

From the Editor's Desk...

Zakat

Dr. Muhammad Fazlur Rahman Al-Ansari Al-Qadri رحمه الله عليه

Islam being a perfect religion, as witnessed by the Holy Qur'an, does not deal only with the moral and spiritual aspects of life, it also deals with the material aspects. The economic welfare of the society holds as much importance with Islam as the performance of prayers and the recital of the articles of faith. The Holy Prophet (ﷺ) has said: "Poverty is very likely to end in disbelief." That is the reason why Zakat has been made one of the foundations on which stands the edifice of Islam.

Zakat stands for the financial contribution of an individual towards the welfare of the society. Islam intends to build a free economic society in order that individual capacities might get a vast field for their exertion and development. In this respect Islam is much different from both the communist and capitalist systems. The communist system is so rigid that it stunts individual capacities. At best, it may work well as long as the whole nation is gripped by zeal to achieve something and prove their system as superior to other economic systems. But in course of time the zeal abates and the individual worker begins to ask what he is actually getting for his extra energy that he spends to improve the quantity or quality of his product. When he realizes that the fruit of his labour goes to the state, which is a monopoly of top politicians, he slackens. When forced to work for long hours, he becomes a mere automation devoid of zeal and spirit. This is not a healthy state of things for a nation. We can see that Russia has already begun

to measure her steps back The workers are now paid in Russia not according to their need but according to the nature of their work. The intellectuals in Russia such as the scientists, professors, writers, etc., are the most highly paid workers. This is a reason why Russia has rapidly advanced in the fields of Science, technology and literature while she is not even self-sufficient in agricultural production. Recently reports were published in newspapers that the farmers in Russia are also granted small pieces of land for their personal use, and it has been seen that the product of their personal pieces of land far exceeds the production of collective farming per acre.

The red revolution of China is a matter of comparatively recent years. The system of rigid economy is still working well in that country, but the zeal will naturally slacken with the lapse of time and by the end of the current generation of leaders. Before the end of another score of years, it can be predicted, China will be pacing her steps back to a more free economy, as Russia did.

The free economy of the non-communist world also has its vices. This economic pattern, though it grants freedom for the mental and physical exertion, does not provide a healthy system of reasonable distribution of wealth causing thereby great nervous tension. America may be taken for a typical example of such states which uphold free economy. The land is one of the most fertile lands of the world with rich

and well irrigated soil and profusion of mineral wealth. industrially it is one of the leading countries of the world. Though the nation is tremendously rich in a general way, there still exist dark and miserable slums by the side of magnificent palaces. In the vicinity of luxurious hotels where beautiful ladies display their charms, bedecked with pearls and diamonds, the poverty-stricken damsels barter their chastity for a few morsels of bread. It is true that America and also many other countries of the world have introduced a number of measures to eradicate poverty and economic injustice, but human measures have always created more problems than presented solutions.

Islam also presents an economic pattern, which if enforced, is sure to produce a healthy economy. The presentation of the complete economic system of Islam is not our immediate object. We, however, state that Zakat is one of the most important aspects of Islamic system of Economy. It is payable not on earnings but on savings provided the savings have continued in the possession of an individual for one lunar year. The rate of payment is a mere two

and a half percent, but when it is taken on the national level, it proves sufficient to normalize the economic imbalance created in the lives of individuals due to fluctuations of time.

Zakat is the minimum monetary contribution expected of Muslim towards the welfare of the society. If a Muslim denies to contribute even this minimum, he is not to be considered as a Muslim according to Hazrat Abu Bakr, the second caliph.

Basically, Zakat has to be collected by the government and distributed among the needy. It is to be utilised in the normalization of all economic miseries, i.e., the payment of debts, provision of means of earning, provision of food and shelter to the destitute, provision of stipends to students, provision of help to travelers, etc. In fact it is an insurance against all economic crises.

The payment of Zakat is an act of great merit. And surely the merit is rewarded seventy-fold if it is paid in Ramadan. Muslims in general, therefore, prefer to pay it in that month to deserve greater reward.

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“And hold fast, all of you together, to the Rope of Allah (i.e. this Qur’an) and be not divided among yourselves...”

(Qur’an 3:103)

Adherence to Qur'an and Sunnah

Sheikh Abdul Jilani, R.A.

There is no doubt that your self 'نفس' is a creature of God, but the crave for lust and the sense of false pride deviate it from the right path, as these baser instincts are inborn with man. Hence if you disobey your baser self and subject yourself to the commands of God alone, this your struggle against your baser self will be regarded as a Jihad in the cause of Allah. This Jihad will establish your relation with God as a faithful servant, where after you shall be granted the choicest favours and blessings of Allah. The entire universe and all that it holds will obey your commands and pay you homage. It is established fact that one who reserve himself solely for the service of God, the whole creation of God becomes subservant to him. Allah has said (in the Holy Qur'an) that there is nothing in the entire universe which does not praise and extol Him, but that men do not know this fact. He has also said (in the Holy Qur'an) that He had commanded the earth and the heavens to surrender to Him and obey Him implicitly, willingly or unwillingly, whereupon they exclaimed: "O Creator of Universe! we submit ourselves to Thee most willingly." Hence, the perfection of submission is gained by counteracting the dictates of the baser self and struggling against lustful desires.

The Holy Qur'an incessantly warns us against following the dictates of the baser self, which leads man astray and makes him lose the right path. The Holy Prophet (ﷺ) has said in the words of God 'حديث قنسى' that Allah told Hazrat Dawood (David) that he should never obey his baser self, as "There is nothing on My earth more harmful than surrendering to the dictates of the baser

self." It is said that Hazrat Bayazid Bustami (R.A.) once beheld God in dream, and said: "O Allah! which is the way that leads to Thee?" Allah replied: "Forsake Thy baser self and come to Me." Hazrat Bayazid says that thereafter he discarded his baser self, even as a snake discards its skin.

Hence, the only way of obtaining salvation is to struggle against the dictates of the baser self. If you wish to tread on the path of piety, you should guard yourself against unlawful acquisition of wealth, against fearing any being other than God, and you should concentrate all your hopes in God alone. You should not covet others' wealth even to receive a share of it in the form of Zakat or charity. You should know for certain that your provision in worldly life is directly connected with Divine Scheme of Things; yet you should also exert your best endeavours, lest you should associate yourself with the 'Jabriah' sect (who believe in the futility of human endeavour). And do not believe that God has nothing to do with human affairs and that man himself plans, acts and produces desired effects independent of the Will of God, lest you should associate yourself with the 'Qadriah' sect. The 'Truth' is that all human endeavours have their origin in the Will of God and that man has been commissioned to direct his efforts in the right direction, as the Holy Qur'an says:

"Man shall not have except what he endeavours for". (53: 39)

Hence, do not transgress the commands of your Lord, Whose Will dominates the entire universe, whether one subjects himself willingly to it or unwillingly. Do not assume

the attitude of an independent being, as the real authority is the Holy Qur'an and the Sunnah of the Holy Prophet (ﷺ) which you should implicitly obey. If you are visited by some whim or if you get some inspiration, test it on the criterion of the Holy Qur'an and the Sunnah; if it is branded therein as unlawful, like adultery, usury, theft, usurpation, oppression, fraud, etc., you should instantly remove the idea from your mind, for such whims and fancies are caused by Satan, who presents them in the most attractive form. But if you find that the idea which occurred to you is sanctioned as lawful by the Holy Qur'an and the Sunnah, like the eating or drinking of the lawful food or drink, marrying, putting on fine clothes, good company, pilgrimage, helping the widows, orphans or the destitute, deeds of public welfare etc., then you should put it into effect without any hesitation. Such deeds result in spiritual elation and the human nature sanctifies them.

When a loyal servant exerts himself in struggling against his baser-self, God lends him a helping hand and activates him in the fields of virtue. When this stage is gained, God will over-look even his short-comings, as these short-comings would also constitute a part of His will. Man is not punished except for his interference in the Divine Scheme of things.

If you are desirous of obtaining, 'Vilayah' (the love and closeness of God), you should disobey your baser-self, and submit yourself to Divine injunctions. In the first instance you should fulfill the commandments by performing your duties—and restraining yourself from all sinful deeds: then finally you should cultivate the habit of always being watchful

for any pious inspiration **القاء** that might come to you, and should prompt yourself to act accordingly. Such inspirations are connected with either the abandonment of some lawful things (for the sake of spiritual purification, as even certain lawful enjoyments might do a person harm on account of some of his moral or spiritual short-coming) or the performance of certain acts of virtue which are not obligatory. So one who treads the path of piety should exert himself doubly, obeying the commandments and by seeking Divine guidance in his day-to-day life, in matters, rendered lawful in the 'Shari'ah', through inspiration (**القاء**). This is the stage of vilayah.

When you have activated yourself fully in accordance with the Will of God and absorbed yourself in it, you should regard it as the choicest blessing of God. You would then belong to the group of Abdal (**ابدال**) who are smitten with the love of their Lord. They are the real Monotheists, they are the ones who possess the knowledge of the ultimate truth and wisdom. They are the masters of even those who are powerful on earth; they are the guides of humanity and the real vicegerents of God. This is the stage where you negate your baser-self and pay no attention to anything which belongs to this world or belongs to the Hereafter. You become the Servant of the Lord of the Dominion and not that of the Dominion; you become obedient to the commands of your Lord, and not to the dictates of yourself. You would then be absolutely under God's care even as a new born child under the care of the nurse or an unconscious patient under the care of the doctor. You would then notice nothing except the commands of your Lord and busy yourself with their fulfillment.

Ramadan and Eidul Fitr

Prof. A.M.A.R. Fatimi

There are national festivals among all the nations of the world which are celebrated with great rejoicings, pomp and splendour. These festivals generally commemorate some such occasions which are considered worth remembering in the life of the nations. People enjoy the occasions by drinking wine, holding concerts and staging dances and giving vent to their carnal desire without restrictions. Having drunk intemperately and attending half-naked mixed parties, claimed to be the blessings of modern civilization, they, many a time, cross the limit of decency and behave like animals in the jungle.

Contrary to all such traditions, Islam being the divine and eternal code for universal benefit of mankind, carved its own distinct path in this respect as well. Islam based the whole concept of human life on the foundation of total surrender to the Will of Allah.

(Say thou, verily my prayer and my rites and my living and my dying are all for Allah, Lord of the World, No associate hath He. And to this I am bidden and I am the first of the Muslims." (6-162)

The two current concepts of national rejoicings, are therefore, poles apart from each other. The non-Muslims celebrate the National Festivals just for worldly and material enjoyment. The Muslims do not, and cannot, conceive of any such rejoicings or merry-makings or worldly enjoyments which have no sanction in Islam.

(Only those believe in our revelations who, when they are reminded of them fall down

prostrate and hymn the praise of their Lord, and they are not scornful (32:15)

It is these bands of devoted, dedicated loyal and all-obedient, all-sacrificing men and women who were, through the Divine graciousness, sanctioned or granted, two great annual National Festivals of which one is Eidul Fitr. It was a reward, a sign of Allah's "RAZA" that was bestowed on the Muslims on the completion of the Holy month of Ramadan. It was indeed the most befitting occasion in the life of the Muslims to celebrate this festival with such dignity, decorum and enjoyments which do not however, drift them from the mooring.

What else could be a greater and holier occasion for all mankind to celebrate than the Eidul Fitr which heralded the new era of Islam granting renewed and revolutionary human charter ensuring peace and happiness on this Earth and salvation in the Hereafter.

The month of Ramadan in which was revealed the Qur'an, a guidance for mankind." (2:185)

It was during the last ten days of Ramadhan that the Holy Qur'an was revealed the last and eternal Divine Book which eradicated the evils of human beliefs and actions, removed the darkness from the horizon of human intellect and opened a bright and straight path of human conduct.

"Of a surety, these hath come unto you from Allah a light and a book luminous, whereby Allah guideth him who seeketh His good pleasure unto paths of peace (V:15-16)

The Qur'an heralded an era of light against darkness. It declared the pre-Islamic period as the period of jahiliya in the sense that the ancient World of ignorance and whims has come to an end and a new world of light, of knowledge, of learning, of science and technology, of research in the mystery of the Universe has dawned. Ignorance was declared a thing of the past and acquisition of knowledge, learning and science was declared obligatory. The age of darkness was replaced by that of light; the age of barbarism and brutality was replaced by that of civilization and culture; the age of whims and worship of Nature was replaced by the worship of one God and that mankind was, for the first time, declared to be the supreme creature of God destined to explore the mysteries of Nature and use them for his own benefits. They were no more to be worshipped. They were subservient to man and appointed to serve His Cause. Thus man was freed from the yoke of degradation and inferiority complex and differences of race and colour were totally obliterated by declaring that they are all children of the same parentage.

What other occasion could therefore be more worthy of celebration than the Eid-ul-Fitr which marked the turning point in the history of mankind; which heralded the revelation of the Qur'an, the final and eternal charter for the peace and happiness of man; which bestowed on man epithet of the Ashraful Makhluqat (the best or the cream of creation) which bestowed on him the greatest honour of being the vicegerent of God in the Universe.

Can anyone who understands the position think of any other day to be celebrated as Day of Rejoicings for mankind than the Eidul Fitr? It is indeed the holiest of the

festivals prescribed for mankind.

Europe was at that time steeped into total darkness and barbarism was their civilization. When they rose from the depth of degradation through the light-house of the Muslim centres and marched ahead in Science and Technology they divided the whole period into three, ancient, medieval and modern. This is just an indirect attempt to hoodwink the Muslims and deprive them of the credit of being the herald of the Modern Age. The fact is that the whole period of man's history is divided into two, Ancient and Modern, i.e., Pre-Islamic and Post-Islamic.

Eidul Fitr is indeed the greatest day of international rejoicings and there is no doubt that when the curtain of bigotry and narrow-mindedness will gradually be raised, the intellectuals of the world will have to bow down their heads to this eternal Truth. The correct scientific research itself will reveal how Europe remained in darkness with regard to the Qur'anic pronouncements of Truths. Maurice Bucaille admits that the Qur'anic Revelation" directs all Muslims to believe in the scriptures that precede it. It stresses the important position occupied in the Revelation by God's emissaries. The above facts concerning Islam are not generally known in the West." Writing further, he asserts "in what contempt the Muslims are held by certain Christian circles."

Eidul Fitr- the day of national celebrations, the day commemorating the blessings of Allah, the day which dawned the supremacy of the Muslims in this world has by now lost all its charms on account of our own misdeeds. The splendour of the Caliphate is just an episode for us. Even

the greatness of Abdul Malik and Walid, of Haroon, of Abdur Rehman III are just like Aesop' Fables that even Hajjaj Ibn Yusuf, painted as tyrant by his opponent had the spirit to run to the rescue of a few Muslims. Salahuddin Ayubi rose to liberate the holy land. Sultan Mahmud Ghaznavi rushed to Muslim to protect the Muslims from the Qarmatians. Forty Muslim States assembled twice at Islamabad to find a peaceful and honourable solution of the invasion of Afghanistan by its neighbours. Thus Afghanistan, a very old Islamic State, is in the process of annihilation and ideological metamorphosis. Eritrea is groaning under the oppression of the same Super Power. For Palestine we are lamenting from door to door. About two lakhs of our own brethen are gradually succumbing to the vagaries of political exploitation.

Writing about the deplorable economic, social and political conditions in Russia it has been written that "the Soviet Patriot believes that the function of the State is to be as powerful as possible. "Similar is the

demand of Islam. Those who want to celebrate Eidul-Fitr must remember that they must contribute to make their State an "impregnable fort". We must develop, in public as well as in private sectors, the iron and steel factories, the tank factories, the missiles, warships and warplanes factories. Unless we produce our own war materials and develop the sources of regular supply in times of emergency, we shall not be able -to protect our frontiers, be it ideological or political.

Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies.

If we know that without depending on this or that we can defend our religion, we can protect our fort of ideology and we can also extend the hands of help to our brethen elsewhere, then alone we shall be justified in celebrating Eidul Fitr the most universal festival prescribed by God for those who uphold the Qur'an.

Al-Fath Al-Rabbani

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Islam and Artistic Endeavour

Maryam Jameelah Begum

One of the criteria by which Western civilization is commonly judged as superior to all others is its alleged unsurpassed excellence in every branch of so-called "fine arts." Such classical composers of music as Bach and Beethoven; in opera Verdi, and Wagner; in dramatic literature William Shakespeare; in literary fiction Dostoyvesky, Thackeray and Hardy; in sculpture Michealangelo and in painting Leonardo da Vinci and Rembrandt are so highly esteemed in Europe and America that they are entitled "The Great Masters." Full appreciation of their works is regarded almost a religion in itself. Anyone who fails to admire these is looked down upon as vulgar and uncultured. In the West, the highest form of music is the symphony and opera; in the dance the ballet which has reached the height of its development in the Soviet Union; in theatre the tragedy as epitomized by the ancient Greek dramatists and Shakespeare and in literature the fictional novel which aims to portray human character in depth. In the realm of classical music, dance and theatre, the artists are divided into composers and performers. Although quite a number of the most highly esteemed actresses, ballet dancers and opera singers are women, the greatest composers are exclusively male. To dedicate one's life to any branch of these "fine arts" is revered as the most serious and noblest of all pursuits. If one's talent achieves recognition as 'artistic genius' (usually in the case of the composer, not until many years after his death) he or she is included in the ranks of the "Immortal Masters." Classical novelists achieve artistic immortality in this world when their

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books are reprinted again and again and eulogized as "great works of literature" which every student is required to study; the composers of symphonic and operatic music are immortalized by virtue of their works performed repeatedly in the major concert halls of every large city; the most esteemed singers by virtue of their works performed repeatedly in the major concert halls of every large city instrumental performers in being recorded by the Phonograph industry and the revered statues and paintings enshrined in the famous art museums where they are preserved with utmost care.

So powerful has become the sway of Western cultural values in Muslim countries that many of our modern-educated elite have reached the conclusion that we are "backward," and "inferior" indeed because our indigenous fine arts never attained this stage of development. In order to "revitalize" and "enrich" our 'defective' culture they deem it essential to import wholesale all those artistic forms characteristic of Europe. In the name of "progress" they clamour for the construction of Western-style institutions of culture so that music, dancing, cinema, literary fiction, painting and sculpture be granted as much official patronage as possible. Those who dare criticize these activities as "un-Islamic" are automatically branded "reactionary fanatics." At this point, the question arises, specifically why are these "arts" in the form the Western world understands them, incompatible with Islam?

From the days of ancient Greece, the

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attainment of "great art" has been assumed in the West as an end in itself. Hence the proverb "Art for art's sake." and the famous quotation from John Keat's poem, "Truth is Beauty and Beauty is Truth and that is all ye need to know." Consequently in the Western mind, artistic values are independent and self-contained. Beauty and morality do not necessarily have any connection with each other. The private life of the artist, no matter how immoral or depraved, is of no concern. Therefore it matters not in the slightest if an artist like Guaguin neglected his wife and children until thoroughly destitute, afterwards abandoning them becoming a drunkard and eventually dying of syphilis from cavorting with prostitutes. Since this was allegedly for the sake of his "art," the achievements of his "genius" virtually nullify all his short-comings. Western criteria for artistic endeavour hardly consider the actual subject-matter of any crucial importance. This is why so frequently a cinema film depicting the ugliest sexual perversions is defended against censorship solely on the basis that its exquisite photography, eloquent dialogue and skillful acting make it such "a great work of art" it must necessarily be immune from criticism. In other words, great external "beauty" renders any genuine ethical content irrelevant and superfluous.

Western cultural values draw a very sharp line between the "fine arts" we are primarily concerned with here and those which are merely frivolous, commercial entertainment. Any aesthetically sensitive European or American would be willing to condemn the ugliness and vulgarity of the nude girl drawn by a commercial artist on a calendar but never would he or she condemn the same qualities to one of the

classical Greek statues. Although both the nude on the calendar and the Venus de Milo depict identical subject-matter, the latter is revered as such priceless perfection of beauty, it is almost an object of worship. What is the reason why the Muslim mind makes no such distinction?

Here we hit upon one of the most fundamental differences between Islamic and Western cultural values. To the Western mind it matters not one whit what the subject-matter of a work of art conveys so long as it is clothed in the external trappings of eloquent language, harmonious lines, beautiful colours or profound and moving emotions. To put it bluntly, what the Western world reveres as their finest masterpieces of artistic endeavour is merely materialism and paganism dressed up in magnificent clothes and refined by taste to gratify the senses. There intrinsic materialism is glaringly demonstrated by the fact that they never fail to deteriorate very quickly from their original intense idealism to an abyss of vulgarity and obscenity. A good illustration is the contrast between the cultures of Greece and Rome. Although both were equally steeped in paganism and materialism, the Greeks spared no effort to dress these in the most beautiful apparel while the Romans no longer cared or bothered to do so. The same phenomenon is true in the comparison between the European Renaissance and the present age. No Beethoven's Rembrandt's or Shakespeare's are being produced today for the simple reason that Western society has degenerated under the sway of materialism to such an extent that even the thirst for the external trappings of beauty has died. Hence nowadays artists manifest their profession in unadulterated naked

ugliness.

A foreign visitor to such famous museums as the Louvre in Paris or the Metropolitan in New York finds the atmosphere in these places akin to a religious house of worship. In fact it amounts exactly to that. Every spectator has been educated since childhood to rever all the pictures and statues enshrined here as the acme of perfection each invaluable priceless and irreplaceable. Thus when he stands before the Venus de Milo or Leonardo da Vinci's "Mona Lisa" he is struck with speechless awe. Now what is this but idolatry? Any material product of human hands accorded that much exaggerated reverence is nothing but pure idolatry and Islam cannot tolerate idolatry in any shape.

Another harm is the passive inactivity encouraged by all these arts, especially theatre and literary fiction. They could well be compared to a continuous dose of opium when puts the entire populace to sleep and renders them incapable of vigorous and constructive work. The emphasis of all of these so-called "creative"

arts is vicarious living. One attends theatre or reads a "novel" utterly engrossed in an imaginary world. Because this imaginary world the artist conveys in his story is often so much more emotionally satisfying than real life, this kind of passive diversion becomes as habit-forming as the most potent narcotic; the addict demanding more and more dope until he cannot tolerate existence without it. Thus he passes the hours of his leisure in the realm of fantasy only; not even he himself is doing the dreaming but must depend upon others to dream for him. No doubt this is the worst social evil of radio, television and the cinema.

Islam places its entire emphasis upon active, positive and constructive work in a progressive purification of the individual soul and the moral and spiritual climate of society combined with worship. According to genuine Islamic values the highest "art" is perfection of human character in real life in preparation for the life Hereafter and any pursuit must be condemned which diverts one's attention from this end.

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Masjid – The Centre of Blessings

Dr. Hafiz Muhammad Fazlur Rahman Ansari Al-Qadri (رحمة الله عليه)

When the Holy Prophet (ﷺ) immigrated to Medina, the first thing he did was not to build a house for himself and his companions who had become homeless, but to build a mosque. Is mosque, then, a matter of such great importance?

Yes, the mosque is a matter of great importance to a Muslim individual and also to the Muslim community. It is the centre of both social and spiritual blessings. In the early part of Islamic History, it was also the centre of political authority.

Spiritual Blessings

Man is constituted not only of matter, but also of something above matter, which we may call spirit for the sake of convenience. That spirit constitutes one of the component parts of a human being is evident from the fact that man recognizes certain moral values and adheres to them even at the cost of his material interests. It is so, at least to the extent the unsophisticated human nature is concerned.

This spiritual element of human personality infuses in him a constant urge for higher spiritual values. It is demonstrated in the form of the places of worship which are seen in all parts of the world. Even the communist Countries are not to be exempted, despite the atheistic pattern of the society in general. To these peaceful corners do the weary members of the society come at different intervals for relaxation and inspiration.

There are, however, certain basic differences between the mosques and other places of worship. In the construction
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of the mosque, faith in Monotheism is strikingly evident, as mosques do not contain human statues, or even those of beasts, as symbols of God, while most of the other places of worship contain such symbols. The adherents of polytheism may invent any number of sophisticated arguments in favour of the worship of symbols (gods and goddesses), but Islam sticks to the plain truth that God is the Creator of matter and is Himself not matter and cannot be symbolized in material forms. The human soul can attain closeness with Him only when it realizes this fact and worships Him in a manner well in conformity with this belief.

Gone are the days when man could be made to believe in thousands of petty gods and goddesses. The adherents of polytheism were finally forced to give certain artistic twists to their rotten beliefs in order to bring it closer to Monotheism, and thus render it more rational. But a mere look at the mosque is enough to satisfy the seeker of truth of the soundness of Islam.

Another basic difference between the mosque and other places of worship is the fact that while Divine service is held at other places of worship with wide intervals, the same is held at the mosque five times every day. Is there any significance in this frequent attendance of the mosque, or it is a mere waste of time?

Yes, it has a great significance. One can easily realize the significance of the frequent attendance of the mosque from the propaganda material coming from Red China. We see in this literature pictures of

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Chinese farmers, labourers, miners, soldiers, etc., carrying with them a little red book containing the sayings of their leader Mao. They adore this book even as Muslims adore the Holy Qur'an. They read it day and night with religious zeal and also read it at intervals of rest in between the hours of work. What is the secret of this devotion which almost resembles religious devotion?

The secret is that the conscious part of human mind is so made that it constantly grasps new experiences and then impresses them on the sub-conscious mind. The more frequent is an experience, the stronger the impression. This is why we see school boys frequently repeating the multiplication tables in order to commit them to memory. The subconscious mind also gets its impressions in the same manner. Chanting the names of Allah and repeating words of His Praise and Glory also serve the same purpose. Now, when the subconscious mind or human soul is stamped deeply with an idea, it begins to motivate life in agreement and conformity with the idea, concept or belief which is impressed on it.

When a believer attends the mosque five times a day and offers his devotion to Allah with sincerity, repeats the Article of Faith and pledges his loyalty and obedience to his Lord, it is natural that the essence of this devotion should get impression on his subconscious mind or soul and motivate him in life in accordance with the dictates thereof. This is why the Holy Prophet (ﷺ) has said:

“The difference between a loyal servant and a non-believer is Prayer.”

Also:

“Prayer is the pillar of Faith, and whoever abandons prayer, demolishes the Faith.”

The Holy Qur'an commands Muslims repeatedly to perform their prayers with strict regularity. It says:

“Be regular and strict in the performance of prayers.”

At yet another place it says :

“Keep prayers erect, pay Zakat and bow down with those who bow down.”

The attendance of the mosque for the congregatory prayers has been strongly recommended by the Holy Prophet (ﷺ) together with warnings for those who do not attend the mosque despite capacity. Bukhari and Muslim record on the authority of Abu Hurairah that the Holy Prophet (ﷺ) has said:

“The idea occurs to me to call people for prayer, then ask a man to lead the prayer and set myself out among a group of people carrying firewood, and set on fire the houses of those who have stayed back.”

This warning of the Holy Prophet is similar to the warnings of a loving parent and not those of a tyrant. Nevertheless, it shows the degree of importance shown to the attendance of the mosque for prayer. It is recorded in Sahih Muslim on the authority of Abdullah bin Masood that during the lifetime of the Holy Prophet (ﷺ) none would stay back from the congregational prayers except a hypocrite (منافق) whose character was no longer a secret, or a sick person. Sometimes even the sick would attend the mosque supported by men on both sides.

The mosque is different from other places of worship also in the way it calls the

believers to prayers. The call for prayer is given not by ringing of bells, nor by blowing pipes: the Muslim call for prayer consists of the repetition of the Article of Faith which is the basic principle of Islam. There is no part of the Muslim world inhabited by men where the Azan is not given five times a day. It works miraculously by affecting the subconscious mind and impressing the soul with the Divine Truth. This is the explanation of the strong emotional attachment of Muslims in general to their religion.

Social Blessings

Man is a social being, and as such, the natural religion for him can be only that which upholds social values. Looking from this aspect we can see that there is no teaching or ritual in Islam which does not tend to be of great social value. In this respect the congregational prayers held in the Mosque are of great importance.

The mosque is the only place where people from different walks of life can assemble together without restraint, pride or prejudice. People of one particular locality come together five times a day, and even if they cannot spare any time to talk together, they at least become acquainted with each other. The mosque thus serves to remove estrangement, generate goodwill by bringing people together. The differences of class and social status are altogether forgotten: the minister may find his stand by the side of a sweeper and the business magnate by the side of a beggar. In this respect, the mosque excels almost all other places of worship. The Hindu temple is far too sublime a place the untouchable, while in church we find the differences of black and white.

This unique opportunity which the mosque offers can be most advantageously utilized for the eradication of social and economic evils. The mismanagement of the mosques and the indifferent attitude of the Imams (priests) is responsible to a great extent for the flagrant spread of all sorts of vices in the Muslim society these days. The following suggestions may prove helpful in the development of the conditions of the mosques enabling them to function in a healthier manner.

1. The Imam of the mosque should be highly educated in religion and should also be well versed in modern thought. He should be capable of assuming the spiritual (religious) leadership of the locality wherein the mosque is located. He should be granted an allowance which would enable him to live the life of a well-to-do middle-class person, so that he could devote his full time and energy for the moral and religious upliftment of his flock. An under-paid Imam cannot be expected to devote his full time and energy to his work. He will naturally have to divert a part of his energy to make up for the shortage of income. An improperly educated Imam will miserably fail in the fulfillment of duties assigned to him. He will also fail in commanding the respect of the members of the mosque. If the religious leadership is itself deprived of enlightenment, it is quite natural that religion should lose hold on the minds of the masses. Unfortunately, the same is the condition prevailing almost in all parts of the Muslim world. Our attachment to religion is mostly emotional and not based on conviction, as our Imams in general are not capable of inspiring us.
2. As a full time worker, the Imam should

also be responsible for the spiritual upliftment of his locality. He should visit some of the people every day, talk with them about their problems, and if they do not happen to be attending the mosque, he should convince them politely and rationally of the necessity of prayer.

In this respect, it has been seen, that mere logic does not prove helpful where people suffer social and economic injustice. To a hungry man the verses of the Holy Qur'an will sound more melodious if they are accompanied by a bread. The Imam should see that those residents of the locality who are suffering from economic or social problems are helped by other residents of the locality who are better placed economically or socially. Thus the mosque will serve as a link between the rich and the poor, between the powerful and the meek, doing away with the hatred arising from these differences.

3. As the early education leaves a lasting impression on the mind of the child, it is

advisable that the place of early education should be the mosque. There should be a primary school attached to every mosque under the patronage and guidance of the Imam. This school should train the children of the locality in reading and reciting of the Holy Qur'an, the performance of prayers, the principles of faith, etc. Physical punishments should be strictly prohibited, as the aim should be more to generate love and respect for the mosque and for religion than to impart education.

When these children will grow up they will have more respect for religious and moral values than our generation of the youth which is spoiled by spiritual void created by indifference to early religious education.

If the mosques are given due importance and maintained as described above, it may be hoped that we will get rid of many economic, social and political evils which now beset us.

(Continued from page #. 24) The night in which the first Message was received in Ramadan is specified as one of any odd nights in the last third of Ramadan, viz. 21st to 29th fasting. This night is called "Lailat-ul-Qadr" and is very holy for prayers and blessings. The Holy Qur'an says: "Verily

We have sent it down on the Night of Power. And what shall make thee know that which the Night of Power is? The Night of Power is better than a thousand months. The Angels and the Spirit descend therein by the command of their Lord with His decrees for every affairs. (97: 1-4).



Abdullah Bin Mubarak

S. A. H. Bukhari

Back Ground:

During the reign of the Abbasid Dynasty, Khurasan was a rich province of the Islamic caliphate. Its capital, Marv, was the birthplace of great scholars, and Abdullah Bin Mubarak was one of the most famous scholars of Khurasan. He was born in Marv in 118 Hijra and was noted for his learning and piety.

Mubarak, the father of Abdullah, was a slave. His master was a rich landlord and had employed him as the gardener of his pomegranate orchard. One day he asked Mubarak to get him a sour pomegranate but the pomegranate he brought was sweet. The master was displeased but he said nothing. On another occasion he ordered him to get a sweet pomegranate for him. But this time the pomegranate he brought happened to be sour. The master could not control his anger now; he rebuked him saying:

“You have been serving in the orchard for such a long time and you have not yet learnt which pomegranate is sweet and which is sour!”

“Sorry for it master,” replied the slave, “I truly do not know which of them is sweet and which is sour, you have employed me to work in the orchard not to eat the pomegranates”.

The master looked at the slave in wonder. For the first time he realized that his slave was an exceptionally honest man. He was pleased with his honesty and would always consult with him thereafter in important matters.

One day he called Mubarak to him and said: “Mubarak! I want to discuss with you a very important matter.”

“I am at your service, master.” replied Mubarak. “You know Mubarak, that my daughter has come to age,” continued the landlord.” A number of rich and powerful persons are seeking her hand in marriage. I am quite confused and do not know whom to select.”

“With regard to marriages, master,” said Mubarak,” the Jews give importance to wealth and the Christians give priority to beauty, but Islam attaches great importance to piety. The problem thus becomes easy I believe.”

But the problem was not as easy as that. The landlord fully agreed with his slave that piety should be given priority in such matters but it was not to be found among those wealthy candidates. The person who really had the quality of piety, in his opinion, was the person who stood before him, his own slave Mubarak. How could he prevail upon himself to give his daughter in marriage to a slave. He went home in silence and at night consulted the matter with his wife. She knew that though Mubarak was a mere slave, he was a man of exemplary character and that her daughter would be happy with him. The problem was now solved and the slave was united with his master’s daughter in wedlock. Of this union was born Abdullah bin Mubarak, the famous scholar of Marv and a man of saintly character.

Early Life and Education:

Abdullah received his early education at
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Marv, his native town. He then travelled, for higher education, to Hijaz, Yemen, Syria, Iraq and Egypt and learnt Hadith, and Fiqh (Islamic Canonical Law) from a number of eminent scholars. The most famous among his tutors were Imam Abu Hanifah, Sufyan Thavri and Imam Malik. He had a great aptitude for Hadith and himself become an Imam of Hadith in course of time. The books of Hadith contain twenty one thousand sayings of the Holy Prophet (ﷺ) collected by him. Thus he has rendered a great service to Islam and Muslims. His contemporary scholars of Hadith would turn to him whenever a doubt accrued to them with regard to certain Hadith. After the completion of his education he became a trader, but even as a trader he would devote four months each year to teaching students.

A Trader:

Abdullah bin Mubarak carried on a profitable trade. He would carry merchandise from Marv to Hijaz and would earn considerable profit. The degree of his prosperity can be judged from the fact that he would spend one hundred thousand dirhams each year in charity. Besides that, he would spend a lot on different occasions. Once Fudail Bin Eyad said to him: "Sir, you teach people to be abstinent while you carry on all this trade."

"Yes," replied Abdullah, "I carry on all this trade to protect myself from disgrace and certain other misfortunes, and be helpful to myself in the service to God. Besides, I do not earn only for myself and my family. I also earn for others who are needy and who deserve to be helped."

In fact, Abdullah bin Mubarak was always hunting for the needy and deserving to help

them. He was particularly generous with the scholars and students. Each year he would send large amounts of money to different cities of the Muslim world as the stipend of scholars and students. Once, some of his friends asked him why he spent more money outside Merv than in Merv itself. He replied:

"I spend all this wealth on the scholars who have devoted their entire time to the service of religious education. They also have their domestic needs and if they got themselves busied with earning for their families, religion would suffer. After prophethood there is nothing like the service to religious education."

He was a man of generous disposition. Like a true Muslim he took pleasure in giving others unexpected pleasures. Once some of his friends introduced to him a poor man who was indebted. It was evident that they wanted him to pay off his debts. The Sheikh understood their aim and asked him:

"To what extent are you indebted, please."

"Seven hundred Dirham," he replied.

The Sheikh then wrote something on a piece of paper and gave it to the poor man saying: "Take it to my cashier and he will give you all you need."

The poor man carried the piece of paper to the cashier. The note read: "Pay the bearer seven thousand Dirhams."

"How much do you want, my good man?" he asked the bearer.

"Seven hundred Dirhams", the poor man replied.

"Seven hundred!" he exclaimed. "But the Sheikh has written for the payment of

seven thousand. He might have written it absent mindedly. Please take it to him and get it corrected.”

The poor man took the note to the Sheikh and told him what his cashier had said. The brow of the Sheikh got clouded for a moment and then he wrote something on another piece of paper and asked the poor man to take it to the cashier. He obeyed, and delivered it to the cashier. The note read:

“Please mind your business. The man is really a needy person. He had expected seven hundred Dirhams from me but I wished to give him unexpected pleasure. The Holy Prophet (ﷺ) has said that if a person gave unexpected pleasure to his brother Muslim, God would pardon all his sins. So I wrote to you for paying him seven thousand Dirhams. But you have spoiled the game; he has now learnt what he was going to get. Pay him, therefore, fourteen thousand Dirhams to give him an unexpected pleasure.”

The cashier obeyed this time and the pleasure of the poor man knew no bounds.

Instances of the Sheikh’s generosity are numerous and some of them are most touching. It is said that he used to stay at a particular inn at Tartus (a city in Syria) whenever he journeyed through Syria. A young citizen of Tartus would then visit him at the inn to learn Hadith from him. Once it so happened that the Sheikh came to Tartus and stayed at the inn. Contrary to his expectation, his young student failed to visit him. A thorough investigation revealed that the young man was imprisoned for some of his debt which he was unable to repay. The Sheikh then invited the creditor to the inn and paid off the debt of the young

man with the instruction not to reveal his name to anybody.

When the young man was let out of the prison he was informed by his friends of the visit of the Sheikh. The caravan had left the city but it was not yet too late. He mounted a horse and set it galloping behind the caravan and soon overtook it. After usual salutations he informed the Sheikh that he could not see him at the inn because he had been imprisoned on account of his debt.

The Sheikh expressed his regret at that unfortunate event and asked him how he won his liberty. “Certain kind hearted person relieved me by paying off my debt; but he refused to reveal his name,” replied the young man.

The Sheikh admired the kindness of the young man’s unknown benefactor and advised him to thank God for the unexpected relief.

The Sheikh performed numerous pilgrimages to Mecca. While setting out on pilgrimage he would ask all his friends who accompanied him to deposit their purses with him. During the journey, he would spend his own money most lavishly on them. While returning he would buy them befitting presents for the members of their families and after reaching home he would return them their purses filled with money as before.

Humility:

Despite all his wealth and knowledge, the Sheikh preferred to live un-noticed like an ordinary person. When he saw that he had become most popular in Marv, his native town, he shifted to Kufa where he bought a small house and lived un-noticed. Once,

while he was drinking water at a free water supply spot he was knocked down by the rush of men. He was immensely pleased at the incident and said to one of his friends: "This is the real life worth living, Life becomes most enjoyable when none knows you and none respects you."

Jihad:

The Sheikh had divided the year into three parts: for four months he would pursue his trade, for another four months he would teach his students and for the rest of the year he would perform JIHAD. Those were the days when Islamic forces were pitched against those of the Byzantium and the two great powers of the east were in a state of constant war. The Sheikh would participate in those wars voluntarily.

A true Muslim always defies death. He holds death not as the end of life but as the beginning of a better state of life. As a true Muslim the Sheikh was eager to attain martyrdom and fought most desperately. Once, while the armies of the caliphate and the Byzantium were standing face to face, a robust warrior came forward from the ranks of the Byzantian army and challenged anybody among the Muslim army to fight with him a duel. On hearing the challenge, a Muslim soldier came forward. His face was veiled so that none could recognize him. The two combatants exchanged a few strokes and the duel ended in the victory of the unknown Muslim soldier. At the death of the Byzantian warrior another soldier came forward from their ranks, but he was also killed by the

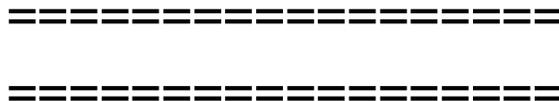
Muslim soldier. When a third Byzantian was killed by him the Muslim troops raised the slogan of "Allahu Akbar (الله اكبر)" in great pleasure and rushed forward to see who the unknown hero was. They removed the veil perforce from his face, and lo, and behold! It was none other than Abdullah bin Mubarak.

Once again, while he was fighting with a Magi, the latter requested him to stop the fight for a while, for it was time for him to worship the sun. The Sheikh granted his request. When the Magi prostrated himself in worship, the Sheikh thought that he could easily kill him now. But suddenly a verse of the Holy Quran flashed through his mind: اوفوا بالعقود "Fulfill your promises"

The Sheikh thought that he had granted the Magi time to worship which was as much as to say that he would not kill him while he worshipped. It would go against the teachings of Islam if he killed him now. So, he resisted the temptation. When the worship was over, the Magi asked the Sheikh what prevented him from killing him while he lay prostrate in worship. The Sheikh then narrated to the Magi all that had passed within his mind. The narration of the Sheikh so influenced the Magi that he embraced Islam forthwith.

Last Days:

The Sheikh had set out for Jihad from Syria. He fell ill on the way and died at the age of sixty three. When caliph Haroon al-Rashid was conveyed the news, he Said to his courtiers: "Condole me, for the death of the Sheikh is a great loss to me."



RAMADAN—The Month of Fasting

M. W. Gazder

The root meaning of 'Ramadan' is "excessiveness of heat" derived from 'Ramadan'. Muslims named this month according to the seasons in which they fall. It is the ninth month in the Muslim year, which consists of 354 days, being based upon lunar movement. That is why this month falls sometimes in summer and sometimes in winter. The Holy Prophet (ﷺ) said: "Do not fast until you see the new moon and do not break fasting until you see it again." Jews, Christians and Hindus have a solar year, either directly or a lunar year with intercalation so that the time of fasting always falls in the same season. Muslims follow a purely lunar calendar, consequently their month Ramadan rotates gradually, in all the seasons of the year.

Fasting, the third of the five pillars of Islam, is of profound significance to Muslims all over the world. The Holy Qur'an says: "O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you—that haply ye may ward off (evil)" (2 : 183). According to the writer in the Encyclopaedia of Britannica: "The practice of fasting has been recognized wellnigh universally in all the higher, revealed religions though the same stress is not laid on it in all, and the forms and motives vary. Its modes and motives vary considerably according to climate, race, civilization and other circumstances but it would be difficult to name any religious system of any description in which it is wholly unrecognized." Moses' fasting for forty days previous to the receipt of revelation (Exodus, 24 : 18), and Jesus' keeping fast for forty days before he was

called upon to take the office of prophethood (Mat.4 :2) shows that the gift of revelation comes in fasting. According to St. Matthew, "Moreover when ye fast, be not as the hypocrites, of a sad countenance. . . .But then, when thou fastest anoint thy head and wash thy face" (6 : 16-17).

The writer of Encyclopaedia of Religions and Ethic: writes: "The early Christians observed lent, i.e. six weeks (Sundays excepted), that is 36 days, were devoted to fasting and penitence in commemoration of Jesus Christ in the wilderness" (Vol. V, p. 769).

Among the Jews generally, David is mentioned as fasting for seven days during the illness of his infant son, and as a sign of mourning, fasting is mentioned in I Samuel, 31:13, and elsewhere. Besides the Day of Atonement which was prescribed by the Mosaic Law as a day of fasting, the people being required to "afflict" their souls while the priest made an atonement for them to cleanse them of their sins. Various other fast days come into vogue after the "Exile in sorrowful commemoration of the downfall of the kingdom of Judah". It appears that the idea underlying this voluntary suffering in the form of a fast in times of sorrow and affection seems to have been to propitiate on angry deity and excite compassion in Him. Some fasted for the expiration of their sins; some as part of self-immolation, which was regarded necessary for God realization; some as a thanksgiving, if what they attempted was achieved. The fast in these religions, like

Jews, Christians and Hindus, is based on rites and rituals. The fast (upas) in Hindu religion allows to take everything but should not eat cooked articles during fast. It was in Islam that the practice received a highly developed significance. It rejected, in mm, the ideas of appeasing Divine wrath or exciting Divine compassion through voluntary suffering and introduced in its place regular and continuous fasting, irrespective of the condition of the individual or the nation as a means like prayers to the development of the inner faculties of man. Through the Holy Qur'an speaks of expiatory of compensatory fasts in certain cases of violation of the Divine Law, yet they are quite distinct from the obligatory fasting in the month of Ramadan and are mentioned only as an alternative to an act of charity, such as the feeding of the poor or freeing of a slave. Fasting is one of the five basic tenets of Islam. The Holy Prophet said: "Islam is raised on five pillars: the witness that there is no God but Allah; the witness that Muhammad (ﷺ) is His servant and His messenger; offering prayers; giving of alms; fasting, and performing the pilgrimage." Fasting is a form of worship in Islam, as such, it is exclusively for Allah. The Holy Prophet Muhammad (ﷺ) says that God said: "Fasting belongs to Me and I repay." During the period of fasting from dawn until sunset, one must abstain from food, drink and sexual intercourse. Smoking, chewing or swallowing anything, or taking medicine through the mouth or nose breaks the fast. The Holy Prophet Muhammad (ﷺ) has said: "Allah prefers the smell of the mouth of he who fasts, to the smell of musk," and "whoever breaks the fast for one day in Ramadan, without any legitimate reason, cannot compensate for it by a period of

fasting at another time during the year."

Islam gave a new and definite meaning to this religious institution of fasting. Before Islam, the fasting meant the suffering of some privation in times of mourning and sorrow. In Islam, it became an institution for the improvement of the moral and spiritual condition of man. The fasting in Islam 'does not only mean abstention from food but from every kind of evil. Most persons are of the opinion that if they miss their food for a day they are in danger of contracting some disease as a result of the lowered resisting powers of the body thus induced; therefore they say one must eat to keep up one's strength. They talk glibly about the need to keep up one's strength and, generally speaking, they give the impression that the missing of a few meals is a step towards starving to death. Communist paper of Tashkent writes "those who fast cause danger to their health. They upset their eating and sleeping habits and contract disease of the intestines. If a man does not eat at the right times he becomes weak. Such people despise their health. As a consequence they lose their capacity of work. They fall ill quickly and some older people even go blind through fasting. Pregnant women cause damage to their children".

But in the study of the body and its needs and of foods and their purpose, scientists have long since proved that food energy is not immediately available, that some of this is stored in and upon the body and that this storage supply may be called upon to supply the body when needed. So no one need fear taking the fast of Ramadan, no matter how weak, thin or emaciated he may be. Instead of being weakened by abstinence of food, it is common

experience that there comes greater strength and energy. In fact abstention from food is only a step to make a man realize that if he can, in obedience to Divine injunctions, abstain from that which is otherwise lawful, how more necessary it is that he should abstain from the evil ways which are forbidden by God.

Communist newspaper Uzbekistan Madaniyati launches a slanderous propaganda against fasting:

The organ of the Ministry of Culture of Uzbekistan Tashkent writes: "Religion prevents the Soviet citizens from becoming a sensible and active builders of Communist society. Communism and religion are enemies. Similarly, religion and science are enemies. In addition, the religion of Islam, with its tradition and customs, is the enemy of socialism and science.

"One of the traditions and customs of Islam is Ramadan. This was already in existence before Islam, within the ancient, Arabic roots. The lands of the ancient Arabs consisted of mountains and sandy steppes. The summers were very hot and the temperature rose to 65° to 67°. Plants withered through the heat. Cattle remained without fodder. Human beings died of famine and various illnesses. Rivers dried up. Therefore the ancient Arabs were forced for a definite period to give up food and drink. Thus fasting by day and living at night became the custom. The Arabs hoped to win their god's forgiveness through fasting, they asked their gods for rain. In addition, it was impossible during the heat of the summer to do agricultural work. The Arabs carried out their work during night."

The above is a misleading statement which is made because of abysmal ignorance of the teachings of Islam. The Holy Qur'an says:

"Ramadan is the month in which We sent down the Qur'an, as a guide to mankind, also clear (signs) for guidance and judgement (between right and wrong). So everyone of you who is present (at his home), during that month should spend it in fasting, But if anyone is ill, or on a journey, the prescribed period (should be made up) by days later. God intends every facility for you; He does not want to put you to difficulties. He wants you to complete the prescribed period, and to glorify Him. In that He has guided you; and perchance you shall be grateful—(al-Qur'an, 2: 23).

There is a moral discipline underlying fasting, for it is the training ground where man is taught the greatest moral lesson of life as self-restraint and piety are among the gifts of fasting. It teaches man to refrain from acts which may displease Allah, and to develop a sense of responsibility towards his fellowmen. When fasting, man comes to appreciate the clemency and grace of his Lord, and he learns to realize the need of the poor and the miserable. The charity towards the needy on 'Eid-ul-Fitr, at the end of Ramadan, is necessary and is done joyfully and gratefully. Shah Waliullah (d. 1762 A.C.) in his monumental work known Hujjatullah al-Baleghah writes: "Since the excess of animality hinders the emergence of the angelic aspects, it was necessary that one should try to dominate one's animality. Since the excess of animality and the accumulation and abundance of its stratus have their origin in food, drink and indulgence in carnal pleasures, a fast accomplishes what

abundant food cannot. Therefore the method of dominating the animality is the diminishing of the causes (of the excess of animality). That is why there is unanimity among all those who desire the emergence of the angelic aspects in man as to diminish and reduce these (eating, drinking, etc). There is no difference in this prescription among the peoples of the world in spite of the difference of their religions and the distance between their respective countries. Moreover the ultimate goal is that the animality of man should become submissive to man's angelic side, so that his animality acts according to the inspirations and dictates of his angelism, takes colour from its colour and his angelism prevents his animality from taking mean and lowly colours and getting abject impressions—like a wax getting the impression of a seal. To attain this, there is no method other than this. The angelic side of man should select something according to its own exigencies and should inspire and suggest this to the animal side of man: and that the animality should submit to this inspiration and not act obstinately or rebel against it. Angelism should continue again and again to inspire its exigencies to the animality, and the animality should continue to submit to these exigencies, so that it becomes accustomed to them and proficient in them. The said exigencies which the angelism imposes and which the animality enforces willy-nilly, belong (1) either to the category of things which expand (delight) the angelic side and contract (depress) the animal one, such as the effort to resemble—so to say—the world of God's super kingdom (Malakut) and to regard (meditate) His superdomination (Jabarut) which is an exclusive peculiarity of the angelism, the

animality being away, far away, from it; or (2) to the giving up of things which are the exigencies of the animality, whereby it is delighted and wherefore it craves in its extravagance. It is this latter category which constitutes the fasting.”

It is also not correct that fasting is the enemy of science. Fasting, as remedy, is fully in harmony with the philosophy of the causes of disease. Avicenna, the celebrated Muslim physician of the eleventh century, often prescribed three weeks' fasting for his patients. He regarded fasting as a specific cure in syphilis and smallpox. At the time of the French occupation, the Arabian hospitals of Egypt were reported to be securing radical cures of syphilis by fasting. Dr. Dewey writes: "Take away food from the sick man's stomach and you have begun to starve not the sick man but the disease." So the institution of fasting achieves the almost impossible miracle from a scientific point of view—of enforcing a primary scientific health measure under the guise of a spiritual observance.

Besides the fasting of Ramadan is the key to social emancipation. The person undergoing the fast is naturally inclined to spend most of his daytime in deep thinking and meditation. He is consciously forced to realize the teeming millions who are without food and drink. It also enables us to feel the sorry state of those who suffer pangs of hunger throughout the twelve months of the year. Thus the social conscience of the fasting man is awakened, his love and compassion are moved for his miserable brethren.

A resume of the speech of Mr. Habib Bourgiba, President of the Republic of Tunisia, on fasting during the month of

Ramadan, and a plea for extension of “classical” exemption from fasting under modern conditions:— The burden of his theme was: the fast diminishes the economic potential capacity of the Tunisian nation and, for that matter, of all the Muslim countries, it lessens the physical effort and is harmful to economic struggle for existence. He rebutted his critics by saying: “It has been said that I wish the civil servants not to fast. I have never done such a thing.”

It is poignant and disheartening to note that the head of a Muslim country made such a misleading statement.

There are two forces in man, the forces of good and the forces of evil. They fight for supremacy over man. If the forces of good gain the upper hand, there is peace, harmony and happiness. But if the forces of evil gain the upper hand, there is discord and misery. Islam means peace. But so long as man is torn by internal conflict there can be no peace. This internal conflict can cease only when the forces of evil are suppressed and the forces of good are sublimated. Fasting is one of the methods by which this can be achieved. Mere abstinence from food is not fasting; it is starvation. Fasting, according to Islam, is abstinence from all that is evil. Fasting has a more physical value. The man who cannot face the hardship of life, who is not able to live, at times, without his usual comforts, cannot be said to be even physically fit for life on this earth. The moment such a man is involved in difficulty, as he must be every now and again, his strength is liable to give way. Fasting accustoms him to face the hardship of life, being in itself a practical lesson to that end and increases his powers of resistance.

There are even possible military advantages from the habits of fasting, for the soldier sometimes does not get food or drink and still he has to fight during the whole day and even late into the night. One who has the habit of fasting the whole month of Ramadan, gets naturally greater aptitude for the said emergencies than the soldier who does not undergo these “exercises”. A Muslim society, built in Islamic principles, represents the most sound social structure imaginable. Its members, trained by such disciplines as fasting, represent the noblest character humanly possible. According to Dr. Rabat: “Fasting is practically the most powerful of all remedial measures. It enables one to get rid of toxins which may have accumulated within the body; it purifies the blood stream and renovates the entire system. While purifying and cleansing the body, fasting, at the same time, adds to the actual vital strength of the body by removing toxic material which, through its poisoning effect is weakening the nerves of the body and the cells of the various organs. Therefore, when one is fasting during the month of Ramadan or otherwise, one must remember that these processes are taking place within the body during the fast, giving a rejuvenating and revitalizing effect.” It is, therefore, not correct to say, “it lessens the physical effort and is harmful”.

The glory of Ramadan is enhanced by the fact that it was in this month that the first verses of the Holy Qur’an were revealed to the Holy Prophet (ﷺ) on Mount Hira. The Holy Qur’an says: “The month of Ramadan is that in which the Qur’an was revealed, a guidance to men and clear proofs of guidance and the criterion” (2:185).

(Continued on page #. 15)

Public Relations in the Light of Qur'an

S. W. ZAMAN

The following is an attempt to correlate modern concepts of public relating with the principles on the subject spelled out in Qur'an. It is the outcome of desire to rediscover Islam and to make Islam better known and interpreted to the West—that Islam, which is called in the first Sura of the Holy Book, 'the religion of the right path'.

Islam is a religion of progress. Islam already carries within itself the conception of development which the West only discovered fully a thousand years later. Development is an inner progress, the thought of development is, however, contained in the words of Qur'an, that the human being already prepares by its own deeds its paradise and hell in this life. Coming back to the subject, it may be stated that Public relating may appear to many a modern idea or technique. To them it may appear a farfetched idea to correlate the same with Qur'an. Let us begin with defining the word, before dispelling the same.

According to Webster's New World Dictionary, public relations means 'relations with the general public through publicity' those functions of an organization concerned with informing the public of its activities, policies etc. and attempting to create favourable public opinion. As for the word 'public', it means concerning the people as a whole, of the community at large, for the use and benefit of all, known by or open to the knowledge of all or most people, a specific part of the people, those people considered together because of some common interest or purpose. And publicity means the act of making

information public. The accepted means for public relating activity are (1) the Spoken Word—which includes talks, lectures, panel discussions etc.; (2) Visual aid; (3) Written Word, (4) Publication of News releases, articles and paragraphs, (5) Pamphlets and tracts, (6) Posters and placards, (7) Special magazines and papers, (8) Personal contacts. All this needs an effective media of communication. The most natural and most complete communication takes place when people sit down together and converse. During a conference the responsibility of charring or leading the group's discussion falls to one person. This is the form of Direct Communication. Beside this, there is communication indirectly through written symbols such as the feature story, the magazine, the book etc. For getting best results of the communication media, to get people to act, we have to go through certain steps. The first step is that the person we want to communicate with must become aware of the problem about which we wish to communicate. If we want to change people's ways of doing things, their habits of life, then we have to have an advance agent who moves into the community and calls the attention of the community to the problem. The poster or a simple photographic exhibit are the best media. You need to motivate the whole community for achieving results. After we have the whole community interested, we have the problem of teaching the operative group. Finally for doing the total job, you need to inform the public outside the problem area. In this the nature of the message we want to communicate is also

to be considered. We have to think about the nature of the audience we want to reach. If it is an illiterate audience we are not going to reach it with printed matter. In fact there are multiple factors involved—language level, life interest, city people, rural people etc. Then we have to consider the facilities at our disposal. Then we have to consider the personnel at our disposal. In the end it boils down to the fact that the job of being a public relations person is a complicated one. It is said that it takes a long time to learn all you need to know.

So much for the modern concept of public relating and communication. The word 'Public relations' is usually translated in Urdu as تعلقات عامه Taken in this contest Qur'an is all معاملات and تعلقات There is hardly any sphere of 'relations' with the 'public' that has not been dealt with in the Holy Book. As for the Holy Book is well nigh impossible to encompass in a hurried attempt, and very imperfect at that, as the present one, 'its nobility, its beauty, its poetry, its grandeur, and its sweet practical reasonable application to everyday experience', to use the words of Allama Adullah Yusuf Ali in his preface to the English Translation of Qur'an. In referring to the Qur'an it will be found that every verse revealed for a particular occasion has also a a general meaning. The particular occasion and the particular people concerned have passed away, but the general meaning and its application remain true for all time. What we are concerned about now, in the fourteenth century of the Hijra, is: what guidance can we draw for ourselves from the message of Allah? It has been admitted that every earnest and reverent student of the Qur'an, as he proceeds with his study, will find, with an inward joy difficult to describe, how this

general meaning is also enlarged as his own capacity for understanding increases. Qur'anic literature is so voluminous that no single man can compass a perusal of the whole. There is no Book in the world in whose service so much talent, so much labour, so much time and money have been expended as has been the case with the Qur'an. The new Renaissance of Islam which is just beginning will, it is hoped, eliminate the limitation in the free spirit of research and enquiry into the light of Holy Qur'an.

The Qur'an was not revealed for a particular occasion only, but for all time. The particular occasion is now past. Our chief interest now is to see how it can guide us in our present lives. Its meaning is so manifold, and when tested, it is so true, that we should be wise to concentrate on the matters that immediately help us. Hereunder is an attempt relating to public relations as we know it.

There are frequent occasions wherein Qur'an has addressed the mankind as a whole, at others particular groups of Momeneen, Mohajareen, Ansar, Jews, Christians, Children of Israel, People of the Book etc., which shows much more vast canvass than the word 'public' connotes. There is reference to past 'ummat' as "These were a people who had passed away; to them what they earned, and to you what you earn; and you will not be questioned as to what they did" (2: 141).

The Qur'anic scope in respect of 'relations' is much vaster than the word currently denotes. Qur'an does not merely generalize on 'matters concerning the people' but spells out to the minutest detail all and sundry matters that a man in his everyday life is concerned with—be it

relations with his Creator, or His Apostle, or the daily routine in War or peace, in joy or sorrow and with his parents, neighbours, rulers, companions, the animate and the inanimate, in fact the whole course of his life on earth, and also hereafter. Qur'an has laid down definite guidelines in establishing these 'relations'. There is the injunction "Speak fair to the people" (2:83). This not only means outward courtesy from the leaders to the meanest among the people, but the protection of the people from being exploited, deprived, defrauded or doped with things to lull their intelligence. In the same strain are the injunctions on 'Daawat and Tableegh'. "Call (them) to the path of thy Lord with wisdom and good advice" (16:125).

".....They enjoin good and forbid from evil, and they are the ones who shall prosper....." (3:104).

Qur'an sets forth definite manners for conversing, preaching and communicating in verse such as the following:

".....If thou had been rude and hard-hearted they would have fled away from thee...." (3:159).

Qur'an is all praise for good 'Akhlaq'.

"Verily, thou hast the highest degree of moral elegance" (68:4).

As regards publicity, Qur'an has many a relevant passage to make known what you know and not conceal the facts—such as

"Ah! who is more unjust than those who conceal the testimony they have from God?" (2:140).

There is many a passage to denote that one should be explicit and specific in his expression of facts. Similarly right evidence

reporting is eulogized. In regard to public opinion, Qur'an has set down points for convening conferences, (Sura), weekly Friday congregations, yearly pilgrimage beside daily prayers in mosques and Eid congregation in open spaces. Herein the Spoken word can play its full part in mutual talks, sermons, panel discussions. Quran says:

".....Hold consultations with them on specific occasions...." (3:159).

Visual aids is a recent thing. But the phenomenon as such figures prominently in the Qur'an with the injunction to see for ourselves and study the same.

"Have you not observed that all things on earth have been placed under your command by Allah....." (22:65)

And God's nature is called to mind in the sublime 'Ayat-ul-Kursi', the verse of the Throne (2: 255). There is ample use of illustrations to explain Allah's point. Such is the whole Chapter 2 of the Qur'an which takes its name from the Parable of the Heifer which illustrates the insufficiency of carping obedience. How beautifully the point is brought home to us that when the faith is lost, people put off obedience with various excuses: even when at last they obey in the letter, they fail in the spirit which, to a seeing eye, means that they get fossilized, and their self-sufficiency prevents them from seeing that spiritually they are not alive but dead. No better aid to mind's eye can be provided to see that life is movement, activity, striving, fighting against baser things.

The written word as a vehicle of public relations finds its utilization to its best in the Qur'an. Sura Baqra can provide an example of how story (a news story or

press release at that) is developed and the moral to it. It begins (vs. 1-29) with mystic doctrine as to the three kinds of men and how they receive God's message. This leads to the story of the creation of man, the high destiny intended for him, his fall, and the hope held out to him (w. 30-39). Israel's story is then told according to their own records and traditions—what privileges they received and how they abused them (vv. 40-86), thus illustrating again as by a parable the general story of man. In particular, reference is made to Moses and Jesus and their struggles with an unruly people; how the people of the Book played false with their own lights and in their pride rejected Muhammad (ﷺ), who came in the true line of apostolic succession (vv.87-121). They falsely laid claim to the virtues of Father Abraham; he was indeed a righteous Imam, but he was the progenitor of Ismail's line (Arabs) as well as of Israel's line, and he with Ismail built the Ka'aba (Temple of Mecca) and purified it, thus establishing a common religion, of which Islam is the universal exponent (vv. 122-141). The Ka'aba was now to be the centre of universal worship and the symbol of Islamic unity (vv. 142-167). The Islamic Ummat (brotherhood) having thus been established with its definite centre and symbol, ordinances are laid down for the social life of the community, with the proviso (v. 177) that righteousness does not consist in formalities, but in faith, kindness, prayer, charity, probity, and patience under suffering. The ordinances relate to food and drink, bequests, fasts, Jihad, wine and gambling, treatment of orphans and women etc. (vv. 168-242). Lest the subject of Jihad be misunderstood, it is taken up again in the story of Saul, Goliath and David, in

contrast to the story of Jesus (vv. 243-253). And so the lesson is enforced that true virtue lies in practical deeds of manliness, kindness, and good faith (vv. 254-283). The Chapter ends with an exhortation to Faith, Obedience, a sense of personal responsibility, and Prayer (vv. 284-286).

Another vein of importance that pervades Qur'an is that of personal contact. God in Islam is no illusory being but a very much living phenomenon — nearer to us than our jugular vein. He speaks to us in direct form as a guide would do in person to person talk, such as:

“(You) Say that verily Allah is competent to make descend a sign” (6:37).

This approach gives the listeners a sense of participation, a thing which is a must in any public relationing programme.

The success of any public relationing programme, however, depends on an effective media of communication. Qur'an laid down rules for all occasions, individual or collective concourses, making it obligatory to offer prayers under the leadership of an Imam, to move in the form of a group; every such group to have a leader or Amir. A definite code of ethics has been laid down for group leaders to follow. For achieving best results, it is now suggested that we have an advance agent to move into the community. This principle too emanates from the Holy Book in that when Allah ordained to change Arab people's whole outlook on life, their ways of doing things, their habits of life, He sent His last Apostle amidst them as embodiment of Uswah-e-Hasna (a good model).

Study of his life would be a rewarding experience to know how he himself became aware of the problem of the times,

how he moved into the community, called attention of the community to the problem, how and what tools he used as his media, how he motivated the whole community, got them interested, formed the operative group for teaching and spreading Allah's message. For doing the total job, we need to know how he informed the public outside the immediate problem area—how the group migrated to Medina, some to Ethiopia who carried his letter to the then King of Ethiopia, and later those who carried his message of Islam to other neighbouring monarchs. Consider also the nature of the message he wanted to communicate and his assessment of the nature of the audience he wanted to reach. Lack of wordly literacy in himself or most of his initial followers did not deter him. Consider how by giving the message in his own life long experience, he overcame the drawback and implanted his message in his audience doing away with the use of printed matter as we know it. He went through all the multiple factors involved in communication language level, life interest etc. On language he had the advantage of

using the language of Qur'an and Qur'an states that it is easy to comprehend its language.

Consider also the facilities at his disposal and the personnel he put on the job and the result he achieved. It would all be an awe-inspiring discovery. To us moderns the public relations job is told to be a complicated one and that it takes a long time to learn all one needs to know. Be that as it may, but the example of Qur'an and his apostle, if kept in view, would make the job not look that much complicated or long in learning. It is from sources such as Qur'an and Sunnah that West has culled the principles, among others, of public relationing. Though very much our own original property, these principles and techniques now appear to us to be foreign and having been imported they now appear to possess sterling quality about them.

In conclusion let me quote from Sura Baqra to the effect that "The Message of God is a guide that is sure to those who seek His light".

ATTENTION TO OUR READERS

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

Sufiism: The Uncovering of the Tenth Veil: 'Ilm al-Yaqin and 'Ayn al-Yaqin and Haqq al-Yaqin, and the difference between them

According to the principles of theology, all these expressions denote knowledge ('ilm). Knowledge without certain faith (yaqin) in the reality of the object known is not knowledge, but when knowledge is gained that which is hidden is as that which is actually seen. The believers who shall see God on the Day of Judgment shall see Him then in the same wise as they know Him now: if they shall see Him otherwise, either their vision will be imperfect then or their knowledge is faulty now. Both these alternatives are in contradiction with unification (tawhid), which requires that men's knowledge of God should sound today and their vision of God should be sound to-morrow. Therefore certain knowledge ('ilm-i yaqin) is like certain sight ('ayn-i-yaqin), and certain truth (haqq-i yaqin) is like certain knowledge. Some have: said that 'ayn al-yaqin is the complete absorption (istighraq) of knowledge in vision, but this is impossible, because vision is an instrument for the attainment of knowledge, like hearing, etc.: since knowledge cannot be absorbed in

hearing, its absorption in vision is equally impossible. By 'ilm al-yaqin the Sufis mean knowledge of (religious) practice in this world according to the Divine commandments; by 'ayn al-yaqin they mean knowledge of the state of dying (naz') and the time of departure from this World; and by haqq al-yaqin they mean intuitive knowledge of the vision (of God) that will be revealed in Paradise, and of its nature. Therefore 'ilm al-yaqin is the rank of theologians ('ulama) on account of their correct observance of the Divine commands, and 'ayn al-yaqin is the station of gnostics ('arifan) on account of their readiness for death, and haqq al-yaqin is the annihilation point of lovers (dustan) on account of their rejection of all created things. Hence 'ilm al-yaqin is obtained by self-mortification (mujahadah), and 'ayn al-yaqin by intimate familiarity (mu'anasat), and haqq al-yaqin by contemplation (mushahadah). The first is vulgar, the second is elect, and the third is super-elect (khas al-khas)



موجود نہیں جن سے ہماری زندگی خوشگوار ہو اور ہم اخلاق کی فضا میں زندگی بسر کر کے ایک دوسرے کے لئے باعثِ رحمت ہو جائیں۔ اگلے زمانے میں مسلمانوں میں اتباعِ سنت سے ایک اخلاقی ذوق اور ملکہ پیدا ہو جاتا تھا اور وہ ہر چیز کے متعلق خود ہی اندازہ کر لیا کرتے تھے کہ رسول اللہ ﷺ کا رویہ اس چیز کے متعلق کیا ہوگا۔

حضرت مولانا رومؒ بازار جا رہے تھے۔ انہیں چوں سے بہت محبت تھی۔ کچھ بچے کھیل رہے تھے۔ ان سب نے مولانا کو سلام کیا اور مولانا ایک ایک کا سلام الگ الگ قبول کرنے کے لئے دیر تک کھڑے رہے۔ ایک بچہ کہیں دور کھیس رہا تھا۔ اس نے وہیں سے پکار کر کہا کہ حضرت! ابھی جائیے گا نہیں، میرا سلام لیتے جائیے تو مولانا نے بچے کی خاطر دیر تک توقف فرمایا اور اس کا سلام لے کر گئے۔ کسی نے پوچھا ”حضرت آپ نے بچے کے لیے اس قدر توقف کیا۔“ فرمایا کہ اگر رسول اللہ ﷺ کو اس قسم کا واقعہ پیش آتا تو حضور ﷺ بھی یونہی کرتے۔ علما کو چاہیے کہ ایسے واقعات ہمارے سامنے پیش کریں۔ قرآن اور حدیث کے غوامض بتانا بھی ضروری ہے لیکن عوام کے دماغ ابھی ان مطالب عالیہ کے متحمل نہیں۔ انہیں فی الحال صرف اخلاقِ نبوی ﷺ کی تعلیم دینی چاہیے۔

کے لیے کیا کیا جائے؟ پچاس سال سے شور برپا ہے کہ مسلمانوں کو تعلیم حاصل کرنی چاہیے، لیکن جہاں تک میں نے غور کیا ہے تعلیم سے زیادہ اس قوم کی تربیت ضروری ہے اور ملی اعتبار سے یہ تربیت علما کے ہاتھ میں ہے۔ اسلام ایک خالص تعلیمی تحریک ہے۔ صدر اسلام میں اسکول نہ تھے، کالج نہ تھے، یونیورسٹیاں نہ تھیں مگر اس کی تعلیم و تربیت ہر چیز میں ہے۔ خطبہ جمعہ، خطبہ عید، حج، وعظ، غرض تعلیم و تربیت عوام کے لیے بے شمار مواقع اسلام نے بہم پہنچائے ہیں، لیکن افسوس کہ علماء کی تعلیم کا کوئی صحیح نظام قائم نہ رہا۔ اور اگر کوئی رہا بھی تو اس کا طریق عمل ایسا رہا کہ دین کی حقیقی روح نکل گئی۔ جھگڑے پیدا ہو گئے اور علما کے درمیان سر پھٹول ہونے لگی۔

دنیا میں نبوت کا سب سے بڑا کام تکمیلِ اخلاق ہے۔ چنانچہ حضور پاک ﷺ نے فرمایا: بُعِثْتُ لِأَتِمِّمَ مَكَارِمَ الْأَخْلَاقِ یعنی میں نہایت اعلیٰ اخلاق کے اتمام کے لیے بھیجا گیا ہوں۔ اس لیے علما کا فرض ہے کہ وہ رسول اللہ ﷺ کے اخلاق ہمارے سامنے پیش کیا کریں تاکہ ہماری زندگی حضور پاک ﷺ کے اسوۂ حسنہ کی تقلید سے خوشگوار ہو جائے اور اتباعِ سنت زندگی کی چھوٹی چھوٹی چیزوں تک جاری و ساری ہو جائے۔

افسوس کہ ہم میں بعض چھوٹی چھوٹی باتیں بھی

نبی علیہ السلام سے محبت کے عملی تقاضے

حکیم الامت علامہ اقبالؒ

اللہم صل علی سیدنا محمد وبارک وسلم پڑھ دیتا ہے تو لڑائی فوراً رک جاتی ہے اور متخاصمین ایک دوسرے پر ہاتھ اٹھانے سے فوراً باز آجاتے ہیں۔ یہ درود کا اثر ہے اور لازم ہے کہ جس پر درود پڑھا جائے اس کی یاد قلوب کے اندر اثر پیدا کرے۔

پہلا طریق انفرادی ہے اور دوسرا اجتماعی۔ یعنی مسلمان کثیر تعداد میں جمع ہوں اور ایک شخص جو حضور آقائے دو جہاں ﷺ کے سوانح حیات سے پوری طرح باخبر ہو، آپ ﷺ کے سوانح زندگی بیان کرے تاکہ آپ ﷺ کی تقلید کا ذوق شوق مسلمانوں کے قلوب میں پیدا ہو۔ تیسرا طریق اگرچہ مشکل ہے، لیکن بہر حال اس کا بیان کرنا نہایت ضروری ہے۔ وہ طریقہ ہے کہ یاد رسول ﷺ اس کثرت سے اور ایسے انداز میں کی جائے کہ انسان کا قلب نبوت کے مختلف جلوؤں کا خود مظہر ہو جائے یعنی آج سے تیرہ سو برس پہلے کی جو کیفیت حضور سرور دو جہاں ﷺ کے وجود مقدس سے ہویدا تھی، وہ آج ہمارے قلوب کے اندر پیدا ہو جائے۔ اس کے لیے ایک مدت نیکوں اور بزرگوں کی صحبت میں بیٹھ کر روحانی انوار حاصل کرنا ضروری ہے۔

اب سوال یہ ہے کہ اس طریق پر عمل کرنے

زمانہ ہمیشہ بدلتا رہتا ہے۔ انسانوں کی طبائع، ان کے افکار اور ان کے نقطہ ہائے نگاہ بھی زمانے کے ساتھ ہی بدلتے رہتے ہیں۔ لہذا تمواروں کے منانے کے طریقے اور مراسم بھی ہمیشہ متغیر ہوتے رہتے ہیں اور ان سے استفادے کے طریق بھی بدلتے رہتے ہیں۔ ہمیں چاہیے کہ ہم بھی اپنے مقدس دنوں کے مراسم پر غور کریں اور جو تبدیلیاں افکار کے تغیرات سے ہونی لازم ہیں ان کو مد نظر رکھیں۔

مجملہ ان مقدس ایام کے جو مسلمانوں کے لیے مخصوص کیے گئے ہیں۔ ایک میلاد النبی ﷺ کا دن بھی ہے۔ میرے نزدیک انسانوں کی دماغی اور قلبی تربیت کے لیے نہایت ضروری ہے کہ ان کے عقیدے کی رو سے زندگی کا جو نمونہ بہترین ہو، وہ ہر وقت ان کے سامنے رہے۔ چنانچہ مسلمانوں کے لیے اسی وجہ سے ضروری ہے کہ وہ اسوۂ رسول ﷺ مد نظر رکھیں تاکہ جذبہ تقلید اور جذبہ عمل قائم رہے۔ یہ جذبات قائم رکھنے کے تین طریقے ہیں۔ پہلا طریق تو درود و صلوة ہے جو مسلمانوں کی زندگی کا جزو لاینفک ہو چکا ہے۔ وہ ہر وقت درود پڑھنے کے موقعے نکالتے ہیں۔ عرب کے متعلق میں نے سنا کہ اگر کہیں بازار میں دو آدمی لڑ پڑتے ہیں، اور تیسرا بہ آواز بلند