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Education and Religion

Syed Ghousullah Husainie

We know that the progress of any country depends on the right type of education policy which provides compulsory education for every citizen. It should be able to inculcate the good character in the hearts of the people and produce personalities of perspicacity and tenacity. This is a difficult process and mere political changes in a country do not necessarily produce such an unimpeachable character and an ideology for the people. It has been observed that whenever any nation thought of a better change for itself the educational reforms were given the first priority. In order to eradicate the evils existing in any society and to develop the latent good qualities of the people it is necessary to lay emphasis on the instructional techniques, suitable reading material and the best working conditions for producing delectable personalities free from moral turpitude.

A period of two decades may be sufficient for a nation which has plans of producing a well educated and intelligent generation. A well educated and intelligent person is the one who possesses the knowledge and wisdom and is able to distinguish on his own between good and bad. Every person's contribution towards educational progress, material prosperity and sound ideology constitutes the aggregate of national contribution in these directions. One should admit that the destiny of a nation can never be predicted with certainty, but when every individual of a nation is determined to fight such existing evils as the mutual animosity and antipathy towards religion, then something can be

ascertained about its future.

Consider the present condition of Pakistan which was created for the Muslims of this sub-continent to live in accordance with the Islamic ideology. After two decades we see that instead of that the millat which was envisioned by Quaid-e-Azam Muhammad Ali Jinnah, we have people who are ignorant of the Islamic ideology and are living under un-Islamic conditions of the society. Their minds are not ready to accept that Islam is perfect and the Islamic political and economic doctrines possess ascendancy over the existing Western systems in these fields and are also panacea for all the evils of the nation. One of the reasons of the desultoriness in the nation is perhaps due to the fact that the education has not been properly planned and rightly imparted. If this is not the fact then why a good number of sceptical and indecorous people exist in the society who lacks fidelity towards religion.

Islam is the perfect 'Deen' which provides the best code of life for a man. Since Islam is our religion, our ideology should be Islamic ideology. Under such circumstances we do not need any other ideology. We cannot take out any thing from it in order to substitute some other thing. We should understand clearly that nothing is wanting in Islam. Since it is the perfect 'Deen' it ensures the perfect economic and political doctrines and the best ethical code of life that ever existed in this world. Whatever Islam says is incontrovertible. It is for all times and for everybody. Specially those who intend to

give up the wrong path should start reading the Holy Qur'an and if they cannot understand the meaning on their own then they should seek the guidance and help from those who could explain it to them in a better way.

The Islamic economic, political and social orders are comprehensive and universal. These orders are perfect and solve all the problems confronting any country. The economic system ensures food and clothing to every individual and creates love and affection among the people, and thus maintains peace and harmony in the country. Therefore for the betterment of the society and its honourable place in this world and the world hereafter it is necessary to keep in view the practical aspects of the Seerat of the Holy Prophet Muhammad (ﷺ) and continue seeking guidance from his teachings. In Islam greater stress has been laid on deeds. Islam is as such a practical religion and its whole teachings are practical. We should read and understand the Holy Qur'an and see that every word of this contains a message for us. The correct and practical interpretation of this message is seen with better perspicuity and lucidity in the life of our Prophet Muhammad (ﷺ). Did you ever think that when the Qur'an and the teachings of our Prophet are with us why are the conditions of our society so deplorable? What is the reason of the degeneration of our society? Why are we so poor in the material and spiritual spheres? Why do we have malcontent and malevolent people in our society? Is it not due to the fact that we lack faith in and practice of Islam? We must therefore fully adhere to the teaching of the Holy Prophet

(ﷺ) because in it lies the worldly and heavenly salvation of the Muslim.

As a matter of fact a strong faith and sound practice in Islam can be considerably promoted if we get proper education and stop day to day malpractice and tomfoolery against our religion. The early age of a person is highly impressionable and whatever is taught in this age becomes deeply rooted in him. The process of teaching and training the people for the better life apparently looks very simple but it requires a good amount of labour in the beginning. After much efforts and hard work it is possible to train the members of a society and make them nifty, prim and neat in all respects. Faith and practice in Islam is so important that without this nothing is achieved under any circumstances. It is therefore the pre-requisite for a society which is aiming at moulding the social, economic and political activities on the Islamic pattern. We all know that when the great sub-continent of India was divided into two sovereign states, viz., Pakistan and Bharat on the basis of two nation theory, our **Quaid-e-Azam Muhammad Ali Jinnah addressed the Pakistani nation in the following words: 'Pakistan means not only freedom and independence but Muslim ideology which has to be prescribed which has come to us as a precious gift and treasure.... It was demanded so that the Muslims could rule according to their own code of life and according to their own cultural growth, tradition and Islamic laws'**. This was the purpose of creating a new sovereign state for the Muslims of this sub-continent and if we want to retain the freedom and uphold the unity and solidarity

of the nation it is necessary to safeguard the Muslim ideology. The moment we lose this ideology we lose everything. It is therefore imperative on our part to possess the true faith in Islam so that we could live like real Muslims and follow the Islamic code of life un-reservedly. If every individual of the country subscribes to such a faith and shows steadfastness in practicing the teachings of the Prophet (ﷺ) then I am sure that this adherence will guarantee the worldly and heavenly salvation of the Muslims.

Knowledge is abundant and a person who goes forth in its quest is given a high place in the mansions of bliss by Almighty, and every step he takes is blessed and every lesson he receives has its reward. A person who possesses the Qur'anic knowledge is much harder on the devil than an ignorant worshipper. Knowledge and wisdom are equivalent to life and wealth, and the acquisition of knowledge is a duty incumbent on every Muslim male or female. The desire for knowledge is considered as a divine trait in every Muslim because the superiority of a learned man over an ignorant worshipper is like a luminous moon over all the stars in the sky. Therefore it is the duty of every Muslim to continue seeking knowledge from cradle to grave, since it enables the possessor to distinguish right from wrong in every walk of life. A person who works hard in order to acquire more knowledge is regarded a noble man in the eyes of God, as well as in the society. We know that a nation is formed by individuals and when every individual possesses knowledge and wisdom then it will surely be an exemplary nation. Nations are never built up by wealth

or by material gains only. It is the knowledge and wisdom which constitute a sound foundation of a good nation.

I would like to quote the great martyr Sayyad Qutb who in his famous book 'the Milestone' gives a very illuminating idea which elaborates the real cause of the deplorable conditions of our society. He says that 'our age is an age of ignorance similar to that before Islam. if not darker and worse. Everything around us belongs to this ignorance; all the different visions, beliefs, traditions, habits, culture and its sources, literature, arts, systems, laws and even much of what is thought to be Islamic culture and thought. All these belong, in fact, to this ignorance. This is why we do not understand fully the Islamic values and this is why the Islamic vision is not clear in our minds. This is the reason why a generation, similar to that of the Prophets' companions does not appear". Whatever Sayyad Qutb has written in his book is very much pertinent. Such books should be read intensively by us because the authors have written them after much assiduity and with good intentions of reforming the society and developing right knowledge for our better life. It is bad to utter anything against religion even due to ignorance. Those who have doubts on religion and queries on certain problems should consult the competent people for the satisfactory answers. They should also read various books on different subjects in order to understand the secrets of cosmogony and the purpose of the creation of mankind.

We know that faith and knowledge are very much concomitant and the person who has the faith in Islam and the knowledge of the Holy Qur'an (Continued on page #. 9)

Qur'anic Teachings

M. Iqbal-Abbasi

“Alif lam ra. A Book which We have revealed unto thee in order that thou mightiest lead mankind out of the depths of darkness into light—by the leave of their Lord to the way of (Him) Exalted in Power worthy of all praise.” Qur’an (xiv:1)

1. What is Qur'an?

“Qur'an is “the word of God”. (ix:6) “For Allah hath sent down the Book and Wisdom and taught thee what thou knowest not (before) and Great is the Grace of Allah unto thee.” (iv: 113)

“O mankind! Verily there hath come to you a convincing proof from your Lord for We have sent unto you a light (that is) manifest” (iv:174)

“And this is a blessed Message which We have sent down; will ye then reject it” (xxi: 50)

2. What is the proof of its Divine origin?

Qur'an provides threefold proofs: Say: “If Allah had so willed, I should not have rehearsed it to you, nor should He have made it known to you. A whole life-time before this have before it came to you, will ye not then understand” (x:16)

For full forty years before Muhammad (ﷺ) claimed Prophethood, he too had lived amongst the Makkans and they had acclaimed him as ‘al-Amin’ and had never doubted his honesty and integrity. Just as Moses got quite unexpectedly the Divine Command'

"I will send thee unto Pharaoh.” (Exod. 3: 10). Likewise “quite unexpectedly, Muhammad (ﷺ) was blessed with Divine Revelation.

“Do they ponder on the Qur'an? Had it been from other than Allah, they would surely found therein much discrepancy” (iv : 82)

It should be borne in mind that Qur'an has not been revealed as a complete Book, but piecemeal spread over a period of 23 years. From a mere human point of view, we should have expected some contradictions or discrepancies. Further the Messenger who promulgated it, was not a learned man, and had very difficult times and one's ‘emotions’ do reflect in one's expression yet its various verses have a remarkable constancy of style, idiom and diction to fit together well, even though arranged without any regard to chronological order.

“Or do they say, He fabricated the (Message)”? Nay, they have no faith! (LII:33)

“Let them then produce a saying like unto it, If (it be) they speak the Truth! (LII :34)

“Or they say, “He forged it, say’ Bring ten Suras forged like unto it, and call (to your aid) whom-so-ever ye can, other than Allah! If ye speak the truth” (xi:13)

“And if ye are in doubt as to what We have revealed from time to time to our Abd (servant) then produce Sura like thereunto; and call your witnesses or helpers (if there are any) besides Allah if ye are truthful”.

(ii:23)

These challenges were made over 1400 years ago, yet till today no one could dare accept them.

“And thou was not (able) to recite a Book before this (Book came), nor art thou (able) to transcribe it with thy right hand; in that case, indeed would the talkers of vanities have doubted.” (xxix : 48)

A Historical Fact:

It is a historical fact that the holy Prophet (ﷺ) was not literate and could neither write nor read. If he had these worldly gifts, there would have been some plausibility in the charges of the talkers of vanities that he spoke from other people’s books or that he composed the beautiful verses of the Qur’an himself and committed them to memory to recite to the people.

The circumstances in which the Qur’an came bear their own testimony to its truth that it is from Allah.

3. What is its language and why?

“Qur’an in Arabic, without any crookedness (therein) in order that they may guard against Evil. (xxxix:28)

“Had We sent this as Qur’an (in a language) other than Arabic, they would have said; “why are not its verses explained in detail? what I a foreign (tongue) and (a Messenger) an Arab? (xli: 44)

It was but natural that the Qur’an be in the language of the preacher and the preached. Thanks to the Qur’an, Arabic for carrying the Divine Message to mankind remains a living language. Bible as available now, is only in translations, as

Aramaic the language of its revelation is no longer in use.

4. What for is the Qur’an?

“Here is a plain statement to men, a guidance and instruction to those who fear Allah” (iii: 137)

“And this a Book which We have revealed as a blessing, so follow it and be righteous that ye may receive mercy.” (vi:155)

“This Qur’an is not such as can be produced by other than Allah; on the contrary it is a confirmation of (revelation) that went before it and a fuller explanation of the Book—wherein there is no doubt—from the Lord of the worlds, ” (x:37)

Allah’s revelation as a whole throughout the ages is “the Book”. The law of Moses and the Gospel of Jesus were portions of the Book. The Qur’an confirms, fulfils, completes and further explains the One true revelation, which has been sent by One true God in all ages and is par excellence the Book of Allah. “O mankind, there hath come to you an admonition from your Lord and a healing for the (diseases) in your hearts, and for those who believe a guidance and a Mercy”. (x:87)

“Alif lam ra. A Book which We have revealed unto thee in order that thou mightiest lead mankind out of the depths of darkness into light—by the leave of their Lord to the way of (Him) Exalted in Power worthy of all praise” (xiv: 1)

And We sent down the Book to thee so that that thou shouldst make clear those things in which they differ, and that it should be a guide and a mercy to those who believe.” (xvi: 64)

“We have explained things in various

(ways) in this Qur'an, in order that they may receive admonition, but it only increases their flight (from the truth)." (xvii: 41)

Things are explained in the Qur'an from all points of view, individual and national, by means of stories, parables and figures of speech, and by way of categorical commands. But those who are evil, instead of profiting by such instruction, often go farther and farther away from truth.

"We have explained in detail in this Qur'an for the benefit of mankind, every kind of similitude, but man is in most things contentious" (xviii: 54)

"Blessed is He Who sent down the Criterion to His servant, that it may be an admonition to all creation (xxv.1)

"And thus (it is) that We have sent down the Book to thee, so the people of the Book believe therein. As also do some of these (Pagan Arabs) : and none but unbelievers reject our Signs." (xxix: 47)

"It is Allah Who has sent the Book in truth and the Balance and what will make thee realize that perhaps the hour is close at hand? (xlvi: 17)

The Balance:

"The Balance here may refer either to sense of justice innate in human nature, by which we can weigh all moral issues, or to the 'Shariat (law of Islam) as a whole which is the ultimate criteria in our hand of all questions of right and wrong.

"And before this, was the Book of Moses as a guide and a mercy, and this Book confirms (it) in the Arabic tongue, to admonish the unjust and as glad tidings to those who do right." (xlvi: 12)

The last revealed book which was a code of life (Shariat) was the Book of Moses; for that of Jesus was not such a code but merely moral precepts to sweep away the corruptions that had crept in. The Qur'an has the same attitude to it as the teaching of Jesus had to the law Jesus said:

"Think not that I am come to destroy the Law or the prophets, I am not to destroy but to fulfill". Math. 5/1

But the corruptions took new forms in Christian churches, an entirely new Shariat became necessary and this was provided in Qur'an.

5. What of earlier Scriptures?

"It was We who revealed the Torah (to Moses); therein was guidance and light, by its standard have been judged the Jews. By the prophets who bowed (as in Islam) to Allah's Will, by the Rabbis and the Doctors of Law for to them was entrusted the protection of Allah's Book, and they were witness thereto, therefore fear not men, but fear Me and sell not My Signs for a paltry price, if any do fail to judge by what Allah hath revealed, they are unbelievers." (v:44)

Charges Against Jews:

Two charges are made against the Jews: (1) that even the books which they had, they "twisted in meaning, to suit their own purposes, because they feared men rather than Allah; (2) though entrusted with the protection of Allah's Book they mixed up with a lot of semi historical and legendary matter.

"Then woe to those who write the Book with their own hand, and they say; 'This is from Allah, to traffic with it for a miserable price-woe to them for what their hands do write, and for the gain they make thereby."

(11:79)

“Those who conceal Allah’s revelations in the Book and purchase, for them a miserable profit, they swallow into themselves naught but fire; Allah will not address them on the Day of Resurrection; nor purify them; grievous will be their chastisement” (ii: 174)

“As for those who sell the faith they owe to Allah and their own solemn plighted word for a small price, they shall have no portion in the hereafter nor will Allah (deign to) speak to them or look at them on the Day of Judgment nor will He cleanse them (of sin) they shall have a grievous chastisement,” (iii: 77)

“And remember Allah took a covenant from the People of the Book to make it known and clear to mankind, and not to hide it; but they, threw it away behind their backs and purchased with it some miserable gain and vile was the bargain they made (iii: 187)

Deut. 6:4-9: 27:2-4 and 11 Kings 22:8-13 refer to the lament “our fathers have not hearkened unto the words of this Book, to do according unto all that which is written concerning us.”

“And when there came to them a messenger from Allah a party of the People of the Book threw away the book of Allah behind their backs, as if (if had been something) they did not know. (ii: 101)

“The People of the Book know this as they know their own sons, but some of them conceal the truth which they themselves know,” (ii: 146)

Say: “O People of the Book! Come to common terms as between us and you that we worship none but Allah, that we associate no partners with Him, that we

erect not from among ourselves lords and patrons other than Allah, if they turn back, say, ” ye bear witness that we (at least) are Muslims (bowing to Allah ‘s Will).” (iii: 64)

“Those who follow the Messenger, the unlettered prophet, whom they find mentioned in their own (Scriptures) in the Turat and the Injil (Gospel) for he commands them what is just and forbids them what is evil, he allows them as lawful what is good (and pure) and prohibits them from what is bad; he releases them from their heavy burden and from the yokes that are upon them, so it is those who believe in him, honor him, help him and follow the light which is sent down with him it is they who will prosper.” (vii: 157)

Falah:

Falah (prosperity) in the general sense depends on right conduct; and in the spiritual sense means that faith and its fruits (right conduct) are the only gates to salvation.

“And remember, Jesus, the son of Mary, said; ‘O children of Israeli I am the messenger of Allah (sent) to you, confirming the Taurat (which came) before me and giving Glad Tidings of a messenger to come after me whose name shall be Ahmad. But when he came to them with clear signs, they said, this is evident sorcery!” (61: 6)

6. What makes the Qur’an ‘distinctive’ from the earlier Scriptures?

Of all the scriptures, Qur’an alone has the Divine Guarantee of protection;

“We have Without doubt, sent down the Message and We will assuredly guard it (from corruption)” (xv: 9)

Clear Manifestation:

A clear manifestation of the Divine Guarantee is the Hifz (memorization) of the whole Arabic Text by hundreds of thousands of people throughout the world. Irrespective of their different mother tongues, they are capable of accurately reciting the whole Arabic text.

During the month of Ramadan, in special 'Taravih' prayers the entire Qur'an is recited by 'Huffaz, thus ensuring the continuity of hifz for all times.

Even if no printed copy of Qur'an is available it can easily be rewritten as it is indelibly preserved in the memory of Huffaz and this tradition of remembering the Qur'an by heart is meticulously maintained from generation to generation, which ensures the absolute purity of the text

against all corruptions, accretions and mutilations.

Except for the Qur'an, no other scripture exists today, in the same text as originally revealed. All others are only translations, which have also been subject to various revisions.

The universalism of Qur'an has triple Divine affirmations; for the sender, the messenger and the message; "A Revelation from the Lord of the worlds."(Lvi: 80)

"We sent thee not, but as mercy to all creatures" (xxi: 107)

"This is no less than a reminder to (all) (xxxviii: 87).

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(Continued from page #. 4)

surely enjoys a successful life in this world. He understands the purpose of his life and the purpose of the creation of the world by the Almighty. He is a rational person and possesses good habits. In his opinion this fickle world carries no importance and the only thing under this firmament of any significance to his fancy is the God, Prophets and their teachings. There is a lot of difference between an ignorant man and the man of clairvoyance. An ordinary person cannot see this difference. An ignorant man is like a person who is suffering from astigmatism. He does not know what God has conferred upon him by sending the Holy Prophet Muhammad (ﷺ) to this world fourteen hundred years ago.

This world is like a labyrinthine. In this world where heterogeneity of things exist, it is very

difficult for an ignorant person to find the right path. Under such conditions it is necessary to seek guidance from the teachings of Islam and from the life of Muhammad (ﷺ), who was the last Prophet (ﷺ) of the world. His was the venerable personality full of chastity and commiseration. He did away with the feelings of class consciousness, haughtiness, and clannishness among the people of Arabia and made them friends throughout their lives. It was he who changed the criminals into pious people. It was he who removed the differences among the tribes and created clemency and mildness in their hearts and turned them into un-mitigated worshippers of Allah and true followers of Islam. Therefore the life of the Prophet Muhammad (ﷺ) is to be followed by all of us for the proper guidance and betterment of the society and the posterity.

Sheikh Abdul Qadir Jilani رحمة الله عليه

Syed Abdul Hye Bukhari

Among the robbers:

Along the winding caravan route in Northern Iraq a large and lively caravan was progressing southwards. It was a caravan of rich traders who were taking their merchandise to Baghdad with the hope of gaining considerable profit. It was the eve of the fifth century of the Hijra and the Islamic civilization had reached its very zenith. Baghdad, being the capital of the Muslim world, was the richest city in the world; it was also the centre of civilization, culture and education. Hence, it would not be wrong to say that all roads, in those days, led to Baghdad.

The caravan progressed steadily and merrily along the mountain passes. The pine clad mountain slopes presented a beautiful scenery to the onlookers. Little did the travelers think that behind that green foliage there lurked a dangerous enemy who was constantly watching them and seeking an opportunity to pounce upon them. It was a robber infested area and none was aware of that fact except those who often traversed the route.

After sunset the caravan camped at the foot of a hill to rest for the night. Camp fires were lit, food was being cooked and gossip flourished. It was a merry sight to look at.

Suddenly there arose horrible cries from all sides, arrows flew in all directions and swords began to flash. It was all confusion within the camp and none could recognize friend from the foe. The camp had been attacked by a band of robbers; the meager resistance the merchants and their

mercenaries offered availed them nothing and soon the defenders were overcome by the robbers and tied hand and foot. The robbers were not content with the camels and mules loaded with merchandise, they also searched the clothes of the traders for cash.

While confusion prevailed everywhere in the camp a handsome youth of fair complexion sat under a tree apparently unperturbed by all the confusion. He seemed to be in his late teens and belong to a poor but respectable family. While he had been watching the proceedings with a look of remorse, a robber approached him with a drawn sword in his hand and shouted:

“Hai! how much cash have you about your person?”

The youth looked at him serenely and said”
Forty Dinars (Gold Coins).”

The robber could not believe that a person who looked so humble and poor in his outfit could be the owner of forty gold coins. He thought that the latter was fooling him, so he dragged him to the captain and said “Captain! this rogue of a lad says he has forty gold coins about his person”.

The Captain cast a searching glance at the youth and asked him: “Where have you concealed them, young man?”

They are sewn under the folds of my waistcoat, the lad replied in a calm tone.

At the order of the captain the waistcoat was taken off from the youth and the folds were cut open. Lo and behold! there

dropped from it forty glittering gold coins. The captain was amazed to see so much wealth in the possession of a person of such humble appearance. He was no less amazed at the simplicity of the youth who gave away his wealth so easily.

“Young man! you are a fool”, said the Captain to the youth. “None would have suspected that you carried so much wealth about your person had you not given out your secret yourself”.

“That is quite right”, said the lad in his usual calm tone. He seemed not in the least moved even at the loss of all his wealth. “I am a student”, he continued, “and am on my way to Baghdad to pursue my studies. While I was leaving home, my mother advised me to be truthful on all occasions and I made a solemn promise that I would act on her advice. So, when your man asked me if I carried any cash about my person, I told him the truth. I could not prevail upon myself to disobey mother.” While the youth was explaining to the Captain why he had given away his secret, his simple words were penetrating into the very soul of the latter. He was deeply absorbed in introspection. He thought to himself: “this simple lad detests to disobey his mother and has lost all he had on that account. But here am I, an accursed disobedient servant of the Almighty, nay, a rebel. I have enjoyed His blessings throughout my life but have disobeyed him in all respects. It is a shame on my part, I should learn a lesson from this lad who may still prove for me a guiding angel.”

Tears of remorse rolled down his cheeks and shone on his beard like dew drops on the grass. There he stood, a changed

person, a repentant soul. When the reverie was over, he assembled his men around and ordered them to return to the travelers their goods. He told them that he was going to abandon his sinful ways and asked them to follow him,

The next morning, the caravan set out on its way as merrily as ever and the youth who had saved their lives and wealth walked along with his usual calmness.

Life and Mission:

The Youth who had caused the Captain of the robbers' band to be repentant was none other than the illustrious saint Sheikh Abdul Qadir Jilani who is justly regarded by Muslims of the world as the greatest of all saints. He was a descendant of the Holy Prophet (ﷺ).

Born in Jilan in 470 A.H. he lived in his native town till he was eighteen. Then he felt a keen urge for the study of Theology and Tassawwuf. As Baghdad was in those days the centre of education and culture he requested his mother to let him travel to Baghdad. The poor lady who was already a widow grieved at the thought of separation but she detested to prevent her son from the achievement of his noble aims. She gave him forty gold coins and said: “My son! your father had left eighty gold coins of which I give you forty and the rest I keep for your younger brother. Baghdad is far from here and it may be that I never see you again in life, but I shall not stand in the way of your noble aims. Go my son! with the blessings of God and remember that you shall always be truthful.”

After a long and arduous journey the Sheikh reached Baghdad. It was the richest

city in the world in those days and a paradise of the epicurean. But the Sheikh, youthful though he was, concentrated his attention to his studies. Among his tutors in Theology, Abul Wafa Ibn Aqueel Muhammad and Abu Zakariah Tabrazi are most famous. He received his training in Tasawwuf from Abul Khair Hammad bim Muslim and Quadi Abu Saied Makhzumi.

After the completion of his education he became a tutor at the seminary of Sheikh Makhzumi. His lectures were so fluent, so energetic and inspiring that his fame was soon spread far and wide and people from all walks of life began to attend his lectures. The space within the building of the seminary proved insufficient to hold the audience, hence, it was soon enlarged. Even the Caliphs and important officers of the state attended his lectures. At the seminary, the Sheikh taught Tafsir, Hadith and Fiqah. He also used to write Fatwa often in accordance with the canonical schools of Shafii and Hambali. But the most important of his activities were his lectures which were attended by Muslims and non-Muslims alike. His lectures were almost always followed by the conversion of a number of Jews and Christians to Islam. Once, the Sheikh himself told to one of his friends: "I had wished to live in deserts or forests so that nobody could see me nor I saw anybody. But God wished to benefit His servants through me. Over five thousand Jews and Christians have embraced Islam at my hands by now and over hundred thousand sinners have become repentant. This is indeed a great blessing of God."

A number of miracles were wrought by the Sheikh but he disliked their publicity. If

someone happened to witness one of his miracles, the Sheikh would ask him not to reveal it to anybody as long as he lived. He would say: "When a humble servant serves God sincerely and patiently for a long period of time, God reveals to him one of His secrets. But if that poor fellow reveals that secret to others God becomes displeased with him. The person who has the power to work miracles is told not to reveal his power till the time When God finds it suitable to reveal it."

Unlike some of our modern sufis who are regardless of the laws of the Shariah, the Sheikh paid due respect to it. He had faith in the fact that Shariah is complete; what is lawful in the Shariah is lawful for ever and what is unlawful in it is unlawful forever. There can be no change in it at all. Once he said:

"Once I witnessed a great light which filled the horizons. Then appeared a face which said to me: "O, Abdul Qadir! I am your creator, I have rendered lawful to you everything which had so far been unlawful".

When I heard this I said: "Be you gone you nasty thing!" As I uttered these words the light turned into darkness and the face became smoke. Then there came a voice: "Abdul Qadir! God saved you on account of your knowledge and wisdom while I had deceived a number of Sufis in the same way."

"But how did you discover it was Satan?" asked one of the listeners.

The Sheikh smiled and said: "It was not very difficult: for, had not he said that he had rendered lawful unto me all that is unlawful in the Shariah?"

Despite the high social status the Sheikh associated freely with the humble and poor. He would sit with them and clean their clothes for them. He would spend his wealth freely to relieve the poor and the needy. None who approached him for help did ever return dejected. The Sheikh used to say:

“If I am given all the wealth of the entire world, I will spend it all to feed the hungry. It seems to me as if there is a hole in my palms through which everything escapes. Even if a thousand gold coins come to me at night nothing will remain with me till the dawn”.

Humble though he was while he associated with the poor, he observed his dignity and self—respect in his dealings with the rich and the officers of state. He never rose from his place to greet them. He would not even stand for the caliphs who frequently attended his lectures. He would even chastise the caliphs for their misconduct and negligence. When Caliph Muqtazi le-Amrillah appointed Abul Wafa Yehya bin Said, who was notorious for his cruelty, as Chief Justice, the Sheikh chastised him from the pulpit and said:

“You have appointed as ruler over Muslims a person with most tyrannical disposition; what would be your excuse before the Most-Gracious, Most Merciful?”

When the Caliph heard this, he began to tremble. Tears of remorse began to flow from his eyes and he immediately issued orders for the dismissal of the Qazi.

The Sheikh would not accept any present from the caliphs or the officers of the state for he believed that the wealth they had

amassed was not honestly earned by them. Once, Caliph Al-Mustanjid Billah presented the Sheikh with ten purses of gold coins. But the Sheikh refused to accept them as usual. At the insistence of the Caliph he took two of the purses and rubbed them against each other. It seemed to the caliph as if a stream of blood gushed forth from the purses and he heard the Sheikh saying: “Why man! don’t you feel ashamed. You suck human blood and present me with the same!” The effect of what the caliph saw and heard was so strong that he fainted away.

The Sheikh continued to guide humanity towards the right path and help them in the efforts of their spiritual development until he breathed his last in 561 A. H. at the age of ninety.

Among the books the Sheikh wrote, the following are most famous;

1. —Gunya Al-Talibeen (a work on canonical law based on the Hambalite School).
2. —Futuh al-Gaib (on Tasawwuf).
3. —Al-Fath al-Rabbani (a collection of sermons).

Other books include:

Jila al-Khatir.

Al-Yawaquit wal-Hikam.

Al-Fuyumt al-Rabbaniah.

Al-Mawahib al-Rahmaniah.

Sermons of the Sheikh:

The Sheikh was the greatest missionary of his time. He preached Islam both through his own example and his sermons which were irresistibly impressive. The effect of

his sermons is as strong today as it was during the life of the Sheikh. The following are a few selections from his sermons:

Trust in God:

“When certain misfortune befalls a servant, he tries to come out of it by using his own resources. But when his own resources fail him, he approaches others for help. He goes to kings, the officers of state or the people who enjoy power and authority. If it happens to be an ailment, he goes to the physicians. But when even these resources fail him, he approaches his Creator with prayers and praises. That is, as long as his own resources work, he does not approach others among his fellow creatures whose resources are stronger than his own and as long as the resources of his fellow creatures work, he does not approach God. But God also tires him of his prayers and praises and finally the servant is plunged into a state of dejection. This is the proper time when God exercises His Will in the soul of the servant and causes him to be regardless of the system of cause and effect. He then learns to look at the Almighty as the cause of all causes and learns with certainty that everything rests in the Hands of God.”

On another occasion he said:

“Look at the entire creation as a captive in the hands of a great King whose dominions are boundless, whose commands none can disobey and whose awe fills everyone’s heart. Now picture to yourselves that the King had tied his captive hand and foot and hung him on a pine tree at the bank of a river whose breadth none can measure, whose depth none can fathom and whose current is extremely swift. The King has

taken his seat on a high throne which none can reach. There is by the King’s side a large pile of arms including bows, arrows and spears and the King takes whichever arm he pleases and throws it at the captive. Now, is it wise on the part of the lookers on to become careless of the King and concentrate their hopes in the captive or be afraid of him? Whosoever is guilty of such miscalculation (with regard to the power and authority of the King and the captive) must be a lunatic or not a human being.”

On yet another occasion he says:

“Remember Him Who constantly watches you; be with Him Who remains with you forever; give your hands to Him Who can uphold you and take you out of the darkness of ignorance, save you from doom, clean you of your filth and protect you from your misguided and misleading associates.”

Unitarianism (Tawheed) :

“You concentrate your trust in your own capacities, in your wealth, in the ruler of your city or in others among the creatures of God. But remember that whosoever becomes the object of your trust becomes your ‘Ma’abud’ (The worshipped one). The person whom you fear becomes your Ma’abud and the person about whom you believe that God has authorized him to cause you either harm or benefit, becomes your worshipped one.”

He further says:

“All creatures are helpless; none can cause you harm or benefit except that they play the role of instruments in the Hands of Allah. He, the Almighty, is the motivating force in you and in all creatures. Whatever

is good for you or is bad, is recorded and finalized in the Profound Knowledge of God and nothing contrary to it shall ever take place. . .

. . . Brave is the person who has cleansed his heart of everything other than God; who stands at the entrance of his heart with the sword of Unitarianism and Shariah in hand with the determination that he would let none enter it. He reserves the sanctuary of his heart solely for God. Such is the person who is benefited by the Shariah and whose inner self is trimmed by the Ma'arifah."

Relative Position of the Muslim and the World:

The Sheikh personifies the world as an old

hag who becomes the mistress of a person who loves her and becomes the slave of the one who detests her. He says:

"Do not take your share of the worldly provision while she (the world) sits (as a mistress) and you keep standing (as a slave). Take your share at the table of the King (God) while the world stands with the tray on her head (like a slave) and you remain seated comfortably (like her master). The World becomes a slave of the person who stands in the service of God, she puts him to shame who stands in her service. It is lawful to keep the world in your hand or in your pocket and save it for some good use in future, but it is not lawful to let it enter your heart or fall in its love."

(Continued from page #. 21)

I asked the Holy Prophet (ﷺ):

"O Messenger of God! what are the rights of our wives on Us?"

He replied:

"That you should feed her when you eat you should clothe her when you clothe yourself—you should not hit her on the face, nor call her names, nor dissociate with her except within the limits of the house". (Ahmad)

Iyas bin Abdullah narrates that the Holy Prophet (ﷺ) had prohibited people from beating their wives. Then one day Omar came to him and reported that women had become most disobedient and vociferous.

On hearing this report the Holy Prophet (ﷺ) allowed men to beat them. Soon the house of the Holy Prophet (ﷺ) began to be visited by women complaining against the violent attitude of their husbands. On hearing their complaints, he proclaimed:

"A large number of Women came to the house of Muhammad (ﷺ) complaining against their husbands—they are not the best of you". (Abu Dawood)

Lady Aysa narrates that the Holy Prophet (ﷺ) has said:

"The most perfect in faith is he who has the best conduct and who is most tender in his behaviour with his wife". (Tirmizi)



Islamic Political Economy and the Human Investment Revolution

A. N. M. Masudul Alam Chowdhury

Human investment is a term used to signify the formation of productive capacities in the individuals on whom the investment is made. This investment gives rise to a stream of future benefit to the individuals on whom it is made. These benefits may be purely monetary, or a combination of monetary and non-monetary returns. The most important type of human investment is expenditure in education. This expenditure could be undertaken by the individual on himself, or by the State on the individuals. In either case, the notion of education as a consumption-investment mix commodity is ever present. The consumption component comprises the 'psychic' returns to the individual and the State through education. The investment component comprises the purely monetary returns to the individual and the state through education.

Human investment revolution in the history of economic thought started with the works of T. W. Schultz. Schultz analyzed input-output series for the United States and linked his analysis with the theme of investment in human beings. He was the first economist to recognize the importance of school-time in the formation of human capital. His important contribution was to treat earnings foregone during the period of schooling as the opportunity cost of education.

Denison's pioneering work on the contribution of education to economic growth gave rise to an unceasing flow of

literature on the measurement of the residual. The residual may be defined as a technical progress parameter in the aggregate production function; the technical progress being essentially embodied in the labor input created through human capital investment. The residual is found to explain significant shifts in the production technology over time, economies of scale, etc.

Becker has used a neo-classical earnings capitalization approach to compute the ex—post rates of return to college education in the United States. Backer also analyzed human capital theory in the context of general and specific training offered by the employers to the employees.

These pioneering studies along with many others in the area of economics of education are devoted to the evaluation of only the purely economic returns from human capital investment. They do not satisfactorily inquire into the external benefits of education. The evaluation of the external benefits of education is, however, a very important issue for policy analysis. Weisbrod has made some attempt in this direction. Weisbrod's work, however, cannot, be claimed as path-breaking from theoretical and methodological points of view. To my opinion the human investment revolution that started with the works of T. W. Schultz cannot be called a total revolution in economic thought in the absence of a viable theory and methodology to evaluate the non monetary

benefits and value system conferred by the investment-consumption mix of educational good. It is only through such a new media of economic analysis and theory that the new 'human economics' can emerge. I am of the opinion that at this critical juncture, when some of the most notable minds are reaching for the discovery of a new 'human economics', the Islamic Political Economy has much to offer.

This note merely touches on the emerging possibility of a new economic order in the context of the Islamic Political Economy. I will thereby introduce the following issues of human capital investment theory in economic.

What forms will such concepts as the consumption-investment mix of educational good, the rate of return analysis, and the earnings capitalization theory, take in the Islamic Economic System?

Let us begin by indentifying the basic features of the Islamic educational philosophy. The primary purpose of education in Islam is to imbue individuals and the society with the meaning and purpose of life and man's socio-economic position in this world through the doctrine of tauheed (Unity of God), risalah (prophethood), and akhira (Life Hereafter). The essential sources of knowledge in Islam are therefore, the Qur'an and the Sunnah (traditions of Prophet Muhammad (ﷺ)), the principles of which are to be applied to the needs of society at different ages, through the process of ijihad or seeking application of Islamic principles to new situations and ijma or concensus. We can, therefore, say that the Islamic educational system is highly value-oriented.

In such a value-oriented educations system, earnings will not prove to be a meaningful variable in an earnings capitalization approach, because earnings will grossly underestimate productivity. The earnings variable must therefore be replaced by another variable or a function that takes account of the pure economic as well as the imputed values of the non-monetary returns from education. A good 'variable' could be an 'atemporal' utility function transformed to an- inter-temporal utility function by converting the pure non-monetary returns of education into economic equivalents. A suitable mechanism for bringing about such a transformation must be, and indeed can be, developed in the context of the Islamic social system. One such method is developed in the author's doctoral dissertation at the University of Toronto, but is too elaborate to be included in this brief note.

When private benefits and costs are evaluated, the individual 'inter-temporal' utility function is to be used. When social benefits and costs are evaluated, then the social welfare function is to be used. Because of the proposed change in the definition of the capitalized variable, the concept of the rate of return will also change. One alternative could be to define the rate of return as follows:

$$\left(\frac{1}{\text{marginal utility of consumption of a future individual}} \right)$$

In other words, the private rate of return could be defined as the marginal utility of consumption by a member of the next

generation, less unity. The social rate of discount in the above context may be defined as the excess over unity, of the ratio of the marginal utility, to an individual of his contemporary's consumption, to the marginal utility that the individual places upon a future individual's consumption. In a truly Islamic social system, education will become a pure public good. In such a state, the private and the social rates will be equal. In relation to education, consumption here means the external benefits derived from educational good.

concepts of investment consumption mix in educational good, the rate of return analysis, and the earnings capitalization approach can be extended. Islamic political economy system being essentially a value-oriented and egalitarian system, removed from sheer abstraction, can provide new theoretical and empirical grounds for this inquiry. Economic theory as it stands today will undergo a truly genuine revolution only when this challenge is met and surmounted. The responsibility nevertheless lies on the Muslims.

These are some of the areas in which the

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THE QUR'ANIC FOUNDATIONS
AND
STRUCTURE OF MUSLIM SOCIETY'
By
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Food for thought

The Islamic Society begins inside you

As the Prophet (ﷺ) had predicted, the Muslims are suffering from wahn - too much love for the life of this world and too much fear of death. Another prediction he made has come true: the good people are now called bad and the bad ones are called the good leaders. For example, men fighting in the way of Allah for Truth are labelled terrorists; mujahideen are called renegades or revolutionaries; and sincerity to the teachings of Islam is called fanaticism of fundamentalism.

Meanwhile, our so-called leaders politicize and negotiate away Muslims' dignity and safety and the world praises them for their "good work" We must remember, though, that those who say white is black and good is evil are only trying to mislead the faithful.

They appoint for Allah rivals to mislead (others) from His path. Say, gratify (yourselves) for a while, your return is to the fire.

[Holy Qur'an Ibrahim, 14:30]

Rather than complaining about others, we should be looking to ourselves and working to improve ourselves in all areas of our life. Muslims are ordered to do their best, so we must do that as a form of worshipping Almighty Allah. So next time you begin to complain about something, think about working hard to improve yourself. A good place to start first might be in your very next salah. *Make a strong effort to line up straight and close together so there are no gaps for shaitan to get between one Muslim and another.*

We must construct a society made up of individuals who base everything on faith in and commitment to Islam. Our success in this world and the next depends on our unity of spirit and action--"the believers are friends and protectors of one another."

Islam gives preference to a knowledgeable person over an ignorant one.
Allah Says: **"Say: 'Are those equal, those who know and those who do not know?'"** (Surah al-Zumar:9)

Polygamy or Polyandry

It is a fashion among the Westernized Muslims to criticize the teachings of Islam and to pose it as an out-dated system of life. In this respect they particularly hurl their attacks at the permission which exists in Islam for a man to take more than one wife, while it is not permissible for a woman to have more than one husband at a time. They term it as unjust because it differentiates between the sexes and grants a liberty to man which it with-holds from the woman.

The shallowness of this criticism might be seen from the fact that it ignores the emotional and psychological differences of the sex and their different requirements from the sexual and social point of view.

Apart from other considerations, let us only look at the aim and object of nature in the creation of different sexes; it is quite clear that the object is the propagation of the race. The Holy Qur'an says:

“O mankind! reverence your Guardian Lord, Who created you from a single person, created. of like nature.-his mate, and from them twain scattered (like seeds) countless men and women;—reverence God, through whom ye demand your mutual (rights) and reverence the wombs (that bore you): for God ever watches over you”. (Sura: 4. verse:1).

Since the object of nature by creating different sexes is the propagation of the race, the system which is more conducive to it is closer to nature, hence more suitable and more in agreement with our social, psychological and emotional requirements. When we look at the matter

from this angle, we find that polygamy is more in agreement with the object of nature than polyandry. For, a female can produce only one child in one season regardless of the number of her mates, while a male is likely to produce a number of children in one season corresponding to the number of his mates. Apart from this consideration, let us not ignore that a human female is naturally monogamous in normal conditions while the male is naturally polygamous. It might be evidenced. from the fact that while polygamy still continues in almost every part of the world, legally or illegally, the institution of polyandry which existed in certain parts of the world on account of economic considerations, has almost disappeared.

A Concession or an Institution

To say that polygamy has been blessed by Islam as an institution is a vicious blame on Islam. It is, in fact, a concession granted in particular circumstances under particular conditions. The circumstances in which the concession has been granted are both economic and physical.

Nature seems to be imposing a check on the population of the human males. Wars reduce the number of the males, professional hazards also reduce their number and the physical and emotional factors also go in reducing the life expectancy of the males. If it so happens some times that all these factors work together and reduce the male population to an alarmingly poor proportion, giving birth to grievous economic and moral problems. Some of the Western

countries now present the worst examples of such conditions. In some of these countries the proportion of male and female population stands at 1:7. Voices have recently been heard from such countries in favour of legalization of polygamy, a point for the Western critics of Islam to ponder!

But why is all this hue and cry? Is not the western woman educated, better trained and enjoying greater liberty than her Eastern sister? Does not she earn her own livelihood and enjoy more social security? Yes, she does—but all the same, she always yearns for the loving care and the warm patronizing grip of a male's arms. Nature always prevails over human sophistications! The famous star of Hollywood – Marilyn Monroe—died of a broken heart, committed suicide, at the prime of her youth and at the zenith of her glory because there was none for her to live for!

As for males, some of them are more voracious sexually and more passionate than others. Hence, their demands are also greater than others, beyond the capacity of a single woman to satisfy. This abnormal condition, which is natural in them, demands due consideration and concession, else it would lead to dire consequences.

In Western countries, where taking more than one wife is a legal crime this natural need has found out several ways of its satisfaction which are most shameful and immoral. The professional prostitutes are heard protesting against the Wave of immorality which has swept through the Western hemisphere. How can the brothels

prosper when every second woman you come across yields to your passions! The nude clubs, the night clubs, the call girls and also in some cases, the lady secretaries are the courses which the unwisely restrained passion finds out for its satisfaction. All this is done in the name of equality and liberty of the fair-sex yet the life of a call girl or a nude dancer or even a lady secretary used as a mistress is in no way enviable, it is on the contrary pitiable.

Hence, the permission granted to man by Islam to take more than one wife in particular cases is an evidence of the truth that Islam presents suitable solutions to all problems of the ailing humanity.

Conjugal Relations in Islam

The following are instructions given by the Holy Qur'an for the sake of maintaining harmony in conjugal relationship:

Verdict Against Marrying Idolaters

“Do not marry unbelieving women (idolaters), until they believe, a slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe a man slave who believes is better than an un-believer, even though he allures you”.

Children of the same Family

“O mankind! reverence your guardian Lord, Who created you from a single Person, created of like nature, his mate and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you. (4 : 1)

Be kind to them

“...live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good.” (4: 19)

Politeness even in case of Divorce

“But if ye decide to take one wife in place of another. even if ye had given the latter a whole treasure for dower, take not the least bit of it back: would ye take it by slander and a manifest wrong? And how could ye take it when ye have gone in unto each other and they have taken from you a solemn covenant?” (4 : 20-21)

Man is to be a Protector and Provider

“Men are the protectors and maintainers of women, because God has given the one more (strength) than the other, and because they support them from their means”. (4 : 34)

Women granted Right of Inheritance

“From what is left by parents and those nearest related, there is a share for men and a share for women, whether the property be small or large, a determinate share”. (4 : 7)

Polygamy—Restrictions Imposed

“Marry women of your choice, two or three, or four: but if ye fear that ye shall not be able to deal justly (with them), then only one ...” (4: 3)

Teachings of the Holy Prophet (ﷺ)

The Holy Qur’an is brief in its statement on conjugal relationship, yet it lays down certain principles which guarantee a. happy

and balanced conjugal life, The teachings of the Holy Prophet (ﷺ) serve as the best commentary of the Holy Qur’an on this head. The following are a few sayings of the Holy Prophet (ﷺ) which throw light on how a Muslim family is expected to be.

No Blame on Natural Defects

Abu Hurairah narrates that the Holy Prophet (ﷺ) has said:

“Women are created from the rib, and you will not succeed in straightening them. You might, however use them as they are with advantage. But if you set yourself to straighten them. you will break them—it will end in divorce”. (Muslim)

Abu Hurairah narrates that the Holy Prophet (ﷺ) has said:

“Let no Muslim male bear any grudge against a Muslim female; if he dislikes one aspect of her character, he might like the other aspects”. (Muslim)

Behave Tenderly

Abdullah bin Zama'h narrates that the Holy Prophet (ﷺ) has said:

"Let not any of you flog his wife like a slave and then cohabit with her at the end of the day". (Bukhari & Muslim)

Lady Aysha narrates that the Holy Prophet (ﷺ) has said:

“The best of you are those whose treatment of their wives is the best. And I am the best of you (in this respect)”. (Tirmizi)

Hukaim bin Mua’wiah narrates from his father who says: (Continued on page #. 15)

The Rising of the Sun

S. A. H. Bukhari

It was the first week of March in the year 457 of the Hijra. The fertile Jilan District was being carpeted with luscious green grass, forests and groves were being vested with fresh verdure and the distant rocky cliffs were shining bright with melting snow caps. The rivers were flowing at a more rapid pace than usual being fed by the melting snow.

At the bank of one of such rushing rivers sat a young man—an ascetic by appearance—deep in meditation. He looked tired and exhausted. apparently from a long journey, as his disheveled hair suggested but his lean face was marked with a calm which spoke of spiritual sublimity.

He heaved a deep sigh and opened his eyes. The muddy water of the river was rolling and foaming while the gentle breezes were frolicking with the plants grown along the bank. Suddenly, a floating object attracted the attention of the young ascetic. Far from the main current, it was floating near the bank. The young man got up from his rocky seat and with a slight effort took it out from the river. It was a fresh apple marked with beautiful red spots.

“God be praised”, exclaimed the young man, “Who never forgets the needs of His servants!”

He ate the apple with apparent satisfaction; it was the first meal he had during the last twenty four hours.

After eating the apple the young man

rinsed his mouth and returned to his farmer seat. Then all of a sudden an idea flashed through his mind: “How did the apple happen to be floating in the river? Whose apple was it? It should belong to someone or the other—How was it lawful for me to eat of her persons property?” He decided to set out in quest of the owner of the apple to beg his pardon for eating his apple without his permission.

He got up from his rocky seat and travelled upstream along the bank of the river. He kept on traveling for three days without any food and in the mean-while he came across several parties of merry makers who sang and danced to the tune of music, welcoming spring. Barges sailed past by him in the river with damsels dancing on the board. Everyone seemed to be happy and cheerful and when the ascetic asked them if any of them had lost an apple in the river, they responded him with a sarcastic smile and passed by paying him no further attentions. After all, why should one pay attention to a mere apple when even lives and honours were being trifled with!

By the end of the third day when the sun was fast approaching its western abode, the young ascetic approached an apple garden adjacent to the river bank. Some of the branches of the trees hung over the river laden with juicy fruit. He at once knew that the apple he ate belonged to the owner of this garden.

As he entered the garden his vision met a venerable old gentleman who was digging water conduits to convey water to certain

saplings he had recently planted. After usual greetings the young man said:

“I have travelled three days on foot, dear sir to beg your pardon for eating one of your apples without your permission”.

The old man stopped digging and looked at the stranger in tender amazement.

“You are talking riddles, young man pray be more plain and elaborate”, he said.

The Young man then narrated the circumstances which led him to eat the apple of the old gentleman and how he repented after eating it, and how he traced him out finally to beg his pardon for the offence. When the narration was over the old gentleman’s face lit up with an inner glow, and he said:

“Might I know who you are, young man?”

“My name is Abu Saleh”, he replied and I am a direct descendent of Imam Hasan”.

“You are most welcome,” said the Sheikh. “You are the right person in the right place, for my name is Sheikh Abdullah and I am a direct descendent of Imam Husain. We are thus cousins and no strangers. But, as for pardoning you, I shall consider it only after you have stayed with me as my helper for twelve years”.

The period of twelve years was a lengthy one, but the crime of miss-appropriating another persons’ property was such a grievous one that any penalty could be undergone to have it absolved. So the young ascetic, Abu Saleh, agreed to the condition.

It was the second half of the fifty century of the Hijra. The world of Islam had reached the very zenith of its material prosperity

under the Abbasid Caliphs. The prophecy of Hazrat Umer was becoming true with regard to Muslim nation as he had said that he was not afraid of poverty, he was afraid of the over-flowing prosperity which might lead the Ummah astray. It was actually what had happened during the period under review. Wealth was pouring down into the centres of Islamic civilization from all corners of the world. The accumulation of wealth resulted in the accumulation of vices which were unknown and unimagined of during the earlier period of Islamic History. There existed a vast field for the satisfaction of carnal desires. Austentation, rivalry, the love of wealth and power had weakened the Ummah morally and materially while the non-Islamic ideologies of the Roman and Greek philosophers and the so-called rationalistic out-look of life were weakening the Muslims from the spiritual point of view.

There, however lived certain saintly beings in different parts of the Muslim world who were exerting themselves to illuminate their surroundings with their spiritual brilliance, but the world needed a sun to banish all the prevailing darkness with its spiritual glamour. The sun was on its way to rise.

Sheikh Abdullah was noted among the people of Jilan for his piety and saintliness. Though loved and respected by all, he preferred to live in seclusion, far from the polluted towns where even vice is found in the guise of virtue. The society had become corrupt beyond all description and the only hope of a pious person was left in avoiding society. So, the Sheikh had erected his dwellings at the edge of a remote village and earned his livelihood by gardening. In young Abu Saleh he found a trusted helpmate and a faithful companion.

Thus did the period of twelve years pass and Abu Saleh in the meanwhile. continued to grow more and more attached to the Sheikh. But he had not forgotten the purpose which had conducted him hither. After the end of the period, he again requested the Sheikh to pardon him for mis-appropriating the apple. The Sheikh was grieved to think that the young man seemed to be eager to leave him, but he had already thought of a plan which would tie them in the bound of relationship. So, he said:

“Abu Saleh! you have been a good friend and helpmate to me during the last twelve years, but I will not pardon you the offence, as you describe it, unless you fulfill yet another condition”.

“Pray, what is it”? asked the young man eagerly.

“That is you should marry my daughter who is blind, deaf and maimed in arms and legs, and that you should stay with me for two years after marriage”.

The young man felt extremely miserable at the idea of marrying a woman of the said

description. The idea that the Sheikh might be joking was out of question because he was not a man of that character. But the sin had to be absolved, so he agreed to the fresh condition with fortitude.

The marriage was solemnized without any delay and when Abu Saleh entered the bridal chamber he was amazed to behold as his bride not a cripple but a healthy damsel of exquisite beauty.

Next morning the Sheikh was explaining the riddle to his overjoyed son in law:

“When I said she was blind I meant that she had never seen the unseemly things, when I said she was deaf I meant that she had never heard unworthy speech and when I said that she was crippled and maimed I meant that she had never committed an unbecoming act with her hands or feet”.

Next year, on the first of Ramadan 470, of the Hijra, was born a son to this noble pair who was named Abdul Qadir, the same Abdul Qadir of Jilan who was to shine as a sun in the spiritual firmament.

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Step out of your own self and keep your distance from it. Practice detachment from your possessiveness, and surrender everything to Allah. Become His doorman at the door of your heart, obeying His command by admitting those He instructs you to admit, and respecting His prohibition by shutting out those He instructs you to turn away, so that you do not let passion back into your heart once it has been evicted.

Shaykh Abd Al Qadir Al Jilani (RA); Seventh Discourse from Futuh al-Ghaib - On removing the cares of the heart [qalb]

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علم و حکمت

(لفظ ”علم“ (۸۳۴) بار قرآن میں آیا ہے)

کیا جاننے والے اور نہ جاننے والے یکساں ہو سکتے ہیں؟ اور نصیحت تو عقل رکھنے والے ہی قبول کرتے ہیں (الزمر۔ ۹)

اسلام علم و حکمت کو مومن کی گمشدہ میراث اور حصول علم کی کوشش کو ہر مسلمان پر فرض قرار دیتا ہے۔ اللہ نے اپنے حبیب محمد صلی اللہ علیہ وسلم کو دعا کی ہدایت کی کہ آپ دعا کیا کیجئے۔ اے میرے رب میرے علم کو بڑھا۔ علم (سائنس) اشیاء کی ماہیت کے بارے میں جاننے کا نام ہے اور حکمت معلوم اشیاء کی حقیقی قدر معین کرنے کی صلاحیت کا نام ہے۔ عقل و دانش یک ایسی نعمت ہے جو اللہ نے کسی نہ کسی درجہ میں ہر مخلوق کو عطا کی ہے۔ حقیقی دانش مندی وہی ہے۔ جو اس صلاحیت کو مثبت استعمال کرے۔ کتاب حکیم بار بار انفس و آفاق میں موجود نشانیوں کے بارے میں تدبر، تفکر، تعقل کا حکم دیتا ہے۔ مسلمانوں کا عروج بھی اسی سے وابستہ رہا اور جب ہم نے اس سے منہ موڑ لیا اور مغربی اقوام نے اس کو اپنایا تو ان کو عروج حاصل ہوا علم ہماری میراث تھی لیکن ہماری غفلت نے آج یہ صورت پیدا کر دی کہ ہم اپنی میراث سے ہی غافل ہو گئے مسلمانان عالم کی پسماندگی، غربت اور جہالت سے نکلنے کا واحد علاج جدید علوم و فنون کا حصول ہے۔ آپ ﷺ نے فرمایا کہ ”جو شخص حصول علم کیلئے نکلے وہ جب تک واپس نہ آئے وہ اللہ ہی کے راستے میں ہے۔“ (ترمذی)

انتخاب :- مولانا ابو نعیم انوار اللہ خان

افکار عالیہ کے ساتھ ساتھ تزکیہ نفس کا بھی اہتمام تھا۔ وہ خانقاہ اور مدرسہ جہاں دل میں درد، جذبے اور اسلام کی تڑپ پیدا نہ ہو اس درگاہ اور خانقاہ سے اقبال بیزار ہے۔ اقبال بے علم صوفیوں اور بے عمل عالموں سے بیزار ہیں۔

اتھما میں مدرسہ خانقاہ سے غمناک

نہ زندگی نہ محبت نہ معرفت نہ نگاہ

ان سب کے باوجود اقبال ناکامی پر مایوس نہیں ہوتے۔ مایوسی گناہ ہے۔ مایوس ہونا مومن کی شان سے بعید ہے۔ لا تسقنظوا من رحمة اللہ۔ وہ اپنی برباد بھتی سے مامید نہیں ہے۔ اگر آج بھی مسلمان اسلاف کے منج پر عمل کرتے ہوئے اپنے دل کی بھتی کو ایمان کی چاشنی، توبہ کے آنسوؤں، نماز کے نور، ذکر و درود شریف کی غذا اور عشق نبی ﷺ کی خوشبوؤں سے مزین کر لیں تو یہ بہت زرخیز زمین ہے۔

نہیں ہے مامید اقبال اپنی کشت ویراں سے

ذرا غم ہو تو یہ مٹی بہت زرخیز ہے ساقی

توصیف پیام اقبال:

جب مسلمانوں نے ترک کئے احکام المتعال اور پوس پست ڈالی شریعت سید بشر و صاحب جمال، اور کئے انہوں نے اقدار اسلامی پامال، آیا ان پر بدترین زوال، فرنگیوں نے جب دیکھی یہ صورت حال، چلی انہوں نے شاطرانہ چال، بچھایا عیاری سے ایسا جال، کئے بغیر جنگ و جدال، کر لئے شہر کے شہر، غم، اور ہو گئے مسلط گرد و مغضوب و ضال، مسلمانوں کے پاس تھی نہ کوئی ڈھال، گزرتے رہے

یونہی مادہ سال، نہیں ملتی جس کی تاریخ میں کوئی مثال، تانا تار نے بھی کیا تھا اگرچہ دجلہ و فرات کو خون سے لال، لیکن اب تو ہے نہ رکنے والا زوال، کیونکہ امت تو ہے بس گرد و جہاں، اہل بصیرت تو ہیں بس خال خال، پیدا ہوئے اُس وقت بعض رجال، جن میں سے ایک تھا ڈاکٹر محمد اقبال علیہ رحمۃ المتعال، چکا افق پر جو مثل ہلال، شاعری تھی جس کی باکمال فکر تھی جس کی پُر جمال، نہیں تھی جس میں حب دنیا و مال، جو تھا عاشق رسول (ﷺ) و حضرت بلال، (ا) اس پر مخنی نہ تھا قوم کا احوال، جب دیکھا شاہین ہے بغیر پر و بال، بلکہ ادھر گئی ہے اس کی کھال، لیتے ہیں بس یہ طوطا فال، رہ گئے ہیں صرف ظاہری مقال یعنی جل تو جلال آئی بلا کو نال، لیکن نہ تھی کوئی عملی صورت حال، اس کو ہوا بہت رنج و ملال، دیا الہ آباد میں خطبہ فقید المثل، دکھایا ان کو ماضی کا احوال، کہا ہے یہ قرآن و سنت چھوڑنے کا وبال، دکھائی مسلمانوں کو راہ اعتدال، رہنمائی کی جانب فکر صالح و نیک اعمال، کیا حیات صحابہ سے استدلال اور بتایا فلسفہ عروج و زوال، کہا کہ اگر تم مل کر کرو مقال تو کفار کی کیا مجال، کہ چھین لیں تمہارے اموال، جس نے کیا مغربی افکار کا ابطال، ڈاکٹر انصاری نے بھی انہیں کیا خط ارسال، ان سے پوچھا ایک سوال، کیا مغرب سے حاصل کروں علمی کمال، آپ نے دو در کیا ان کا اشکال، علوم اسلامیہ کا مغرب سے ملنا ہے محال، چاہتے ہو اگر کوئی کمال، کرو محنت غدو و آصال، جب ہوا اقبال کا وصال، جان دے کر ہو گیا لا زوال۔ ہیں۔

اقبال کس کے عشق کا یہ فیض عام ہے

رومی فنا ہوا جھپٹی کو دوام ہے

غیرت، راہبانہ زندگی، بلند پروازی، تیز نگاہی کے اوصاف بندہ مؤمن میں بھی دیکھنا چاہتے ہیں۔

نہیں تیرا نشیمن قصر سلطانی کے گنبد پر
تو شاہین ہے بسیرا کر پہاڑوں کی چٹانوں میں

اقبال اور تصوف

رازی عقل و استدلال اور رومی باطن کی صفائی کا درس دیتے ہیں۔ اقبال کے بنیادی خیالات اگرچہ اسلامی تصوف خصوصاً رومی کے تصوف سے ماخوذ ہیں ہیں۔ اقبال رومی کے ہمنوا ہیں کیونکہ معرفت کا تعلق عقل سے نہیں دل سے ہے۔ اے خدا تو مجھے ایسی عقل سے بے نیاز کر دے جو تیری محبت کے جنوں سے خالی ہو تو مجھے اپنی محبت کا دیوانہ بنا دے جیسا کہ تو نے بزرگان سلف کو نوازا تھا۔

خرد کی گتھیاں سلجھا چکا میں
میرے مولا مجھے صاحب جنوں کر

لیکن یہ صاحب جنوں ہونا اور اسرار معرفت کی عقدہ کشائی بڑی کٹھن ہے۔ بد قسمتی سے آج ہماری خانقاہوں میں تو حید و رسالت، شریعت کے رموز، اسلامی تعلیمات، جہاد، اخوت، عدل و انصاف پر روشنی نہیں ڈالی جاتی اور ہمارے مدارس میں حالانکہ ماضی کے مقابلے میں جدید ٹیکنالوجی اور سہولتیں زیادہ ہیں لیکن یہ علم و عمل میں پستی کا شکار ہیں۔ ظاہری علوم کی ترویج کا تو کسی قدر اہتمام ہے لیکن اصلاح باطن، تزکیہ نفس اور کردار سازی پر الہامی شاہانہ ذرا توجہ نہیں دی جاتی۔ یعنی کہ رہ گئی رسم اذان روح بلائی نہ رہی۔ حالانکہ ایک وقت تھا یہی خانقاہیں اسرار معرفت و حقائق کا خزانہ تھیں اور انہیں مکتبوں میں

اقبال وطن سے محبت کرتے ہیں۔ ہندوستان کی محبت اور اسے آزاد کرانے کی خواہش ان کے اندر بدرجہ اتم موجود تھی۔ اور اس محبت کو اقبال اسلام سے متصادم نہیں سمجھتے لیکن وہ وطن پرستی کے قائل نہیں ہیں۔ اقبال کے نزدیک دین مقدم ہے وطن موثر۔ انسان کی سب سے پیاری چیز اس کی جان عزیز سے بھی دین اسلام مقدم ہے۔ وطن چھوڑا جاسکتا ہے، حتیٰ کہ جان بھی قربان کی جاسکتی ہے لیکن دین نہیں۔ وہ مسلمانوں کو محبت اخوت کا درس دیتے ہیں۔ جب وطنیت اسلامی اخوت اور اتحاد کے راستے میں حائل ہو جاتی ہے۔ تو پھر وہی اقبال اس کے خلاف آواز بلند کرتے ہوئے اسے مذہب کا کفن قرار دیتے ہیں۔

ان تازہ خداؤں میں بڑا سب سے وطن ہے
جو پیر بن اس کا ہے وہ مذہب کا کفن ہے

صفات شاہین

شاعر مشرق، مفکر اسلام، مسلمانوں کو شاہین کے نام سے موسوم کرنے والے، اس کی صفات مسلمانوں میں دیکھنے کے آرزو مند۔ شاہین علامہ اقبال کا سب سے محبوب پرندہ ہے جو دنیاوی آسائشوں، دلبرانہ دواؤں، عاشقانہ نغموں اور برقعش محلوں سے پرہیز کرتا ہے جو اس کو تن آسانی کی طرف مائل کر کے اس کی پرواز میں کوتاہی لاتی ہیں۔ کیونکہ ہینگلوں آسمان کی لامتناہی وسعتوں کا دلدادہ ہے اور فطری طور پر راہبانہ زندگی کا عادی ہے۔ اقبال شاہین سے زیادہ اس کی صفات کے زیادہ قائل اور دلدادہ ہیں۔ کیونکہ یہ پرندہ اسلامی فخر کی تمام خصوصیات اپنے اندر سموئے ہوئے ہے اور آپ اس کی

اقبال کا تصور خودی

خودی دوسروں کی غلامی یا دوسروں کا دست نگر ہونے سے حاصل نہیں

ہوتی اس لئے اقبال حریت اور خواہ مخواہی پر زور دیتے ہیں۔

نگاہ فقر میں شان سکندری کیا ہے

خراج کی جو گدا ہو وہ قیصری کیا ہے!

مزید یہ کہ اقبال کا کی خاص بات اسلاف کا منہج اور ماضی پر فخر

ہے۔ ان کا تصور حیات دراصل اسلامی اقدار و روایات پر مبنی ہے

۔ اقبال کے سارے افکار کا دار و مدار دین پر ہے۔ اقبال کے یہاں یہ

چیز محض وجدانی طور پر نہیں بلکہ وہ اس مقام پر جدید و قدیم فلاسفر اور

موجودہ سائنسی علوم کا مطالعہ کرنے کے بعد فارغ ہوئے ہیں۔ اقبال

اس حقیقت سے بھی کما حقہ آگاہ ہیں کہ فزکس و دیگر علوم سائنس جن پر

موجودہ زمانہ میں اہل یورپ کو ناز ہے ان علوم سائنس کے موجد اللہ

کے حضور سجدہ ریزی کرنے والے مسلمان ہی تھے جن کے نقش قدم پر

یورپ کے سائنسدان چل رہے ہیں۔ نیز یہ تمام سائنس کے کرشمے

اسی صدائے بازگشت ٹھن ٹھکان کی تشریح ہے۔ اقبال مسلمانوں کو

مخاطب کرتے ہوئے کہتے ہیں کہ اے مسلمان! تو اسلام کی حقیقت

اور مسلم کے مقام سے آگاہ ہو جا۔ اگر تو اپنی حقیقت و مقام اور مقصد

حیات سمجھ لے تو تو اس قول کے مصداق من عرف نفسه فقد

عرف ربه کے مصداق بن کر گویا خدا کا ترجمان ہو سکتا ہے۔ اس راز

کو علامہ اقبال ان الفاظ میں عیاں کرتے ہیں:

تو راز گہی نکال ہے اپنی آنکھوں پہ عیاں ہو جا

خودی کا راز داں ہو جا خدا کا ترجمان ہو جا

وطن پرستی (غیب کا کفن)

اقبال زندگی بخش اور حیات آفریں قدروں کی ہمیشہ حمایت

کرتے ہیں۔ جس میں انفرادی اور اجتماعی زندگی کے مختلف پہلوؤں

کو نہایت خوبی سے سمویا گیا ہے۔ وہ فرد کی خودی پر بڑا زور دیتے

ہیں۔ مسلمان کو خودی اور خود شناسی کا درس دیتے ہیں کہ تو اپنے مقام کو

پہچان یہ کائنات تیرے لئے بنی ہے تو اس کائنات یا ملک کے لئے

نہیں بنا ہے۔ خلق لکم ما فی الارض جمعاً۔ جسے اقبال ان

الفاظ میں بیان کرتے ہیں۔

نہ تو زمیں کے لئے ہے نہ آسمان کے لئے

جہاں ہے تیرے لئے، تو نہیں جہاں کے لئے

مگر فرد کی خودی کو ضبط نفس اور اطاعت الہی کے تابع رکھنا

چاہتے ہیں۔ فرد کی خودی سوال سے ضعیف ہو جاتی ہے۔ اقبال کے

نزدیک مسلم کے ہاتھ سے اگر سلطنت بھی جاتی رہے تو پرواہ نہیں کر

تا۔ لیکن اللہ تعالیٰ کے احکام سے کبھی روگردانی نہیں کرتا۔ مسلمان

حکومت کے حصول کے لئے دوسری طاقت اور اقوام کی گداگری نہیں

کرتا۔ مسلمان سلطنت کو کسی بھی قیمت پر حاصل کرنے کے لئے

تیار نہیں ہو سکتا۔ جب تک وہ خود اپنے زور بازو اور فضل الہی سے

حاصل نہ کرے۔ اس کے لئے ایسی بادشاہی جو دوسری اقوام کے

زیر سایہ یا مدد سے ملے وہ قومی ذلت و رسوائی کا باعث ہے۔ اقبال

مسلمانوں کے دو بارہ عروج کے آرزو مند تھے لیکن یہ عروج فرنگیانہ

تہذیب اپنا کر یا کسی شہنشاہ کی سرپرستی حاصل ہو تو یہ ان کے نزدیک

گداگری اور کاسہ لیسے کے سوا کوئی حقیقت نہیں رکھتی۔ جماعت کی

مومن ہمیشہ اسلامی تعلیمات کی روشنی پر عمل پیرا رہتا ہے اور کبھی بھی غیر اقوام و مذاہب کی مادی ترقی اور نمائشی جاہ جلال سے متاثر نہیں ہوتا ہے۔

فرنگ سے بہت آگے ہے منزلِ مومن
 قدم اٹھا! یہ مقام اجتہائے راہ نہیں
 اقبال کی آفاقیت انہیں دوسروں سے ممتاز کرتی ہے اور وہ اپنے پیش کردہ تصور مومن کی طرح کسی ایک مقام، مکان اور زمان میں مقید نہیں ہیں۔ وہ ماضی حال اور مستقبل تینوں کو عارفانہ نگاہ سے دیکھتے ہیں۔ وہ کسی ایک فن، کسی ایک شعبہ، کسی ایک مسلک اور کسی ایک قومیت کے نہیں بلکہ وہ سب کے ہیں۔ بالفاظِ اقبال مومن کے جہاں کی حد نہیں مومن کا مقام ہر کہیں ہے نیز اقبال کے نزدیک مومن بے اختیار اور مجبور نہیں ہے۔ جبری بے اختیاری انسان کو بے عملی کی طرف لے جاتی ہے۔ جب کہ اختیار و اقتدار عمل و جدوجہد کی طرف لے جاتا ہے۔ اقبال جبر و اختیار کو بھی خودی کے نظریے کے تحت دیکھتا ہے۔ جبر کا نظریہ انسان کے ہاتھ پاؤں کاٹ دیتا ہے جب کہ اختیار اپنی اور دوسروں کی تقدیر بدل دیتا ہے۔ اور ایسے با اختیار مومن جن کی نگاہیں دوسروں کی تقدیر بدل دیں ان کے زور بازو کا کوئی اندازہ نہیں لگا سکتا۔

کوئی اندازہ کر سکتا ہے اس کے زور بازو کا
 نگاہ مرد مومن سے بدل جاتی ہیں تقدیریں

بلند، عزائم پختہ، مقاصد نیک، دل پاک مثل آئینہ ہوتا ہے۔ اس کا کردار ہر قول و فعل اللہ اور رسول اللہ ﷺ کے احکامات کے تابع ہے۔ وہ کسی حالت میں بھی صراطِ مستقیم سے نہیں ہٹتا ہے۔ عبادات، رسومات، معاش، تجارت، سیاست، حکومت الغرض دنیا کے ہر شعبہ میں فناء الہی، احکام الہی اور خوشنودی رسول اللہ ﷺ کو مقدم سمجھتا ہے۔ اور اسلامی شاہراہ پر گامزن رہتا ہے۔

تقدیر کے پابند بنانا تو جہادات
 مومن فقط احکام الہی کا ہے پابند

اقبال کے نزدیک ”یقین محکم، عمل یتیم اور محبت“ زندگی کے جہاد میں مردانِ خدا کی شمشیریں ہیں۔ یقین کامل (جس کا دوسرا نام ایمان ہے۔ یہ ایمان کی چنگلی ہی ہے جس سے انسان مومن بنتا ہے) شریعت اسلام کے ادا مرد نوای، اطاعت رسول اللہ ﷺ، عمل یتیم اور محبت (حب الہی رسول ﷺ)۔ یہی وہ تلواریں تھیں جن کی جہ سے درندہ صفت، وحشی اور دنیا بھر کے عبوس میں جتا عرب خیر الام اور بے نظیر قوم بن گئے۔

یقین محکم عمل یتیم محبت فاتح عالم
 جہادِ زندگانی میں ہیں یہ مردوں کی شمشیریں

جہاں تک ظاہری سازد سامان کا تعلق ہے تو کفار کے برعکس مومن کو اس شمشیر کی اس قدر ضرورت نہیں جتنی یقین کامل کی ہے جس میں اس کا عقیدہ پختہ ہو۔ ظاہری ہتھیار اور تلوار کے بغیر بھی مومن دل میں دوسوہ یا نامی کا خوف لائے بغیر میدانِ جگمگ میں کود پڑتا ہے۔

کافر ہے تو شمشیر پہ کرتا ہے بھروسہ
 مومن ہے تو بے تیغ بھی لڑتا ہے سپاہی

غلام قوم میں آزاد مردہ جرایسا بھی پیدا ہوا، جو فکری تخیلی صلاحیتوں کا مالک ہفت زبانوں میں ایسا فصیح و بلیغ کہ انگریزی، عربی، اردو، فارسی میں تو ان کا کلام سند مانا جاتا ہے۔ اقبال اپنے نام کی طرح بلند ہمت، بلند خیال، بلند کردار ہیں اور انہوں نے اپنی شاعری سے مسلمانوں کی فکری، علمی، عملی، قلبی، روحانی، باطنی، ظاہری، رہنمائی فرمائی۔ اقبال بیک وقت مفکر، فلسفی، شاعر، انشا پرداز، مصنف، مورخ، معلم، صوفی، عالم ہے۔ لہذا علامہ اقبال کا مقام بہت بلند ہے جسے ہماریہ سے تعبیر کیا جائے تو اس میں مبالغہ آرائی نہ ہوگی اور ان کے سامنے ٹیکسپیئر کی مثال ایک چھوٹی چٹان سے زیادہ نہیں ہے اس کے پاس فکر اور قوت تخیل اقبال کے ہم پلہ نہ تھی۔ اقبال نے بیک وقت انسان کو متاثر کرنے والی چاروں طاقتوں سے کام لیا۔ یعنی سائنس، شاعری، مذہب اور فلسفہ۔ علامہ اقبال کے اشعار میں فصاحت لسان اور بلاغت کلام کے ساتھ ساتھ آیات قرآنیہ کی تفسیر، احادیث نبویہ (ﷺ) کی تشریح، سائنسی توضیحات اور فلسفیانہ تصورات پائے جاتے ہیں۔ اقبال اپنے کلام سے قوم و ملت کو اس کا کھویا ہوا مقام اور شاندار ماضی یاد دلانا کر لاتا ہے اور اس قوم کو خواب غفلت سے بیدار کرتا اور اس کے مردہ ضمیر کو جھنجھوڑتا ہے تاکہ یہ دوبارہ عروج حاصل کرے۔

اقبال کا تصور مومن

اقبال کے نزدیک مومن کی زندگی اسلام کا آئینہ ہے۔ خواہ کتنی مشکلات راستہ میں حائل ہوں مومن اپنے ارادہ خیر سے ہرگز نہیں ملتا۔ خواہ اس کا جان و مال کچھ بھی باقی نہ رہے۔ مومن کے ارادے

المتعال اپنے کلام سے قوم و ملت کو بیدار کرتے ہیں۔ جسے ہم زبان اور قلم کے ساتھ جہاد سے تعبیر کر سکتے ہیں۔ نبی اکرم ﷺ کی ایک حدیث مبارکہ ہے کہ ان المؤمنین بجاہد بسيفه ولسانہ۔ (مشکوٰۃ: ۴۱۰) مومن اپنی تلوار اور زبان سے جہاد کرتا ہے۔ اور ویسے بھی جب کوئی شاعر اخلاص نیت، صدق لسان، صمیم قلب، تطہیر باطن اور استغناء نفس سے حضور ﷺ کی شان اقدس میں نعتیہ اشعار لکھتا ہے اور اپنی شاعری کو دین اسلام کی نشر و اشاعت، حق کی ترویج اور باطل کے خلاف جنگ میں استعمال کرتا ہے تو ایسے شاعر کی مدد کے لئے اللہ رب العزت فرشتوں کو نازل کرتا ہے اس کی دلیل یہ ہے کہ حضور اکرم ﷺ نے حضرت حسان بن ثابت رضی اللہ عنہ کے حق میں دعا فرمائی۔ اللھم ایدہ بروح القدس۔ (مشفق علیہ) اے اللہ تو جبریل امین علیہ السلام کے ذریعے حسان کی مدد فرما۔ یعنی حضرت حسان رضی اللہ عنہ جنہوں نے اپنی شاعری سے حضور ﷺ کی مدح سرائی کی اور آپ ﷺ پر کئے گئے طعن و تشنیع کے جوابات دیئے ان کی مدد اللہ رب العزت نے حضرت جبریل علیہ السلام کے ذریعے کی۔ حضور ﷺ کا فرمان زندہ جاوید ہے اب جب بھی کوئی شاعر حضرت حسان بن ثابت رضی اللہ عنہ کے نقش قدم پر چلے گا وہ اس حدیث میں کی گئی دعا کا مصداق ٹھہرے گا یعنی ان کی مدد کے لئے بھی یقیناً فرشتے نازل ہوں گے (انشاء اللہ العزیز)۔

اقبال اور ٹیکسپیئر

یہاں یہ ذکر کرنا بے جا نہ ہوگا کہ انگریز ایک ٹیکسپیئر پر مازاں ہیں جس نے صرف انگریزی زبان میں نے نام کمایا ہے لیکن ایک

اقبال کس کے عشق کا یہ فیض عام ہے

(مقام اقبال، پیغام اقبال)

ابو عبد القدوس محمد یحییٰ

حدیث مبارکہ میں بعض بیان کو جادو کہا گیا ہے۔ ان من الیسان لسحرا۔ بعض بیان (تو) جادو ہیں یعنی وہ جادو کی طرح اثر انداز ہوتے ہیں۔ اس حدیث کے دو مفہوم ہیں: ایک تو یہ کہ وہ جادو کی مانند حرام ہیں یعنی ایسا کلام جو نفسانی خواہشات اور سطی جذبات ابھارے اس کلام سے تو اس شخص کے پیٹ کا پیپ سے بھر جانا بہتر ہے۔ جیسا کہ حدیث مبارکہ ہے: لان یمتلی جوف رجل قیحا خیر له من ان یمتلی شعرا۔ (مشکوٰۃ - ۴۱۰) کسی شخص کے پیٹ کا پیپ سے بھرا ہونا اس سے بہتر ہے کہ اشعار سے بھرا ہوا ہو۔

دوسرا یہ کہ اس کلام کی تاثیر جادو کی طرح ہوتی ہے۔ محاورہ اس سے مراد یہ ہوگا کہ غیر مرئی اور غیر محسوس طریقے سے وہ کلام دل میں جاگزیں ہو جاتا ہے۔ شاعری ایک ایسا ہی فن ہے جس میں الفاظ کے ذریعے تخیل پر منظر نگاری کی جاتی ہے اور شاعر الفاظ سے اپنے جذبات و احساسات کی ترجمانی کرتا ہے۔ یہ ایک مسلمہ حقیقت ہے کہ شاعری انسان کو متاثر کرتی ہے۔ یہ ایک مہمیز کا کام کرتی ہے یعنی انسان کے جذبات کو ابھارتی ہے۔ اس میں آگ لگانے کی قوت بھی ہے اور آگ بجھانے کی بھی۔

شاعری کا ذکر حدیث مبارکہ میں بھی آیا ہے۔ ان من الشعر حکمة۔ (مشکوٰۃ ص ۴۰۹) بیشک اشعار میں حکمت و دانائی ہے۔ حدیث مبارکہ میں اچھے کلام کو اچھائی اور برے کلام کو برائی سے تعبیر کیا گیا ہے۔ الشعر کلام حسنہ حسن و قبیحہ

قبیح۔ (مشکوٰۃ ص ۴۰۹) شعر ایک کلام ہے جس کا اچھا کلام عمدہ اور حسین اور برے کلام برے ہے۔

شاعری کو عموماً عقل اور استدلال، حکمت و دانائی کے اظہار کا ذریعہ نہیں سمجھا جاتا بلکہ اس کے ذریعے محض دل کے احساسات و جذبات کی ترجمانی کی جاتی ہے۔ اور ویسے بھی ہر شاعر اتنا ذی علم اور فصیح اللسان نہیں ہوتا کہ اپنے علوم کو اشعار کے قالب میں ڈھال سکے۔ لیکن جب ہم علامہ اقبال کے کلام کا مطالعہ کرتے ہیں تو وہ ہمیں اپنے کلام میں بامقصد بیت کے ساتھ ساتھ علم و عمل کی نورانی شمعیں روشن کرتے، بلند تخیلات کے جواہر دلوں کے طاق پر سجاتے اور سحر انگیز اثر طریقے سے جذبات کا رخ اچھائی کی جانب کر کے انسان کی کردار سازی کرتے ہوئے نظر آتے ہیں۔ اقبال اس تاریخی حقیقت سے کما حقہ آگاہ ہیں کہ مکہ کی خواتین اپنے جنگجوؤں میں جذبہ حرب کو پیدا کرنے اور بڑھانے کے لئے ان کے سامنے رزمیہ اشعار پڑھتی تھیں جنہیں سننے کے بعد وہ دیوانہ وار میدان جنگ میں کود پڑتے۔ اقبال اسی شاعری سے پیدا شدہ عارضی اور وقتی تبدیلی کو عقل و شعور (ذہنی پروسیس) سے گزار کر نظریات میں ڈھالنے کی کوشش کرتے ہیں تاکہ بالآخر ان نظریات و افکار کو اعتقادات کی شکل و صورت میں ڈھال کر انسان کو لازوال اور پختہ بنا دیا جائے۔

بالاختصار جب ہم علامہ اقبال علیہ رحمۃ المتعال کی زندگی پر نظر دوڑاتے ہیں تو ہم پر یہ حقیقت آشکار ہوتی ہے کہ آپ علیہ رحمۃ