کا اعلان ہو، ہر موقع پر قرآن کریم ذہن انسانی کو یاد دلاتا اور چونکا تارہتا ہے کہ:

☆ اللہ تعالیٰ اس کا خالق اور رب ہے۔

☆ انسان کو دنیا میں وہ زندگی گزارنی چاہیے جو اللہ تعالیٰ کو پسند ہے۔

☆ اس دنیاوی زندگی کے اعمال کی بناء پر آخرت میں سزا و جزا ملے گی۔

قرآن کریم کا ہر مضمون اسی دعوت کے ارد گرد گردش کرتا ہے اسی کی جگہ جگہ تکرار کی گئی ہے اور یہی تذکیر اس دعوت کا عمود اور مرکزی نقطہ ہے۔

﴿ قرآن کے ساتھ سلوک ﴾

کوئی شک نہیں قرآن کریم ایک مقدس قانون اور متبرک دستور ہے جس پر عمل کرنا تو منصوص ہے ہی، اس کا پڑھنا اور سننا بھی ثواب ہے۔ جو اہل ایمان قرآن کے معنی جانے بغیر یا ناظرہ اسے پڑھتے اور سنتے ہیں وہ بھی ثواب کے مستحق ہیں مگر قرآن کریم اللہ تعالیٰ نے سمجھ کر پڑھنے، غور کرنے اور عمل کے لیے نازل فرمایا، علامہ اقبال نے درد مندی کے لہجے میں فرمایا تھا کہ دنیا میں سب سے زیادہ مظلوم

کتاب قرآن ہے کہ مسلمان اسے بے سمجھے پڑھتے ہیں۔ قرآن کریم کی تلاوت کرتے ہوئے اللہ تعالیٰ کی عظمت اور اس کے کلام کی تقدیس کا تصور ذہن و فکر میں جمانا چاہیے، قرآن مجید کی آیتیں ٹھہر ٹھہر کر پڑھنی چاہئیں۔ پورے قرآن کو ایک دن میں بغیر سمجھے ختم کر دینے کے مقابلہ میں ایک رکوع سمجھ کر اور عمل کرنے کی نیت سے پڑھنا زیادہ فائدہ مند ہے۔ جن آیتوں میں اللہ تعالیٰ نے مغفرت کی اور جنت کی بشارت دی ہے ان کو تلاوت کرتے ہوئے زبان سے یا دل ہی دل میں اللہ تعالیٰ سے دعا مانگنی اور تمنا چاہیے کہ اس بشارت کی سعادت ہمیں بھی میسر آجائے۔ جن آیتوں میں عذابِ آخرت سے ڈرایا گیا ہے اور عذابِ جہنم کا ذکر آیا ہے ان کو پڑھتے وقت خوف و اندیشہ کی کیفیت کے ساتھ اللہ تعالیٰ سے پناہ مانگنی چاہیے۔ دل میں تڑپ، گداز، خلوص، لگن، سوز و درد اور شہیتِ الہی ہو تو قرآن کی تلاوت کے دوران آنکھیں ضرور اٹکلبار ہو جاتی ہیں۔

سراپے کہ زخمد بہ دیرانہ خوشتر

ز چشمے کہ پیرایہ نم دارد

اللہ تعالیٰ نے جن آیتوں میں اپنی نعمتوں کا ذکر فرمایا ان کی تلاوت کرتے ہوئے اللہ تعالیٰ کا شکر ادا کرنا چاہیے اور رات کو سوتے وقت اپنی زندگی کا جائزہ لینے کی ضرورت ہے کہ قرآن کریم نے اخلاق و نیکو کار کا جو معیار پیش کیا ہے اس معیار سے ہماری اپنی زندگی کس کس جزئیہ اور مرحلہ میں مطابقت نہیں کرتی، اس جائزے اور احتساب کے بعد اس کی پوری پوری جدوجہد کرنی چاہیے کہ ہماری زندگی میں قرآنی اخلاق زیادہ زیادہ جھلکنے لگیں۔ یہاں تک کہ ہم:

یہ بات کسی کو نہیں معلوم کہ مومن

قاری نظر آتا ہے، حقیقت میں ہے قرآن

کا مصداق بن جائیں۔

بچوں کے گھروندوں کی مانند کھیل کے لیے نہیں بنایا۔ یہ تو شعور و بصیرت کی تمام قوتوں اور توانائیوں کے ساتھ برتنے کے لیے خلق کیا گیا ہے۔

رسول اللہ ﷺ کے عہد مقدس میں قرآنی اخلاق کی بنیادوں پر معاشرہ استوار کیا گیا اور اس طرح قرآنی تعلیمات کو متشکل کر دیا گیا۔ معاشرہ راہبوں اور جوگیوں کا معاشرہ نہیں، فاتحوں اور کشورکشائوں کا معاشرہ تھا۔ اس معاشرہ میں صفہ کے فقرا اور مسکینوں سے زیادہ فاتحین بدر و حنین پائے جاتے تھے۔ قرآن کریم نے ان نفوسِ قدسیہ میں اس قدر جوش اور ولولہ پیدا کر دیا تھا کہ مٹی بھر انسان قریش کے لشکر سے کھرا گئے اور چشمِ فلک نے دیکھ لیا کہ فتح ان بے سروسامان اور بوریا نشینوں کی ہی ہوئی۔

اس کے بعد خلافتِ راشدہ کے مبارک دور میں حاملین قرآن نے روم و مدائن کی پر شکوہ سلطنتوں کے دھوکے اڑا دیے۔ فتح مندی قرآن کریم کے ان عملی مفسرین کے قدم چومتی تھی اور شوکت و اقبال ان کے گھوڑوں کی رکاب میں تھام کر چلا کرتے تھے۔ دنیا میں صداقت و امانت ان کے نام اور کام سے پہچانی جاتی تھی، صحابہ کرام علیہم الرضوان کو تمدن و معیشت کے کیسے کیسے نئے نئے اور پیچیدہ مسائل سے سابقہ پڑا مگر کتاب و سنت کی رہنمائی میں انہوں نے ہر مسئلہ کا حل تلاش کر لیا اور جنگ کے میدانوں ہی میں نہیں تمدن و تہذیب اور سیاست و معیشت کے محاذوں پر بھی غالب اور فتح مند رہے۔

﴿ربط و نظم﴾

قرآن کریم کے مصنفوں کی لکھی ہوئی کتابوں اور اہل قلم کے مرتب کئے ہوئے مجموعوں کی طرح کوئی کتاب نہیں ہے جن میں عنوانات ہوں اور ہر عنوان کے تحت ذیلی ابواب اور حواشی ہوں اور جب ایک مضمون ختم

آگ میں لوگوں کے جسموں کی کھالیں بدلی جا رہی ہیں۔ یعنی اللہ تعالیٰ سے امید بھی، اس کا خوف بھی، بیم کے ساتھ رجا بھی، قرآن کریم انسان کو اس عالم میں رکھنا چاہتا ہے کہ جنت کی نشاط و اشادمانی اور مغفرت کی امید سے فرض ناشناس، ناشکرا، غافل اور کاہل نا بنادے اور انتقام و عقوبات، وار و گیر و احتساب اور جہنم کے عذاب کا ذکر سن کر آدمی نا امید نا ہو جائے اور وہ ہاتھ پیر توڑ کر اور جی چھوڑ کر نہ بیٹھ جائے۔

﴿مکمل نظامِ زندگی﴾

قرآن کریم صرف دعاؤں اور مقدس زمزموں کی کتاب نہیں ہے کہ خلوص نیت و عقیدے کے ساتھ تلاوت کر کے جس کا حق ادا ہو جاتا ہے یہ الکتاب ہے جو زندگی کے تمام شعبوں کو محیط ہے اور حکومت کے ایوان سے لے کر فقیر کی جھونپڑی تک زندگی کا کوئی مرحلہ اس سے باہر اور آزاد نہیں۔ خود رسول اللہ ﷺ نے جن پر قرآن نازل ہوا تھا کم و بیش بائیس ل کی مدت تک جنگ ہو، صلح ہو، حکومت ہو، تجارت ہو، عائلی زندگی ہو قرآنی احکامات کو عملاً برت کر دکھایا۔

قرآن کریم کوئی خیالی کتاب نہیں ہے جس کے الفاظ کا غنڈ پر تو بھلے معلوم ہوتے ہیں مگر عملی دنیا میں ان الفاظ کی معنویت ساتھ نہیں دیتی۔ قرآن کریم مکمل ترین دستور حیات اور اللہ تعالیٰ کا نازل کیا ہوا آخری اور قطعی منشور زندگی ہے، یہ زندگی کے تجربوں کے مرحلوں سے گزرا ہے اور زندگی کے سفر میں قدم قدم پر قرآن کریم زندگی اور فطرت سے انتہائی مربوط ثابت ہوا ہے۔ قرآن کریم میں زندگی سے گریز و فرار کا کوئی چور دروازہ یا پوشیدہ سرنگ نہیں ملتی۔ ترک دنیا اور ہبانیت کے علی الرغم قرآن کریم نے تو اس دعا کی تعلیم دی ہے جس میں اللہ تعالیٰ سے اس مادی دنیا کو حسین و خوبصورت یعنی صالح بنانی کی تمنا کی گئی ہے (ربنا اتنا فی الدنیا حسنہ) اللہ تعالیٰ نے دنیا کا رخا نہ

رمضان کے مہینہ میں کروڑوں مسلمان پورے قرآن کو حفظ سے سنتے ہیں۔
 دلکش، فصیح و سادہ بلکہ سہل متنع کلام ہے۔
 علامہ اقبال نے اس مصرع میں:

” آہنگ میں یکتا صفتِ سورہٴ رحمن “

مردموسن کی تعریف کرتے ہوئے قرآن کریم کی مجزا نہ نغسگی کی طرف بھی لطیف اشارہ کر دیا ہے۔ قرآن کریم میں وہ مقدس نغسگی اور پاکیزہ آہنگ پایا جاتا ہے، جو شریفانہ جذبات کو حرکت میں لاتا ہے، قرآن کریم کی نغسگی کے سامنے وہ راگ راگنیاں کو یے وزن نہیں رکھتیں جنھیں سن کر آدمی کے اندر سفلی جذبات اور ہوسناک خیالات حرکت میں آتے ہیں۔

﴿ قرآن کو اپنا مخالف نا بنا لو ﴾

- ☆ اے مسلمانوں اس (قرآن کی عزت کرو)
 - ☆ اپنے آپ کو برے اعمال سے بچاؤ ہر وقت ادب سے رہو۔
 - ☆ ورنہ
 - ☆ قرآن کریم تمہارا مخالف ہو جائے گا۔
- (کیمیاء سعادت۔ امام غزالی۔ باب القرآن)

قرآن کریم کی تلاوت و سماعت آنکھوں کو اشکبار بھی کرتی ہے اور لبوں پر موج تبسم بھی ابھار دیتی ہے۔ خشیت و محبت کی ملتی جلتی کیفیت۔ اس مقدس کتاب میں وہ توازن پایا جاتا ہے جو آدمی کو رحمت و غفاریت کے سہارے غیر ذمہ دار اور فرض ناشناس نہیں ہونے دیتا اور قہاریت اور انتظام کا تصور آدمی کو مایوس نہیں بناتا۔ قرآن کریم کا یہ بیان کس قدر نشاط انگیز ہے کہ بہشت کے قصر و ایوان میں غلمان سونے کے تھال لئے ہوئے گردش کر رہے تھے مگر اس کے ساتھ ہی قرآن پاک میں یہ ہولناک منظر بھی ملتا ہے کہ دوزخ کی غضب ناک

﴿ اعجاز در اعجاز ﴾

عربوں کو اپنی زبان دانی، شاعری اور فصاحت و بلاغت پر بڑا ناز تھا۔ وہ اپنے علاوہ ساری دنیا کو عجی (گونگا) کہتے تھے۔ قرآن کریم نے ان عربوں کو چیلنج کیا کہ تم قرآن کریم کی چھوٹی سے چھوٹی ہی جیسی ایک سورہ تصنیف کر کے پیش کر دو۔ عربوں کی قومی اور آبائی غیرت کو یہ سب سے بڑا چیلنج تھا مگر اس چیلنج کے جواب میں انہوں نے سکوت اختیار کر لیا۔

دنیا میں نظم و نثر کی کوئی ایسی قدیم و جدید کتاب نہیں ملتی جس کے کچھ محاورے، اصطلاحیں اور الفاظ متروک نہ ہو گئے ہوں اور ان میں فرسودگی اور غرابت پیدا نہ ہو گئی ہو۔ ہاں صرف قرآن کریم ہی وہ تھا مقدس کتاب ہے جس کا ایک لفظ بھی چودہ سو سال کی طویل مدت میں متروک نہیں ہوا۔ عربی زبان و ادب کا یہ وہ بلند ترین معیار ہے جس کے سامنے عربی ادب کی تمام شاہکار اور شہرہ آفاق کتابیں کم درجہ اور فروتر نظر آتی ہیں۔ قرآن کریم جس طرح اب سے چودہ سو سال پہلے لغت، الفاظ، طرز بیان اور مفہوم و معنی کے اعتبار سے تروتازہ تھا آج بھی خزاں رسیدہ نہیں ہوا اور اس کی ایک آیت ایک لفظ کو کروڑوں بار دہرانے کے بعد بھی وجدان ذرا سی بھی اکٹا ہٹ محسوس نہیں کرتا۔

تقریر و تحریر کی سب سے بڑی خوبی یہ ہے کہ اس میں شعریت پیدا ہو جائے۔ شاعری کا زبان و ادب میں بہت بلند مقام ہے مگر اللہ تعالیٰ فرماتا ہے اس نبی (ﷺ) کو نہ تو ہم نے شاعری سکھائی اور نہ شاعری اس کے شان کے شایان ہی ہے۔ یہ بھی قرآن کریم کا اعجاز ہے کہ وہ شاعری نہ ہونے کے باوجود کمال درجہ کا حسین

صحیفہ ہدایت

تحریر: مولانا ماہر القادری

﴿کلام محفوظ﴾

سب سے پہلی بات غور کرنے کی یہ ہے کہ رسول اللہ ﷺ پر وحی جن حروف و الفاظ کے ساتھ نازل ہوئی آپ نے حرفاً حرفاً اور لفظاً لفظاً ہو بہو اسی طرح اس کی تلاوت فرمائی۔ ساتھ ہی اس کو لکھوا بھی دیا اور بہت سے صحابہ نے اسے زبانی یاد بھی کر لیا۔ جب حضور کی وفات ہوئی تو پورے کا پورا قرآن سفینوں اور سینوں میں محفوظ تھا قرآن کریم میں ایسی آیتیں بھی ہیں جن میں کسی ترک اولیٰ پر رسول اللہ ﷺ کو اللہ تعالیٰ نے تنبیہ فرمائی ہے۔ حضور نے اس قسم کی آیتوں کو بھی بلفظ تلاوت فرمایا۔ وہ انسان کامل جسے اس کے دشمن ’الامین‘ کہتے تھے۔ اس نے کمال امانت کے ساتھ خالق کا کلام مخلوق تک پہنچا دیا۔

قرآن کریم سورتوں کی جس ترتیب کے ساتھ آج دنیا میں پایا جاتا ہے یہ ترتیب بھی رسول اللہ ﷺ کو وحی کے ذریعہ بتائی گئی تھی۔ امت نہ صرف قرآن کو سفینوں اور سینوں میں محفوظ رکھا بلکہ رسول اللہ ﷺ جس لب و لہجہ میں قرآنی آیات تلاوت فرماتے تھے اس لب و لہجہ کو بھی محفوظ کیا گیا۔

دنیا میں کوئی کتاب صحیفہ بیاض اور مخطوطہ قرآن کریم کی برابری تو کیا اس سے سینکڑوں درجہ کم تعداد میں بھی نہیں پڑھا جاتا۔ تنہا یہی وہ کتاب ہے جو دن رات میں پانچوں وقت کی نمازوں کے علاوہ دوسرے اوقات میں بھی تلاوت کی جاتی ہے، جس کے معنوی تعلیم کے علاوہ اس کی قرات و تجوید کی تعلیم کے لیے ہزاروں مدرسے دنیا میں پائے جاتے ہیں۔ تنہا یہی وہ کتاب ہے جو تمام سے زیادہ مضامین، تحریروں، تقریروں میں نقل و بیان کی جاتی ہے اور سال کے سال

ہر دور میں اللہ تعالیٰ کی حکمت بالغہ اور مشیت کاملہ کے تحت انبیاء اور رسل آتے رہے۔ ان میں سے بعض پر صحیفے اور کتابیں بھی نازل ہوئیں۔ یہاں تک کہ

جب اپنی پوری جوانی پہ آگئی دنیا
جہاں کے واسطے اک آخری نظام آیا

اللہ تعالیٰ نے حضرت عیسیٰ علیہ السلام کے کئی سو سال بعد اس ”انسان کامل“ کو مبعوث فرمایا جس پر دین کا اتمام کر دیا گیا اور نبوت اور رسالت کے عہدے ختم کر کے اعلان فرمایا کہ یہ نبی احمد، محمد، مصطفیٰ، خاتم النبیین ہیں، یعنی اب کسی قسم اور کسی نوع کا کوئی نبی، ظلی یا بروز قیامت تک نازل نہیں ہوگا۔ نبوت اور رسالت کا منصب اب کسی اور کے لیے باقی نہیں رہا۔ قیامت تک کیلئے اسی آخری نبی کی لائی ہوئی ہدایت و شریعت ہر اعتبار سے کافی و روانی ہے۔ اس میں نہ کوئی اضافہ ہو سکتا ہے نہ کوئی ترمیم۔ حضور خاتم النبیین پر جو کتاب نازل ہوئی ان کا نام قرآن ہے۔

جب تمام انبیاء آچکے اور کتابیں بھی نازل ہو چکیں اور حشم فلک ان کتابوں میں تحریف کا تماشہ بھی دیکھ چکی، تو پھر اللہ تعالیٰ نے اس نبی کو بھیجا جو آخری نبی ﷺ تھا۔ جس کی ذات گرامی پر نبوت اور رسالت کا اختتام کر دیا گیا۔ چونکہ رسول اللہ ﷺ کے بعد کوئی نیا نبی اور رسول آنے والا نہ تھا۔ اس لیے جو کتاب (القرآن) آپ پر نازل فرمائی گئی اس کی حفاظت کا وعدہ اللہ تعالیٰ نے فرمایا اور اللہ تعالیٰ کا قول اور وعدہ سچا ہی ہوا کرتا ہے۔