

From the Editor's desk

Qurbani means sacrifice. Every year during the Islamic month of Dhul Hijjah, Muslims around the world slaughter an animal – a goat, sheep, cow or camel – to reflect the Prophet Ibrahim's willingness to sacrifice his son Ismail, for the sake of God. Prophet Ibrahim had dreamed that God ordered him to sacrifice his only son, Ismail. This is stated in the Holy Quran:

And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allah), so look what you think!" He said: "O my father! Do that which you are commanded, Insha' Allah (if Allah will), you shall find me of As-Sabirin (the patient ones, etc.)." Then, when they had both submitted themselves (to the Will of Allah), and he had laid him prostrate on his forehead. And We called out to him: "O Abraham! You have fulfilled the dream (vision)!" Verily! Thus do We reward the Muhsinun (good-doers). Verily, that indeed was a manifest trial. And We ransomed him with a great sacrifice (i.e. a ram). And We left for him (a goodly remembrance) among generations (to come) in later times. (Sura Saffat, verses 102-108.)

In his devotion to God, Ibrahim agreed to follow his dream and perform the sacrifice. But God intervened and sent a lamb to be sacrificed in Ismail's place.

Prophet Muhammad (PBUH) taught Muslims the way of remembering the act of Ibrahim. He stayed 10 years in Madina and performed sacrifice at Eid-ul-Adha. (Tirmidhi)

This sunnat of Hazrat Ibrahim teaches us the most important element of our faith,

total submission to the will of Allah. While anger and fear would have been the natural human reactions but Hazrat Ibrahim's (AS) firm faith and Hazrat Ismail's (AS) patience allowed them to conquer these emotions and to cause no further distress. We must remember that faith will always give us the strength to face even the most frightening aspect of this world; death.

While we perform this act of worship (ibadah), we should bear in mind that it is philosophy of this act rather than the act itself which makes it so important. This is clearly explained in the following verse:

Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. Thus He has subjected them to you that you may glorify Allah for that [to] which He has guided you; and give good tidings to the doers of good'. (Qur'an 22:37)

The sacrifice, like so many acts of ibadah, also encourages social unity. The intention of qurbani is getting close to Allah by giving some or all of the meat to the poor and destitute. Traditionally, at least one third of the meat from the animal must go to poor or vulnerable people. A Muslim would keep one third of the meat for their family and give the final third to their neighbors. By sharing a part of your Qurbani meat with those in need, you are sharing your blessings and promoting unity and harmony between all human beings.

Allah has emphasized in Quran that Muslims should perform qurbani.

Allah calls upon the believers to turn to Him through prayer and sacrifice, especially for

those whom He has granted an abundance of wealth (108-1:2).

Qurbani is in fact an act that benefits us. By sacrificing something of our own for the sake of Allah (swt) we are nurturing our Iman, strengthening our capacity for patience and reminding ourselves of the

short-lived nature of the world. If we perform this qurbani with pure intensions then it can strengthen the bond between Creator and creation in a way that impacts us for the rest of this life and hereafter.

(Arif Mateen Ansari)

Hajj (Pilgrimage)

Chapter: It is obligatory to perform Hajj

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كَانَ الْفَضْلُ رَدِيفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَتْ امْرَأَةٌ مِنْ خَتَمٍ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ، وَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى السَّقِّ الْأَخْرَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ كَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَذْرَكَتْ أَبْيَئِيهَا كَبِيرًا، لَا يَبْتِثُ عَلَى الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ قَالَ " نَعَمْ ". وَ ذَلِكَ فِي حَجَّةِ الْوَدَاعِ.

Narrated `Abdullah bin `Abbas:

Al-Fadl (his brother) was riding behind Allah's Messenger (ﷺ) and a woman from the tribe of Khath'am came and Al-Fadl started looking at her and she started looking at him. The Prophet (ﷺ) turned Al-Fadl's face to the other side. The woman said, "O Allah's Messenger (ﷺ)! The obligation of Hajj enjoined by Allah on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet (ﷺ) replied, "Yes, you may." That happened during the Hajj-al-Wida (of the Prophet (ﷺ)). [Sahih al-Bukhari 1513]

Qur'anic Definition of Faith

Sami Saeed

As man delves into his own self and contemplates on the universe, he is irresistibly drawn towards certain basic realizations which point to the reality of God. The universe is a vast mechanism of infinite complexity. Man has limited vision and potentialities. There are many areas of life and dimensions of the universe which defy his understanding. Man cannot comprehend the universe in its entirety, much less control it.

Islam as a creed is woven around a set of beliefs, concepts and principles. Foremost among these are unity of God (Tauheed), finality of prophet-hood (Nabuwwat) and life after death (Akhirat). The tenets of faith are not figments of imagination supported by supernatural sanctions but emanate from deeper levels of human thought and experience.

This is how the Qur'an interprets the basic articles of faith (Iman). Human awareness springs from a sense of being which is inherent in man and his contemplation of the physical universe. The Qur'an dwells on the reality of human consciousness generated by an interaction between the inner self of man and the outer world of nature. Sura Zariyat states:

"On earth, and in yourselves, there are signs for firm believers. Can you not see?" (51 :20)

Basic Realizations:

As man delves into his own self and contemplates on the universe, he is irresistibly drawn towards four basic realizations which point to the reality of God. First, the universe is a vast mechanism of infinite complexity. Man has a limited vision and potentialities. There are many areas of life and dimensions of the universe which defy his understanding. Man cannot comprehend the universe in its

entirety, much less control it. Sura Yunus states:

"The unbelievers ask: Why has been no sign given him by his Lord? Say: Allah alone has knowledge of what is hidden... It is He who guides you by land and sea. You embark and as you set sail, rejoicing in a favourable wind, a raging tempest overtakes you... You pray to Allah with all fervour: Deliver us from this peril and we will be truly thankful. Yet when He has delivered you, you commit evil in the land and act unjustly. Men, it is your own souls that you are corrupting." (10:20-23)

Second, beneath the complex exterior of the universe lies a design, a pattern, a system. The Qur'an dilates on the impeccable order of the universe as a sign of Divine Being who presides over it. This is described as Hikmat. Says Sura Yasin:

"The sun hastens to its resting place; its course laid for it by the Mighty One, the All-Knowing, We have ordained phases for the moon, which daily wanes and in the end appears like a bent and withered twig. The sun is not allowed to overtake the moon, nor does the night outpace the day. Each in its own orbit runs" (30:40-43)

Cosmic design:

Third, the universe provides for man and cater to his purposes and requirements. This fact is epitomized by the Qur'anic term

Rabobiyyat as Sura Kahf states: "We spread out the earth and set upon it immovable mountains. We brought forth in it all kinds of delectable plants. A lesson and an admonition to penitent men. We send down blessed water from the sky with which We bring forth gardens and the harvest grain and tall palm trees laden with clusters of dates, a sustenance for men..." (50:7-11).

Fourth, the universe holds out many benefits to man which are not accidental but form part of the cosmic design. This aspect of universal experience is embodied in the Qur'anic term Na'mat. The mercy of God Who has made the universe as the abode of man is not only unlimited but also continuous. The boundless mercy and munificence of God is symbolized by the term Rahman while its continuity and timelessness, by Rahim. These attributes of God echo throughout the Qur'an.

The awareness generated by human contemplation of the universe underpins the reality of God. Deep down the recesses of human psyche lies the evidence of a reality higher than man himself. The objective universe offers many hints and clues for the existence of a mighty power. Sura Ikhlas demonstrates the uncompromising monotheism of Islam. It is a sublime praise to the unity of God: "Say: He is Allah, the One! Allah, the eternally Besought of all! He begetteth not nor was begotten. And there is none comparable unto Him" (112:1-4)

Sura Nur highlights by a vivid image of the omniscience of God: "Allah is the Light of the heavens and the earth, the similitude of His Light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it

were a shining star... whose oil would almost glow forth (of itself) though no fire touched it. And Allah speaketh to mankind in allegories, for Allah is Knower of all things". (24:35).

The concept of prophet-hood flows from the concept of God with irresistible logic. God, who is the Creator and Sustainer of man, enjoins upon him a certain way of life. Sura Iqraa states: "Read: And thy Lord is the Most Bounteous, Who teacheth by the pen, teacheth man that which he knew not" (96:2-5)

Principles of Life:

The values and principle of life which God has framed for the guidance of man are communicated through revelation. The Prophets are the messengers of God and teachers among men. They convey by word and deed the infallible message of God. The message of God was conveyed to man gradually. Islam marked the perfection of divine communication and its apostle Mohammad (ﷺ) embodied the finality of prophet-hood.

Although the fundamental beliefs of Islam are rooted in the introspective reaches of human personality and the many splendoured reality of the physical universe, there are many queries and questions which agitate the mind and require a satisfactory answer. The prophets disabused the minds of men of erratic beliefs and mistaken notions.

History bears proof of many societies which were so sunk in abysmal ignorance and superstition as to disallow any opportunities of contemplation. The Prophets admonished such people to the right path and exposed their misconceptions. Sura

A'raf stipulates:

“Those who follow the Prophet who can neither read nor write... he will enjoin on them that which is right and forbid them that which is wrong... Then those who believe in him, and honour him, and help him, and follow the light which is sent down with him: they are the successful”. (7:157)

Mission of Prophets:

The Prophets drew the attention of ignorant and confused men to the reality of God and enlightened them with the divine message. They were not day-dreamers but men of action who braved with courage and steadfastness the opposition of the uninformed. They were dynamic persons who changed the destiny of man by conviction and consistency. They were not closeted away from the ordeal and the challenge that their environment posed. The prophets brought despairing men a message of hope and infused them with a noble purpose.

How would the prophets be recognized? The Qur'an states that the first man on earth was a prophet, therefore, he needed no proof of himself. Thereafter, every prophet foretold the signs of his successor. Jesus told his people that he was the messenger of God as proclaimed to them by Moses. The Bible contained many hints and references about the advent of Muhammad (ﷺ). The chapter captioned “Matthew” in the New Testament contains many statements about the prophet who would follow Jesus. Prophecy reached its perfection and came to fulfillment in Muhammad (ﷺ).

The Qur'an guarantees the triumph of good represented by the Prophet over evil

embodied in ignorant persons whom he confronts with the divine message. The prophets overcame by faith in God and personal resilience the storm of opposition raised by vested interests they sought to abolish. Those who persisted in evil despite the warning and admonition of the apostles were exterminated from the face of the earth by natural calamity. The Qur'an is unambiguous on this point:

“Those that oppose Allah and His Apostle shall be brought low as have been before them. We have sent down clear revelations. A shameful punishment awaits the unbelievers” (58:14)

Akhirat (Hereafter) is another cardinal concept of Islam. It has a rationale in human experience. Man has limitless desires and aspirations. His soul craves for the infinite. He has a natural urge to transcend the confines of time and space and rise above the transitoriness of life. The belief in Akhirat fulfils human promptings for an eternal life; it provides a point of certainty in the shifting sands of change. Sura Hadid focuses on the human quest for the eternal:

“Know that the life of this world is only play, and idle talk, and pageantry... as the likeness of vegetation after rain, whereof the growth is pleasing to the husband-man, but afterward it drieth up and thou seest it turning yellow, then it becometh straw” (57:29).

Secondly, human beings live as communities. Social life entails a system of rights and responsibilities. No society exists in a perfect form. Exploitation of man by man is a fact of life. The short span of life and human ways of doing things prelude the possibility of dispensing perfect justice.

How can a person responsible for massacre be punished in this life? These facts provide a rational basis for belief in the Hereafter. The Al-Qiyamah is variously described by the Qur'an as the day of judgment, the day of reckoning, the day of sorting out: "(And) to! those who believe and do good works are the best of created beings. Their reward is with their Lord..." (98:7).

Accountability:

The concept of accountability embodied in the Hereafter also has another basis. If God has offered men certain benefits and privileges, why should man not be accountable for his deeds? Sura Naba recounts the gardens of luxurious growth given to man and draws attention to the day of sorting out:

"Did We not spread the earth like a bed and raise the mountains like pillars?... We built above you seven mighty heavens and placed in them a shining lamp. We sent down abundant water from the clouds, bringing forth grain and varied plants and gardens thick with foliage. Fixed is the Day of Judgment. On that day, the Trumpet shall be sounded and you shall come in multitudes. The gates of heaven shall swing open and the mountains shall pass away like vapour" (78:3-12).

The Qur'an makes a cogent and convincing statement that the articles of Islamic faith are rooted in human observation and experience. It demonstrates in clear and lucid terms that the roots of religious faith lie in the basic awareness of man and the realities of human experience.

Narrated by Al-Bara

The Prophet said (on the day of Idal-Adha), "The first thing we will do on this day of ours, is to offer the ('Id) prayer and then return to slaughter the sacrifice. Whoever does so, he acted according to our Sunna (tradition), and whoever slaughtered (the sacrifice) before the prayer, what he offered was just meat he presented to his family, and that will not be considered as Nusak (sacrifice)."

(On hearing that) Abu Burda bin Niyar got up, for he had slaughtered the sacrifice before the prayer, and said, "I have got a six month old ram." The Prophet said, 'Slaughter it (as a sacrifice) but it will not be sufficient for any-one else (as a sacrifice after you).

Al-Bara' added: The Prophet said, "Whoever slaughtered (the sacrifice) after the prayer, he slaughtered it at the right time and followed the tradition of the Muslims."

(Sahih Al-Bukhari)

The Cultural Parameters of Ummah

Abdul Waheed

During recent years one has often heard the question: What is Islamic Culture? This question arises in the minds of those alone who try to find out the external "form" of Islamic Culture, while they ought to trace its internal "spirit", for it is not in the "form" but in the 'spirit' that Islamic Culture primarily manifests itself, though undoubtedly the 'form' in the world of Islam has always tended to assume harmony with the "spirit."

The cultural value of a religion can be judged from its influence on the mutual relations of mankind and on the affairs of daily life; from its effect on the moral life of a community and its regulation of social relations; from its success in civilizing the life of a nation and organization of international relations; from the success it attains in cultivating the mind of man and in ennobling his personal character, judged according to this criterion, of all the social and religious systems of the world, Islam alone has succeeded in evolving a distinctive culture "because it did not content itself with defining the relations between man and the Unseen but boldly stepped into the sphere of practical life and its everyday problems of bread and sexual relations, of politics and trade and finance, and thus removed the barriers between Caesars and God's domains." Says the Book of Islam:

It is no righteousness that you turn your faces to the East or the West, but righteousness is this that one should believe in Allah and the Last Day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy

and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflict; these are they who are true, and these are they who guard (against evil). (2:177)

The true Spirit of Islam is manifested in the fact that it recognizes no caste or priesthood, no monopoly of Divine knowledge or sanctity, no intermediary between man and his Creator. Islam treats all men and women equally as human beings. No distinction of colour or birth, nationality or occupation is admitted by it. The only criterion of respectability in the social system propounded by Islam is the personal character of a man.

Islam imparts a wonderful coherence and unity to the community that professes it sincerely. Who can deny that the institution of congregational prayer inculcates a strong spirit of brotherhood among the followers of Islam and equips them with all the qualities that are indispensable for national solidarity and defense? No one can gainsay the fact that 'the Psychological effect of thus fusing the minds of the worshippers in a common adoration and expression of loyalty is certainly stupendous. Indeed, Islam was the first Religion to introduce "the tremendous power of public prayer as a unification culture." One can well realize that "the power of Islam is due to a large measure to the obedience of the faithful to this inviolable rule of the five prayers."

The annual Pilgrimage to Makkah incumbent upon every believing man and woman once in a life-time brings together Muslims from all parts of the world once every year. Thereby the memory of the birth and rise and expansion of Islam is kept alive among all Muslim peoples of the earth. This institution, according to a Christian historian of Islam, "carries the Muslim back to the cradle of his faith, the childhood of his Prophet; it reminds him of the old faith and the new, of the over-throw of the idols, and the establishment of the worship of the one God; and most of all, it bids him remember that all his brother Muslims are worshipping towards the same sacred spot, that he is one of a great company of believers, united by one faith, filled with the same hope reverencing the same things, worshipping the same God."

The Spirit of Islamic Culture again manifests itself in the form of compulsory and voluntary contributions which every follower of Islam is bound to make towards the help and assistance of his less fortunate brethren.

The Spirit of Islamic Culture manifests itself in the emancipation of women and slaves. For the former Islam has a highly respectable place in its social system. It gives them rights and privileges which no other social or religious system allows them. It maintains the individuality of a woman as distinct from her male relatives. Islam has abolished the abominable practice of treating woman as chattel. It gives her the right to inherit, acquire and possess property. Above all Islam gives her the right to be known by her own personal name as Khadija and Aisha, Fatima and Zainab, instead of Miss Jones and Mrs.

James.

To the slave Islam has given life and honour. it allows no obstacle to stand in the way of his emancipation. Islam has, in actual practice, often raised slaves to the thrones of their masters. The Spirit of Islamic Culture works so as to bring the master and the slave on a common level in the household wherein they live and move.

Islam emancipated mankind by obviating the possibility of the accumulation of wealth in private hands as such accumulation proves harmful to the majority. It abolished interest, the greatest of the factors that produce fabulous fortunes. It introduced the Law of Inheritance whereby no estate, large or small, can remain intact after the death of its owner. It disallows exorbitant profits in trade and industry. It prohibits all speculation and immoral traffic. It enforces compulsory charity whereby no member of society can be left without food or other necessaries of life."

Thus, on the one hand, the accumulation of enormous wealth in private possession is rendered impossible and, on the other, the needs of the poor are satisfied. There is, consequently, no class war in Islam.

It was Islam, again, that gave rise to the "spirit of objective research and quantitative accuracy." This spirit is manifested in all the scientific activities of the followers of Islam whose minuteness and perseverance stand in contrast with "the speculative methods of the ancients." it was due to the intellectual influence of Islam that its followers laid the foundations of those methods of experimental research which in conjunction with mathematical analysis gave birth to modern science.

The Religion of Islam thus gave the
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world the gift of Science of which modern Europe is so proud. In the scientific methods which the followers of Islam introduced thus lay the future of the world; the germ whence, after a maturation of centuries, was to burst forth the titanic force of modern Science. In the words of Briffault again, Science is the most momentous contribution of Arab civilization to the modern world.' Indeed, it would be difficult to exaggerate the part played by Islam in the intellectual awakening of Mankind,

Islamic Culture has also manifested itself in a uniformity of architectural peculiarities met with in all parts of the Muslim World. The first influence of the Spirit of Islam on the form of Muslim architecture is that it is devoid of the characteristic mystery of the Hindu temple which has to 'enshrine the wonder working image of a deity'. The architectural creations of the followers of Islam have no mysterious elements in them. Everything there is open and exposed. Everywhere in the World of Islam the same openness of space, the same grandeur of construction, the same beauty of design, the same harmony of colour and material. are met with. The Architecture of the Muslim world in fact faithfully reflects the mind of a true Muslim.

In the realm of politics the Spirit of Islamic Culture imparts to the State a flexible constitution based on solid foundations. It limits taxation and makes all men equal in the domain of law. The sovereign power in the Islamic state is placed under the control of the Shari'at. The Spirit of Islamic Culture imparts to Islamic Law a tendency to allow human action the widest limits consonant with public peace. It encourages every practical activity and censures all those

who burden others with their maintenance. It requires every man to keep himself by the produce of his own labour, and does not despise any sort of genuine work whereby man may make himself independent of others.

The Spirit of Islamic Culture imparts to man the right to personal safety and freedom which is the birth-right of every man. He cannot dispose of his personal liberty even at his own pleasure. That is why Islamic Law does not recognize a spontaneous admission of slavery and that is also why it forbids suicide.

In the sphere of international relations Islam inculcates the idea of universal brotherhood of man as against the geographical distribution of Mankind into separate and mutually antagonistic nationalities. It grants respect and self-determination to the subject races of the world, and makes the observation of international conventions obligatory. That is why the followers of Islam have always enjoyed the confidence of their non-Muslim subjects.

The ideal of peace in the international sphere springs from the recognition of a common Humanity, a conception which was first presented to Mankind in its most perfect and practicable form by Islam which regulates the behaviour of one group towards another in such words as follows:

Let not the hatred of a people incite you not to act equitably; do act equitably, (for) that is nearer to piety. (5: 3)

The Religion of Islam is not confined to geographical environment. It far transcends the national limitations based on geographical or linguistic boundaries. The Spirit of Islamic Culture strives to evolve

universality — a universal empire of Mankind in which every part is harmonious with the others, each nation in tune with its neighbours.

The Spirit of Islamic Culture further manifests itself with greater beauty and resplendence when it regulates the war-time conduct of the followers of Islam so as to minimize the loss of life and property, honour and prestige. The moral calibre of a true Muslim, his fair-mindedness, his uprightness in business affairs, his honest dealings with others in trade and commerce, his deep interest in the welfare of the human and geographical environment in which he is placed, everything attracts towards him all those who come in contact with him.

Recorded history reveals that wherever the followers of Islam have gone wonderful changes have occurred in the nature of the land, in its productive powers and its physical features; in the character of the natives, in their manners and customs.

To sum up, Islam is not a religion in the ordinary sense of the word. It is much more than a religion in the sense in which one can speak of Christianity or Hinduism as religions. Islam is a rule of life. It combines within itself the grandest and the most prominent features in all ethnic and catholic religions compatible with the reason and moral intuition of man. It is not merely a system of positive moral rules, based on a true conception of human progress. But it is also the establishment of certain principles, the enforcement of certain dispositions, the cultivation of a certain temper of mind, which the conscience is to apply to the ever-varying exigencies of time and place. Islam is not a creed only it is a life to be

lived in the present. It is a religion of right doing, right thinking and right speaking, founded on Divine Law, universal charity and the quality of man in the sight of the Lord.

Scott, the reputed author of The History of the Moorish Empire in Spain, says:

"We may well consider with admiration the rapid progress and enduring effects of this extraordinary religion which everywhere brought order, wealth and happiness in its train... which fastened the graceful arches of our cathedrals, which placed its seal upon the earth in the measurement of a degree, and inscribed character in living light amidst the glittering constellations of the heaven; which has left its traces in the most familiar terms of the languages of Europe."

This, in a nutshell, is the true Spirit of Islamic Culture to realize which should be the pious aim of our lives.

That no system of human society can survive for a very long time if it is based only on physical force and economic resources is a fact known to every student of History. The study of the rise and fall of nations shows that a social system based on moral ideas, not materialistic notions, can survive.

The scientific achievements of the last century have given in the hands of a frail minded creature the forces of Nature which he is more inclined to use for the destruction of his own race than to make its lot happier and safer on the earth. The scientists of the Western World have created more means of destruction than safety. The efforts of the scientific researchers in the West have been diverted towards evolving engines of

warfare more than of human welfare.

The past history of Islam has proved beyond all doubt that the teachings of that Great Religion have been successful in producing equilibrium between the different strata of human society. The Religion of the Arabian Prophet has been successful in

abolishing the privileged classes and exploiting agencies in human society and if the heart of suffering humanity can have any sustaining hope of emancipation it is by turning to the Divine Revelations contained in the Book of the same Religion.

THE QUR'ANIC FOUNDATIONS
AND
STRUCTURE OF MUSLIM SOCIETY'

By'

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Pakistan: As Envisaged by Iqbal and Jinnah

Ahmad Subhani

It is a strange phenomenon that more than six decades have passed, a controversy is still raging as to which type of system was intended to be implemented in Pakistan. Secular, Theocratic or any other. A group of so-called intellectuals opine that the architect of Pakistan, Quaid-i- Azam Mohammad Ali Jinnah, wanted it to emerge as a "Secular" State. They base their arguments exclusively on Quaid's address to the Constituent Assembly on August 11, 1947. On the other hand, there is the religious orthodoxy, that had initially opposed the very creation of Pakistan under the pretext that since they had been promised by the Indian National Congress, that the Muslims would be free to discharge their religious obligations freely in India after independence, there was no need to create a separate state for the Indian Muslims. However, no sooner did Pakistan come into existence, these so-called "Ulema" flocked to the new born state and had the temerity to claim that since Pakistan was created in the name of Islam, they only were the competent authority to determine the Islamic system to be implemented here. Now, who does not know, that there is essentially a retrogressive and purely ritualistic brand of "Islam", which they intend to impose, here forcibly. Best way to resolve this riddle is to learn the truth from the proverbial "horse's mouth" Who can be the better judge to resolve the dilemma than the founders of Pakistan, namely, Allama Iqbal, who conceived the idea of a separate state for the Indian Muslims and Quaid-i-Azam Jinnah, who realized Iqbal's dream by securing a country for them — the Islamic

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Republic of Pakistan. Given here under, are excerpts from the speeches and addresses of these giants, to make the issue crystal clear.

Iqbal, the spiritual father of Pakistan, who conceived the idea of a separate state for the Muslims of the Indian sub-continent, said during his presidential address at the annual session of the All India Muslim League at Allahabad in 1930, that "India was the biggest Islamic country and in it Islam could be sustained as a living cultural entity only if it was centralized in a specific territory. (for that, he demanded) formation of a consolidated Muslim State in the best interest of India and Islam. For India, it means security and peace resulting from an internal balance of power; for Islam an opportunity to rid itself of the stamp that Arabic Imperialism was forced to give it, to mobilize its laws, its education, its customs, its culture, and to bring them in close contact with its own original spirit and with the spirit of modern times". He elucidated the point further in his monumental work known as, "The Reconstruction of Religious Thought in Islam" by saying, "....during the course of history, the moral and social ideals of Islam have been gradually de-Islamized through the influence of local character, and pre-Islamic superstitions of Muslim nations The only alternative open to us, then, is to tear off from Islam the hard crust which has immobilized an essentially dynamic outlook on life, and to rediscover the original verities of freedom, equality and solidarity with a view to rebuilt our moral, social and political ideals out of their original simplicity and universality."

Highlighting the paramount importance of “permanence” and “change” factor in Islamic laws he in his unique masterly style asserts, “The ultimate spiritual basis of all life, as conceived by Islam is eternal and reveals itself in variety and change. A society based on such a conception of Reality must reconcile, in its life, the categories of permanence and change. It must possess eternal principles to regulate its collective life, for the eternal gives us a foothold in the World of perpetual change. But eternal principles when they are understood to exclude all possibilities of change tend to immobilize what is essentially mobile in nature. The failure of Europe in political and social science illustrates the former principle, the immobility of Islam during the last 500 years illustrates the latter. What then is the principle of movement in the nature of Islam? This is known as “Ijtihad”

In his concluding remarks (6th lecture), Iqbal advises, “ Let the Muslim of today appreciate his position, reconstruct his social life in the light of ultimate principles (of Qur’an) and evolve out of the hitherto partially revealed purpose of Islam, that spiritual democracy which is the ultimate aim of Islam”. If we go through the speeches / statements made by the Quaid-i-Azam, before the birth of Pakistan and after, quite a clear picture emerges in this regard. Relevant excerpts are being reproduced here to illustrate the moot point:—

“Pakistan not only means freedom and independence, but also the Muslim Ideology that has to be preserved that has come to us as a precious gift and treasure”. (Chittagong -- March, 1948). “In Pakistan lies our deliverance, defence and honor. If

we fail, we perish and there will be no signs and symptoms of Muslims or Islam left in the sub-continent” (Pakistan Day — March, 1945).

“The Constitution of Pakistan has yet to be framed – I am sure it will be of a democratic type embodying the essential principles of Islam. Today, they are as applicable in modern times, as these were 1300 years ago — in any case, Pakistan is NOT going to be a Theocratic State — to be ruled by the priests with a Divine mission “(broadcast to the U.S.A. February, 1948). “Islam is not merely confined to the spiritual tenets and doctrine, rituals and ceremonies. It is a complete code regulating the whole Muslim Society, every department of life collectively and individually.” (Eid Message – September, 1945).

“In Islam, ultimate obedience belongs to God alone. The only way to follow this guidance is through the Holy Quran. Islam does not preach obedience to a king, parliament, person or institution. The Islamic Govt. means rule of the Quran. And how can you establish the rule of the Quran without an independent state?”

(Address to-the students of the Usmania University, Deccan, India -- August, 1941).

From the foregoing discussion, it is absolutely clear, that the founding fathers envisioned Pakistan to emerge as a Democratic Islamic State and not a Secular or Theocratic one. There is a misperception that, if it is not a Theocratic State, then it necessarily has to be a Secular one and vice a versa. It is not so. An Islamic State, in fact, lies somewhere in between these two extremes. (Continued on page #. 18)

Significance of The Hajj

SALAAT is the pillar of faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. When the Dynamic Spirit generated by it we can triumph overall difficulties and blaze a new trail.

The grand edifice of Islam rests on the five cardinal pillars, namely Eemaan (belief), Salat (worship), Saum (Fasting), Zakaat and Hajj (the annual pilgrimage to Makkah).

The Hajj is a divine institution which derives its authority from the Quran for its due observance. A few relevant Qur'anic verses are cited below:

“And proclaim amongst mankind the Hajj, they will come to you on foot and on every lean camel, arriving from every distant ravine, That they may witness (its) benefits for them, and go round the Ancient House Thus it is, and whoso honours the inviolable Commands of Allah. (22: 27-30).

“Verily, the (hills), Safa and Marwah are among the beacons of Allah.

Therefore, whoever performs pilgrimage to the (Holy) House or visits (for Umrah) then it is no sin for him to go round between (Safa and Marwah)” (2:158)

“And perform the Hajj (The Annual Pilgrimage to Makkah at the appointed time of the year) and the Umra (Casual Pilgrimage) for Allah.” (2: 196)

“Verily, the First House founded for mankind to worship God is that at Bakka (Makkah) a, blessed place and a source of guidance to the people of the world.” (3: 96)

The performance of the Hajj is binding duty on all Muslims, “once in a lifetime, if he is an adult, free, sane, well in health, and has

sufficient money for the expenses of the journey and for the support of his family during his absence. If a woman performs the pilgrimage, she must do it in company with her husband or a near relative (mahram).

The Hajj offers a unique experience which nothing else can match. The immediate thought that the Pilgrimage brings to the mind is the grandeur and antiquity of Holy Ka'bah which transcends the known history. Allah says about it in Quran Majeed:

“Verily, the First House founded for mankind to worship God is that at Bakka (Makkah), a, blessed place and a source of guidance to the peoples of the world.” (3:96)

In course of ages, the rigour of time and clime obliterated from eye the foundation of Holy Ka'bah. Prophet Abraham (Ibrahim alaihis salaam) was commanded by Allah to rebuild Ka'bah on its foundation that already existed. He was assisted in this task by his son Ismail (alaihis salaam) who with his mother was already residing in Makkah. Abraham had to journey all the way from Syria in order to fulfill the Command of Allah. Quran Majeed refers to the incident as follows:

“And when Abraham and Ismael were raising the foundations of the House (Ka'bah) (they said): O our Robb (Creator and Sustainer)! Accept (this) from us, surely you are All-Hearing, All-Knowing.”

(2:127)

This is the second thing that comes to mind. The rebuilding of the walls of Ka'bah was followed by the Command of Allah for the Pilgrimage given to Abraham as the following Qur'anic verse says:

"And proclaim amongst mankind the Hajj; they will come to you on foot and on every lean camel; arriving from every distant ravine". (22:27)

Then the mind conjures up the scene when, in the wake of the Conquest of Makkah, Holy Prophet Muhammad (ﷺ) entered the sacred precincts of Haram, and looked at the vanquished Quraysh who were waiting for him and his orders about them. He put to the Quraysh the question: "How do you think I should act towards you? With kindness and pity which is expected of a noble soul," was their answer. In view of the torture and tyranny to which he and his companions were subjected he was perfectly justified in taking any revenge upon them. He would certainly have been right if he had ordered the general massacre of them. He would also have been right if he had taken all of them captives. If he had ordered for loot, almost a convention, he would have been within his rights. But of these he selected none. Instead he declared "you are free to go. You will not be taken to task today." Can history present a parallel? Of course not!

At that time, Holy Ka'bah was infested by no less than 360 idols installed by the Arab pagans in its premises including the central sanctuary itself. It comes to mind how Holy Prophet Muhammad (ﷺ) went round with a stick in his hand, knocking off the idols one by one as he passed, and reciting the

Qur'anic verse:

'...Truth has come and the falsehood has vanished. Indeed, the falsehood is bound to vanish.'" (17:81)

Then the mind is seized of the Last Pilgrimage of Holy Prophet Muhammad (ﷺ). It was on a day of Zeeqa'd of the tenth year after Hijrah that he announced his intention of proceeding to Makkah on Pilgrimage..He had not been there for pilgrimage since his emigration to Madinah. To this call the news spread fast and prompted a vast multitude of believers, men and women, responded to his call to accompany him to Makkah. On the occasion of this pilgrimage, Islam visibly stood for the first time in its full majestic bloom, wiping out forever the evil traditions of the Days of Ignorance. The place was resounding with Talbiah:

لبيك اللهم لبيك لبيك اللهم لبيك ان الحمد و نعمة لك و الملك لبيك لا شريك

Translation:

Here I am, Ya Allah! Here I am at Your service. Here I am You have no partner. Here I am at Your service. Verily to You belong all the Praise, and the Benevolence, and the Sovereignty. You have no partner."

It was here, and on this occasion, that Holy Prophet Muhammad (ﷺ) delivered his Farewell Sermon giving the Charter of Human Rights by proclaiming aloud inter alia, the equality of mankind which is the first fundamental human right:

"O people! You all have one Allah and one father, Adam, and Adam was made of clay. There is no preference for an Arab over a non-Arab, nor for a non-Arab over an Arab, nor for the reds over the blacks, nor for the

blacks over the reds but that based on piety. In the sight of Allah, the nobler is he who fears Him more.”

The Muslims perform the Pilgrimage to this day and they shall continue to do so till the world lasts, in the tradition of Prophet Abraham and the Prophet of Islam, Muhammad (ﷺ). The touching words with which he prefaced his Farewell Sermon, still ring in the ears:

“Listen, O people! May be I see you not after this year, at this place, and in this town.”

One is reminded how at the end of the Farewell Sermon, Holy Prophet Muhammad (ﷺ) asked his audience:

“You shall be interrogated by Allah regarding myself. What answer will you make?”

They said. “We shall declare that you delivered the Divine Message and acquitted yourself of your duty.” Raising his finger to the sky, the Prophet (ﷺ) then uttered thrice the words:

“You shall stand witness, O Allah!” And prompt came the approbation from Almighty Allah Himself in the following Qur’anic verse:

“... Today I have perfected your religion for you; completed My favours upon you and chosen Al-Islam as a religion for you ...” (5:3)

This is the last revealed Verse, to the last of the Prophets, relating to the last Religion.

Speaking on the significance of the Hajj Thomas Arnold says:

“This great international gathering,

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attended by thousands of pilgrims every year, not only from adjacent countries but from such distant places as China, Senegal, or Cape Town, is an impressive manifestation of the unity of the Muslim world, and serves to “keep alive the feeling of brotherhood in Islam. The same thought is impressed upon those Muslims who have been unable themselves to make the pilgrimage, in that on the very same day in which the sacrifices are being performed outside the city of Makkah, the faithful in every other part of the world celebrate the Feast of Sacrifice in a similar fashion, and are thus linked by bonds of sympathy with their more fortunate brethren in the sacred city.” (The Islamic Faith, p. 37).

As Denison Observes:

“The pilgrimage proved in the end a great aid in unification, for the men of every tribe and race met at Makkah with common purpose, and in a common worship, and a feeling of brotherhood could not but be engendered in the process.”

To Quote P.K. Hitti “Down through the ages this institution has continued to serve as the major unifying influence in Islam and the most effective common bond among the diverse believers. It rendered almost every capable Muslim perforce a traveler for once in his lifetime. The socializing influence of such a gathering of the brotherhood of believers from the four quarters of the earth is hard to over-estimate. It afforded opportunity for Negroes, Berbers, Chinese, Persians, Syrians, Turks, Arabs – rich and poor, high and low - to fraternize and meet together on the common ground of faith.”

Drawing a parallel with the League of Nations, the precursor of today’s United

Nations, Professor Hurgronji said: "The League of Nations founded by the Prophet of Islam put the principle of international unity and human brother-hood on such universal foundation as to show candle to other nations. The fact is that no nation of the world can show parallel to what Islam has done towards the realization of the idea of League of Nations."

The purpose of the Pilgrimage is to purify one's self. Allah has given a clear warning in Quran Majeed to those who intend to proceed for Hajj:

"... so whoever undertook to perform Hajj therein, then no initiatives to sex, no exceeding of limitations (imposed during Hajj) and no altercation is allowed..." (2:197)

A pilgrim once said, "I have been several times to Makkah. I went with one idea, and came back with another. I looked forward to seeing the places where the Prophet lived and worked. I found more than that; the vast concourse of people from many lands, all the same, all equal; and their yearning for Allah, as all move round the Ka'bah, hundreds of thousands of us together." A lady once gave her impression of the Pilgrimage thus; "It is like a rehearsal for Resurrection Day - Everybody equal all kinds of people together, the whole of humanity before Allah."

(Continued from page #. 14)

To be brief, Theocracy means absolute control of religious clergy over public and private affairs, where as in Secularism, religion is virtually banished from having any say in public (state) affairs. In Islam, there is no segregation between the private

The Pilgrimage creates the tendency to divert man from the hurly-burly of this worldly life and, instead, the develop in him the most- ecstatic feeling to glorify Allah, thus giving satisfaction to the soul and joy to the eye. The pilgrim's spiritual elation is well placed, for he is here the guest of Allah Himself. Holy Prophet Muhammad (ﷺ) is reported to have said:

"He who makes a Pilgrimage for God's sake and does not talk loosely, nor act wickedly, shall return as pure from sin as the day on which he was born." "Verily, they (the hajj and the 'Umrah) put away poverty and sin like the fires of a forge removes dross. The reward of a pilgrimage is paradise." "When you see a pilgrim, salute and embrace him and request him to ask pardon of God for you, for his own sins have been forgiven and his supplications will be accepted." (Mishkat: Book XI chapter i).

How sublime! How great! Praise be to Allah that the Day of Hajj, blessed forever, has come again. Let those who have been called, and those who are still longingly waiting for their turn, praise Allah and feelingly proclaim His Oneness and Glory. May He bestow on us the Blessings of Hajj. Ameen!

Courtesy: "Yaqeen International"

and public life and also, there is no priesthood in it. There is no intermediary between Man and his Allah, Quran being the only link between the two which means, Qur'anic Laws govern the private as well as public affairs in an Islamic State.

Surrogate Parenting: Its Legal and Moral Implications In the Islamic Law

Syed Sikandar Shah

With great advancement and strides made by mankind in the field of biomedical science, positive contributions have been made towards assisting the infertile couples in becoming parents. Among these measures one is the arrangement of surrogacy parenting whereby a woman who is unable to bear child, can lease a womb of another woman (surrogate mother) who bears, begets and gives the child for the contracting couples in lieu of receiving some agreed sum of money as remuneration.

This arrangement is effected in two ways; through artificial insemination of the surrogate woman by the sperm of the husband of a married couple (called natural father), and by placing the fertilized sperm and ovum of such married couples in the womb of the surrogate mother. This surrogate mother is a married person who together with her husband agree not to claim any right of parenthood over the child begotten in this manner. It is only the contracting couples or the man whose contribution is only in the form of procreative semens who are legally entitled to be called as natural parents. This practice already has become a legal venture in the United States.

As to its validity, or otherwise in Islam, there are some attempts in the form of writings and legal opinions by the Muslim scholars, therefore, pursuant to those attempts, it is intended to highlight some of

the serious legal and ethical problems which would entail if such practice is to find its way in Muslim societies as a treatment for childlessness or someday even as a means of convenience and exploitation of the poor woman at the hands of the affluent women who would be able to evade the pangs of pregnancy just by artificial fertilization of their ova in test-tube (in vitro) and placing it in the womb of a destitute woman for maturation and delivery.

The Legal Implications

In an Islamic perspective man is considered as the noblest among the creation and is described as the main character in the universe who provides the *raison d'être* for all that exists. He is a vicegerent of Allah on earth and the prime purpose of his creation is to serve Allah. Therefore, man, unlike the other creatures, is endowed with the quality of vision, integrity and purpose. At the same time in order to preserve his status and to realize the purpose of his existence, he is bound to regulate his life style according to a set of rules and guidelines as prescribed by Allah and His Messenger (P.B.U.H.), called the Shari'ah (the Islamic law).

The Islamic law, among other things, contains the rules and principles which regulate man's urge to sexual satisfaction and his desire for progeny (to become a mother or a father). This is by virtue of the law of marriage where such aim is designed to be realized. This is clearly

evident from the Qur'anic verse as provides:

“And among His Signs is this, that He created for you mates from among yourselves that you may dwell in tranquility with them, and He has put love and mercy between your (hearts) verily in that are Signs for those who reflect” (Al-Rum, XXX: 21).

This Qur'anic provision is interpreted to sanction for both the sexes to achieve the urge for sexual gratification as well as their desire to have children. Apart from legalizing enjoyment of beneficiary rights between men over women, as a contract, one of the prime aims of marriage is procreation and giving legal protection to children. The progeny produced by this legalized way of relationship would constitute a small unit of an Islamic community, the members of which would owe certain duties and obligations towards one another and enjoy the correspondent rights to that effect.

Now, let us examine the procreation which is brought about through the interference of procreative technology by way of artificial insemination or implantation as is the case with the institution of surrogate parenting.

a. Legitimacy of the Operation (Act)

In case where the sperm of a man is placed in the fallopian tube of the surrogate woman, this is held to be greatly similar to adulterous union, thus illegal from the Shari'ah view-point. The basis for this ruling is as follows:

- i. It is a duty of all the Muslims to safeguard their private parts from all sorts of sex-abuse and sex perversions except by way of marriage and

possession of slave-girls. This is by virtue of the Qur'anic provision which reads:

Who abstain from sex, except with those joined to them in marriage bond, or (the captive) whom their right hands possess — for (in their case) they are free from blame. But those whose desires exceed those limits are transgressors (Al-Mu'minun, XXIII: 5-7).

This evidence from the textual authority in Islam clearly lays down the legitimate way through which a woman receives the semen from the opposite sex in her womb. Any woman who receives such procreative fluid in a manner other than the bond of marriage, in the terminology of this verse of the Qur'an, would be regarded as the transgressor; and disqualifying herself to be considered a chaste woman and thus guilty of adultery.

- ii. Abu Hurayrah narrates that the Prophet (ﷺ) said: “If any woman establishes sexual relationship with people other than her lawful husband, Allah would prohibit her admission into paradise”. Therefore, any woman who is undergoing artificial insemination with the sperm of another man who is not her husband, would be committing similar offence of adultery as described by the hadith.
- iii. Ruwayfa' Ibn Thabit narrates that the Prophet (ﷺ) said: “It is not permissible for a man who believes in Allah and Hereafter to irrigate with his own sperm the crop sown by another”.

This hadith is an authority of prohibiting the marriage of a pregnant woman who is a widow or a divorcee unless the pregnancy is over by birth; it also has the force of

prohibiting the insemination of surrogate woman artificially by a man who is not her lawful husband.

iv. Shaltut is of the view that this type of insemination is akin to zina (adulterous union) because its essence and consequences are the same as adultery, in view of the fact that it is placing the sperm of a man in the womb of a woman between whom there is no bond of marriage, thus the ruling on this type of conduct is one of adultery as prohibited by the Shari'ah.

It is further held that the main reason for prohibition of illicit sexual relation is to prevent obscuring human lineage because this is a distinct characteristic of men to know their origin which would create a sense of cooperation among them and lay down the foundation of the human society. Therefore, the practice of surrogate parenting confuses paternity and thus robs human race from its very fundamental interest to know its origin and foster relationship.

v. Ibn 'Abiden, a noted Hanafi scholar, is on record to view depositing the semen of a man by a woman into her womb with whom she is not legally married as doubtful consummation. This was expressed in a hypothetical situation where if a woman takes semen and places it into her private part, it would resemble consummation. Thus, the conception would be illegitimate in law. In short, since the only lawful impregnation of woman must be through legal bond of marriage, if such a process is reversed, it would be against the spirit of the prescribed law on sex-relationship, therefore, the whole aim of

human species would be defeated and would be regarded as illicit-intermingling of man's and woman's procreative fluid. However, although it would not amount to adultery punishable by the Hudud punishment but it is still illegal deserving admonition as an offence against the right of man to legitimate parenthood. As to a situation where the fertilized semen of a married couple is implanted in the uterus of the surrogate woman, it is submitted, that this is also not approved by the Shari'ah; in view of the fact that this is again an exercise against the prescribed way of procreation among mankind, and on the same ground of upsetting man's right to paternity is similar to illicit intercourse: this is very true especially in case of the surrogate mother who is already a married woman. The hadith on prohibition of marriage with pregnant woman, cited above, is a concrete evidence which includes a case of this nature in its purview. But this time the prohibition would also operate against the interest of the lawful husband of the surrogate who would be barred from the benefit of his legal right to a lawful child because the uterus of his wife has been occupied by an illegitimate embryo. Hence, it is very clear that in case of the arrangement of surrogacy where only the sperm is placed in the vagina of the surrogate, to operation is nothing but a variant form of sexual abuse though short of a clear cut case of adultery; in a situation where the fertilized semen of a married couple is placed in the surrogate's womb, it is a flagrant violation of the rules of lawful pregnancy and a transgression against the underlying idea of the Islamic law of marriage and lawful sexual relationship

and hence a crime.

b. The Parentage

One of the basic aims of the Shari'ah is the protection of human race and for that matter marriage has been sanctioned and sexual intercourse out of wed-lock has been made illegal.

This thesis is supported by several authorities from the texts of the Qur'an and the Sunnah to that effect:

1. The Qur'anic Provisions

The marriage between human beings of a different sex is not only a physical union but it gives rise to the relationship of lineages and pedigrees. As Qur'an states:

"It is He Who has created man from water, then He has established relationships of lineage and marriage: for thy Lord has power (over all things)" (Al-Furqan XXV: 54).

This verse is an illustration of the fact that Allah causes two kinds of kinship: by blood and by marriage, and ultimately from the process of procreation. He produces tribes, nations: belonging to the same race and bound by the same civilization.

There are a hadith which reinforce the same theme that the object of man's sexual relationship is to increase human species.

- i. It is narrated by Anas that the Prophet (ﷺ) used to encourage us into getting married and sternly prohibiting us from celibacy by saying that you should marry the fertile woman of pious character, in order for me to be of great number of followers among the prophets on the Day of Resurrection.

This hadith is a direct authority to lay down

the principle of paternity as an aim of matrimonial life in Islam.

- ii. Abu Hurayrah narrates that the Prophet (ﷺ) said:

The child is for the bed and for the adulterer is stoning".

This hadith is an authentic tradition which establishes the paternity of the child for the parents. Majority of the jurists are of the view that it is by virtue of this tradition of the Prophet (ﷺ) that an illegitimate child is attached to the mother from whom he is born. The above authorities from the Qur'an and the Sunnah brings the point at home that the main reason behind the concept of marriage in Islam is to further and maintain the crucial issue of man's right to know his origin (paternity). And it is this issue which gives rise to other numerous mutual rights and duties between the new born child and the couples to whom he is born; such as the right to custody, breast feeding, maintenance, inheritance and so on. Corresponding to these rights, this child would be equally under several obligations to his parents when he reaches the age of discretion or puberty for that matter.

Therefore, it is hereby ventured to examine the issue of paternity and its ensuing implications in case of surrogate parenting.

2. Parents of the child

The hadith of the Prophet (ﷺ) that the child is for the bed establishes the golden rule on the issue of determining as to who is the child's real mother. The obvious answer is that it is the woman who bears and gives birth to it.

Proponents of surrogate parenting might argue that the child belongs to the genetic

parents or father who has contributed the semen which is the seed for the produced crop that is the child, but it would be erroneous to make such a conclusion. The real, legal and natural mother of the child in Islam is the one who bears all the pains and pangs of pregnancy and feeds the embryo in uterus from her blood, and then she has to undergo the period of nifas (the Forty days post natal period) after the child is born.

Yusuf Qardawi has this to say on this issue: "The real mother of a child in the Shari'ah is the one who patiently endures the burden of pregnancy and pangs of delivery. This is evident from the saying of Allah which reads:

And We have enjoined on man (to be good) to his parents; in travail upon travail did his mother bear him and years twain was his weaning: (hear the Command), "Show gratitude to Me and to thy parents, to Me is (thy final) Goal" (Al-Luqman, XXXI: 14).

Therefore, how can a woman, just merely by contributing her ovum, who is not bearing any troubles of conception and delivery, claim to be a mother, or how a man just by discharging his semen into a test-tube with the intention of placing it in the womb of a woman who is not legally his wife can claim the child to be his legitimate child.

Tantawi and Qardawi are both of the view that according to Arabic rules of grammar, the mother is the one who is called walidah (one who has given birth to the child) therefore, she is the one who is entitled of mother-hood and not the contributor of ovum as is the case in surrogacy arrangement. This reasoning is supported

by the Qur'an itself. As Allah says:

"If any men among you divorce their wives by zihar (calling them mothers), they cannot be their mothers: none can be their mothers except those who gave them birth. And in fact they use words (both) iniquitous and false: but truly God is One that blots out (sin) and forgives (again and again)" (Al-Mujadilah, LVIII: 2).

The real mother in this verse is termed an *ummahat* and is described to be the one who has given birth to the child.

Besides the Qur'an the hadith literature also, while referring to the duties of children towards the parents, uses the term *ummahat*. The Prophet (ﷺ) is reported to have said:

"Verily Allah commands you to be dutiful towards your mothers, (repeated three times) and then to be dutiful to your father."

In the light of the above authorities from the Qur'an and the Sunnah, it is clear that the child produced through the process of surrogacy would be the child of the surrogate mother, and not the real child of those who contribute only the ovum and semen. This ruling would equally apply to all the surrogate parenting irrespective of the nature of its arrangement; for if the arrangement is such that a man allows his semen to be implanted in a woman's vagina, this situation is a plain case of resemblance to adulterous union, therefore, the child born would be illegitimate whose paternity is attached only to the woman who hears and delivers it.

As to the situation where the fertilized ovum of a married couple is placed in another woman's uterus. This is again an offence against the prescribed law of

marriage, and on the general notion of motherhood that the real mother of the baby is still the one who bears and gives birth to it, as in this case is again the surrogate mother.

Indeed, it is submitted that, the child created out of surrogate parenting as practiced in the West is an unfortunate human being who is deprived of all the blessings as enjoyed by other fellow humans whose process of creation is not tampered with by the evil hands of their parents. This innocent life would have to suffer the deprivation from all the privileges of having kindred, and care of the mother, just because the ones who contributed the eggs have committed the wrong and violated the rules of nature and the Shari'ah.

Hence, it is submitted that the practice of surrogacy has no legitimacy in Islam, because the evils ensued from its practice far out-weigh the good, if any.

3. Medical Justification

It may be contended that it is reported in a hadith that Allah has created for each illness the cure, therefore, why the married couples whereby one or both of them suffer from the problem of infertility, should be denied the right to treatment of his or her defect by resorting to arrangement of surrogacy?

I humbly venture to submit that this argument will not hold on the following grounds.

- i. In case if infertility is suffered by the male partner, he cannot allow his wife to be impregnated or inseminated by another male, because such a person (husband) who allows others to

encroach upon his legal right is termed as *dayyuth* (dishonoured) in the Shari'ah. And such insemination is like quasi-adultery, therefore, an offence. But instead of this he can resort to other forms of medical treatments or take this as Allah's test and for his psychological satisfaction can foster some orphan to fulfill his longing for an offspring.

- ii. Similarly in a situation where a husband is fit, while the wife is suffering from some forms of infertility or some other diseases which render her unable to bear children, Islam disallows surrogate arrangements and provides other remedies for that matter. In case a woman suffers from fallopian tube blockade, then she can resort to artificial insemination from her husband's sperm through test-tube and then the ready fertilized ovum may be placed in her uterus. But the husband cannot resort to dropping his own sperm into another woman's womb by a medical stratagem, because this is forbidden and illegal, and amounts to adulterous union in both essence and effect. Therefore, this would amount to seeking treatment by illegal way which is forbidden in Islam. To this effect, the Prophet (ﷺ) said:

"Allah has not placed a remedy for the ummah in what He has prohibited."

But in a situation where the woman's barrenness is due to lack of uterus whereby the woman cannot produce children at all, the recourse to surrogacy would still not be justified. My reasons are as follows:

- a. Islam has provided the solution for such

situations by recommending the practice of polygamy. Therefore, no principle of *dharurah* (necessity) or even *idtirar* (extreme need) can justify such practice.

- b. Because, the forbidden things in those situations become permissible only if: the human life should be threatened by death, and there may not be any other way to save such life. Hence, the medical reason for practicing surrogate parenting as a cure for infertility has no place within the scope of Islamic medical measures for that matter.

4. Legality of Contract

It is a fundamental principle of the Islamic law of contract that the object of transaction must be legal and lawful in the eyes of the Shari'ah. Therefore, the contract of surrogacy which is a contract of leasing another woman's uterus at start and a sale of the child born at the end result, has no legal validity at all and thus is *batil* (null and void). My reasons are as follows:

- a. In both cases of insemination of the ovum of the surrogate by the contracting man and implementation of the fertilized eggs of a married couple, there is an element of adulterous union in reality, therefore it is a void contract i.e., due to unlawful object.
- b. Leasing the womb of the surrogate, for which she receives remuneration, is an illegal contract of *ijarah* (hiring), for the same reason. This in no way can be equated with hiring a wet nurse who is hired to suckle and take care of the born baby. Because a wet-nurse provides essential nourishment for a legitimately born baby.
- c. Since paternity of a child born through

this process belongs to the surrogate mother in the Shari'ah., therefore, it involves the sale of a human being from the surrogate to the contracting parties which is not valid in the Shari'ah. Therefore, it is clear that the business of surrogacy, for being an illegal contract from the very outset, should not find any way in the Muslim societies.

5. Its Moral Implications

Strictly speaking, there is no such dichotomy between the moral and legal systems in Islam. Islam is nothing hut a package whole, each conduct of man in Islam entails both the legal and moral (religious) consequences. However, for the sake of clarity some of the most salient ethical problems inherent in surrogate arrangement are the following:

- i. It is tampering with the Shari'ah of Allah in the normal process of procreation.
- ii. It has biologically split the motherhood and confused the institution of paternity.
- iii. It involves the ugliest form of exploitation where the surrogate mother is not compensated for psychological and emotional agony, if she would suffer. It has reduced motherhood from being a value to a price.
- iv. It tempts affluent women to resort to such techniques in order to relieve themselves of the pangs of pregnancy and child birth. This is against the notion of marriage in Islam; i.e., if the child-bearing is regarded as a burden instead of a test and blessing from Allah.
- v. This arrangement denies the surrogate of the rights to be respected by the

child who is fed with her blood, and borne with the pangs and pains of its pregnancy and delivery.

Indeed, in the light of the above discussions, it can safely be submitted that the practice of surrogacy which is opening its way in the western societies, can never be reconciled with the immutable legal and moral principles of the Islamic legal system, and its world view on children and parentage. Therefore, any attempt to adopt it strikes at the basic biological procedure for human procreation, it eliminates the legitimacy of sexual intercourse as a

prerequisite to human birth; it confuses human identity and it will operate as the ugliest means of exploitation of the destitute women at the hands of the pleasure seeking women who, simply by using procreative control devices, can avoid pregnancy and by leasing some one's uterus and would continue to live a promiscuous life and yet have children. Therefore, any attempt to think of its adoption within an Islamic framework would amount to flagrant violation of Islamic norms and its culture.

Sufiism: The Uncovering of the Tenth Veil: 'Ilm and Ma'rifat, and the difference between them

Theologians have made no distinction between *'ilm* and *ma'rifat*, except when they say that God maybe called *'alim* (knowing), but not *'arif* (gnostic), inasmuch as the latter epithet lacks Divine blessing. But the Sufi Shaykhs give the name of *ma'rifat* (gnosis) to every knowledge that is allied with (religious) practice and feeling (*hal*), and the knower of which expresses his feeling; and the knower thereof they call *'arif*. On the other hand, they give the name of *'ilm* to every knowledge that is stripped of spiritual meaning and devoid of religious practice, and one who has such knowledge they call *'alim*. One, then, who knows the meaning and reality of a thing they call *'arif*

(gnostic), and one who knows merely the verbal expression and keeps it in his memory without keeping the spiritual reality they call *'alim*. For this reason, when the Sufis wish to disparage a rival they call him *danishmand* (possessing knowledge). To the vulgar this seems objectionable, but the Sufis do not intend to blame the man for having acquired knowledge, they blame him for neglecting the practice of religion, because the *'alim* depends on himself, but the *'arif* depends on his Lord. This question has been discussed at length in the chapter entitled "The Removal of the Veil of Gnosis", and I need not say any more now.



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

قال علی رضی اللہ عنہ ان للقلوب شہوات و اقبالا و ادبارا . فأتوها من قبل شہواتها و اقبالها فان القلب اذا اکره عسی (کتاب الخراج ابو یوسف)

حضرت علی رضی اللہ تعالیٰ عنہ نے فرمایا:

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

وقال علی: الفقیہ من لم یقنظ الناس من رحمة اللہ ولم یرخص لهم فی معاصی اللہ. ولم یؤمنهم من عذاب اللہ (کتاب الخراج)

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

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

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

تصوف ہی نباں سے دل میں حق کا نام لایا ہے

یہی مسلک ہے جس میں فلسفہ اسلام لایا ہے

تقرر چائشین کی پر کیف اور لفریب تقریب:

مولانا شاہ محمد عبدالعلیم صدیقی القادری رحمۃ اللہ علیہ کا جائشین مقرر کرنے کا انداز بھی بڑا ہی لفریب پر اسرار اور پر وقار تھا۔ یہ پر اسرار، پر وقار اور پر کیف تقریب کعبہ کے حطیم میں منعقد کی گئی۔ آپ نے اپنے پیارے داماد سے پہلے تمام سطوں میں بیعت لی۔ مثلاً قادریہ، چشتیہ، نقشبندیہ، سہروردیہ اور شاڈلیہ اور پھر انہیں تمام سلاسل کی اجازت اور سندوی اس طرح آپ کی بزرگی اور بڑائی کی یہ ایک اور دلیل تھی کہ آپ نے اس امت کو مستقبل کا قائد اور اپنا جائشین بھی عطا فرمایا یعنی اپنے زمانے کے سمندر سے ایک ایسا قائل، نمایاب گوہر نکالا، تراشا اور اسے کندن بنایا تاکہ مستقبل میں بھی وہ آپ کا مشن نہ صرف جاری رکھ سکے بلکہ مزید آگے بھی بڑھا سکے۔

وہی صاحب امر وز جس نے اپنی ہمت سے

زمانے کے سمندر سے نکالا گوہر فردا (اقبال)

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

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

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

بچٹی و ہیں پہ خاک جہاں کا خیر تھا

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

ہوئی حبیب کے پہلو میں خواب کا نصیب
خصوصیت یہ اگر ہے تو یار غار میں ہے

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

فرمایا کرتے تھے۔

علم خستہ جاں ننگ آگیا ہے درود ہجران سے
اہلی کب وہ دن آئے کہ مہمان محمد (ﷺ) ہو

اور یہ آپ کی صرف تمنا، آرزو اور خواہش ہی نہیں بلکہ جذبہٴ دل، جنون اور تڑپ بن چکی تھی اور جب کوئی تمنا جنون، خواہش جذبہٴ دل اور آرزو تڑپ بن جائے اور انسان سر لپا عجز و انکسار، خلوص اور یقین کا پیکر بن کر دعا کرے تو وہ دعا ضرور بالضرور شرف قبولیت پاتی ہے۔ بقول حسرت موہانی:

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

اعجاز تبلیغ

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

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

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

من عرف أن الله تعالى عليم بحاله، صبر على بليته وشكر على عطيته واعتذر على خطيئته.

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

علم: معرفة الشيء وادراكه بحقيقته، أي على ماهو عليه بدون تردد وبدون شك.

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

یہ وہ مقام معرفت و حقیقت ہے جس پر حضرت شاہ عبدالعلیم صدیقی رحمہ اللہ فائز تھے۔ یہاں اس امر کا تذکرہ بھی قطعاً غیر ضروری نہ ہوگا کہ حصول علم کے اعتبار سے علم کی دو قسمیں ہیں ایک کسبی اور دوسرا عطائی۔ کسبی علم وہ ہے جو کسب و اکتساب سے حاصل ہوتا ہے۔

غور و فکر اور کتابیں پڑھنے سے حاصل ہوتا ہے۔ اور دوسرا علم عطائی ہے جو بغیر غور و فکر اور کسب و اکتساب کے حاصل ہو جاتا ہے۔ کسبی علم کہ جس قدر لکھے پڑھے گا علم حاصل ہوتا چلا جائے گا۔ کسبی و کتابی علم محدود ناقص اور مشکوک ہے۔ اور اس میں استعداد کی بھی شرط ہے۔ ہر شخص اپنی استعداد، قابلیت، لیاقت، محنت، جدوجہد اور ریاضت کے مطابق ہی علم حاصل کرے گا۔ اور ایک خاص حد تک ہی حاصل کرے گا اس سے آگے نہیں بڑھ سکتا۔ مثلاً علم طب میں مادر زاد اندھے کی آنکھوں میں بیانی لانے کی قوت و صلاحیت کسی بھی قسم کے جدید و

قدیم طریقہ علاج میں نہیں ہے۔ بقول شاعر:

کسب ہر فن میں، لگی ہے شرط استعداد کی
کسب کھلیں مہرہ سے آنکھیں کوہ مادر زاد کی

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

نگاہ گرم سے کھلتا ہے یہ دیکھو یہ آئینہ نہیں دل ہے

رطت:

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

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

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

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

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

وهو العلیم احاط علما بالذی
فی الکون من سر ومن اعلان
وبکل شیء علمه سبحانه
فهو المحیط ولیس ذا نسیان
وکذا لک یعلم ما یكون غدا وما
قد کان والموجود فی ذالآن
وکذا لک امر لم یکن لو کان
کیف یکون ذا مکان

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

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

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

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

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

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

حسب نسب:

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

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

بڑھایا اس ادا نے مرحۃ صدیق اکبر کا

کہ قرباں خدمت دین نبی پر مال و زر ہو

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

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

ولادت باسعادت:

آپ کی ولادت باسعادت ۱۵ رمضان المبارک ۱۳۱۰ھ بمطابق ۲۳ اپریل ۱۸۹۲ء کو ہوئی۔ یعنی سعید ماہ و سال و دن۔ یہ وہ ہی عظیم مہینے یعنی ماہ رمضان، ماہ صیام، ماہ قرآن، ماہ قیام، کا عظیم دن ہے جس میں سن ۳ ہجری کو شبیہ رسول، رحمان رسول، نواسر رسول، لخت جگر حضرت علی وسیدہ بتول رضی اللہ عنہما جناب حضرت حسن بن علی رضی اللہ تعالیٰ عنہ کی ولادت ہوئی۔ گویا کہ عظیم لوگوں کی زندگی کا آغاز ہی عظیم ہوتا ہے۔ کیونکہ وہ پہلے ہی سے سعید، خوش بخت، نیک، اور عظیم کام کرنے کے لئے منتخب ہو چکے ہوتے ہیں۔ السعادة قبل الولادة۔ اور العناية قبل الولادة۔

نام نامی اسم گرامی:

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

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

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

ابو عبدالقدوس محمد نجفی

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

درویش خدا مست نہ شرقی ہے نہ غربی

گم میرا ندوئی نہ مفاہاں نہ سرقت

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

افریقہ کے دشت و جبل کو جب جب بھی سیراب کیا

علم و یقین کے بیج بکھیرے، پتھروں کو ماہتاب کیا

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

فرشتوں سے بہتر ہے انسان ہونا

گمراہ میں پڑتی ہے محنت زیادہ

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