



# THE MINARET

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

An International monthly Devoted to Islamic Progress  
Organ of  
WORLD FEDERATION OF ISLAMIC MISSIONS, KARACHI.

Published in Memory of  
Maulana Shah Abdul Aleem Siddiqui Al-Qaderi (R.A.)  
and

Maulana Dr. Muhammad Fazl-Ur-Rahman Al-Ansari Al-Qaderi (R.A.)

## ANNUAL SUBSCRIPTION RATES BY AIR MAIL (INCLUDING POSTAGE)

1. Per Copy ..... Rs.50.00  
(Pakistani)
2. Inland ..... Rs. 500.00  
(Pakistani)
3. Asia, Africa, Europe
4. U.K. .... 20.00 US\$
5. USA, Canada, New Zealand  
& West Indies ..... 30.00 US \$

### The "MINARET" Editorial Board

#### Chief Editor:

Mustafa Fazil Ansari

#### Advisory Board:

Abu Faheem Anwarullah  
Maulana Abid Ali

#### Editor:

Arif Mateen Ansari

#### Special Correspondents

**Australia**  
Muhammad Alamghir

#### **Botswana**

Muhammad Musaddaq

#### **Cape Town**

Rizwan Mathew

#### **Durban**

M.A.Khan

#### **Fiji**

Fazal Khan

#### **Guyana (S.America)**

Siddiq Ahmed Nasir

#### **Holland**

Abdul Aleem Joemman

#### **Indonesia**

Haji Abdul Hai

#### **Japan**

A.R. Siddiqi

#### **Johannesburg**

Jaffer Ismail

#### **London**

Shahida Adam

Shahid Ansari

#### **Malaysia**

Abdullah Ahmed

#### **Malawi**

Maulana Allah Yar Qaderi

#### **Mauritius**

Ahmed B. Keeno

#### **Mozambique**

Abdul Rashid Ismail

#### **Philippines**

Dr. Alonto

#### **Portugal**

Muhammad Iqbal Ibrahim

#### **Irvine, California**

Hafiz Munir Ahmed

#### **Singapore**

Abu Bakr Maidin

#### **Sri Lanka**

Shahidullah Kausar

#### **Suriname (South America)**

Shaikh Ali Mustafa

#### **Trinidad and Tobago**

Dr. Waffie Muhammad

#### **U.S.A.**

Khalil Hussain

#### **Venezuela (South America)**

H.R. Azizuddin

## IN THIS ISSUE

- |   |   |
|---|---|
| 1. Contradictions and Antinomies ..... 2        | 6. Time is Life ..... 18                            |
| 2. Islam and the foundations of society ..... 6 | 7. The Place of Myth in a Religious System ..... 19 |
| 3. Fasting and Faith ..... 10                   | 8. Hazrat Bashr Haafi (RA) ..... 23                 |
| 4. Zakat versus Tax ..... 13                    | 9. Islamic Attitude towards Life ..... 24           |
| 5. The Office of Prophethood ..... 17           | 10. ماہ رمضان ماہ عبادت اور تہارا میزیا ..... 32    |

**"THE MINARET" may not necessarily agree with the opinions of the writers**

1. Approved for Schools, Collages and Educational Institutes vide Circular No. (DE / F. Pub / 11-A - (3082-3390) 72, Directorate of Education, Karachi Region, dated 8-5-1972
2. Approved as Research Journal by the "Board of Advance Studies & Research" (BASR) University of Karachi, dated 28-03-2014

**Website: [www.wfim.org.pk](http://www.wfim.org.pk)**

Published by World Federation Of Islamic Mission, Abdul Aleem Siddiqui, and Islamic Centre Road, Islamic Centre, B, Block, North Nazimabad, Karachi-74700 Pakistan. Phones 36677943, 36644156  
Fax: (009-21) 6627021 Email: [wfim2016@gmail.com](mailto:wfim2016@gmail.com)

Printed at M/s. **Abrar Sons**, Hydri Manzil, Bohra Pir, Karachi. (0333-2110769)

# Contradictions and Antinomies

Dr. M. Basharat Ali

If a society which is idealistically integrated on the basis of Tawheed deviates from this basic existential determinant it certainly will become a prey of antinomies, contradictions, conflict, crisis and chaos. Sociologically speaking, if the ideal of unity is lost politically, socially and culturally, the society and its individuals generally follow variegated and conflicting ideologies. According to the Holy Qur'an, multiplicity and plurality are responsible for the rise of the most detrimental system of belief called by the Holy Qur'an as polytheism – a concept which is the negation of the unity of Allah and the totality of life and nature.

Nowadays not only our country but the entire world of Islam is in the entanglement of contradictions and antinomies. The consequence of such a dichotomy is that the Islamic society and culture which have the vital task of purification and unification in a dynamic situation are not in a position to reconstruct them. They have lost contact with the whole major premises of the Islamic culture – Tawheed, Risalat and the Holy Qur'an. By the fallacious attitude of the leaders, intellectuals and intelligentsia the public fall back upon conceptions of pluralistic kinds. Under such circumstances it is inevitable that Islamic social values, meanings and normative systems fall in abeyance. In this way vicious people attempt to establish their own utopia and persuade people that Islam is a spent up force.

The Islamic countries, more particularly Pakistan, need to find a more fundamental axiomatic point of departure a position from which it will be possible to synthesize the

total situation as they want their societies to assume.

Contradictions and antinomies seem to be the characteristics of other ideational and sensate cultures but certainly not of Islam. If Muslims disregard Tawheed as they do, the Islamic culture is destroyed and they themselves feel disintegrated. The present status of Islamic culture and society gives a tragic spectrum of the beginning of disintegration. Contracts and covenants have lost their strength and much of their binding power. Brute force and cynical fraud have become the only arbiters of all values and of all inter individual and inter group relationship. Wealth, wine, all kind of loose indulgence and brutality have become rampant. Freedom is a myth and has degenerated into unbridled licentiousness for the dominant elite. The political system losing sanctity has become hoary, uncertain and whimsical. The typical Islamic culture is no more an ideal but a slogan. It has become a shapeless amorphous, undigested mixture of desperate elements, primarily inter loaded with values borrowed from the sensate culture of the West. Consequently, Islamic society has become devoid of unity, consistency, individuality, identity and particularism.

As claimed by the Holy Qur'an Islamic social and cultural system is inherently harmonious, consensual and efficiently working ("This day have I perfected for you your religion ...." (5:3) but the Muslim due various reasons destroyed these inherent characteristics and turned it into channels of contradictions and antinomies. By

breaking the principle of Tawheed we have deliberately adopted many systems of logic in the variegated forms of ideologies, isms and utopias. To replace one system of logic by adoption of many has been called by Kant as antinomies i.e. the contradiction of principle first adopted as true. Almost any principle of action that one cares to name can be carried to an extreme at which it contradicts some other principle which seems equally valid. For example, the Holy Qur'an prohibits abortion and killing of children. We, however, believe this axiom theoretically but in practice we adopt contraceptive measures under the pretext of planning population. In this way we follow not the laws and principles of Islam which we call the existential base of our life but the opposites. Cohesion is the basic entity for the organization and development of society but from so many decades the forms and conditions of social cohesion among Muslims have been ruthlessly violated. The preset life requires no more proof that every form of cohesion is under strain. The existence of intersecting ties has aggravated the situation by creating conflict. In this way cohesion is substituted by the attractions of diversification. This stand is diametrically opposed to the Qur'anic social Imperatives:

- (a) Divisions among Muslims is to be deprecated. (3:104)
- (b) (They) should not become 'sects'. (6:160).
- (c) Peace be made between quarrelling parties. (49: 9)
- (d) (They) must sacrifice their lives in the cause of truth. (2:154, 155,177, etc).

The second aspect of social structure and social system of Islam is that of solidarity. (cf Ibn Khaldun, Muqaddama). It has

reiteratedly been emphasized by the Holy Qur'an, in its first ten suras and Ahzab and Hujurat that the Islamic society cannot exist and grow without this component. All through our history Islamic solidarity had often been undermined by apathy. In this way we ourselves annihilated the basic law of Muslim brotherhood envisaged by the Holy Qur'an in its Sura Hujurat. (Section 2).

The third aspect is that of commitment and conformity – "who believe and do good". The point has been emphasized by the Holy Qur'an.

- (a) Social life involves conformity to norms: "holdfast by the covenant of Allah.....".
- (b) In the absence of moral commitment, normative conformity has to be maintained by inducement or coercion.
- (c) "O Messenger, deliver that which has been revealed to thee from Thy Lord" (5:67). As indicated by the Holy Qur'an, we simply gave "lip service" to Islam. The degree of commitment had been non-existent. In some cases it was minimal.

The fourth aspect is that of consensus. It has poignantly been pointed out by the Holy Qur'an, that there is no social life without consensus on a variety of social and other cultural norms. The Holy Qur'an demands that the Muslims should have deep consensus on goals and the means to their attainment. This serves to limit or prevent conflict.

"Whoever obeys the Messenger, he indeed obeys Allah ...." (4:80)

The Holy Qur'an in the verse above and other verses says that conflict would not occur if the members of the Islamic society pursue the same goal.

The fifth aspect of the social system of Islam is reciprocity, of which one form is cooperation.

“And help one another in righteousness and piety, and help not one another in sin and aggression”. (5:2)

The reciprocation of conduct is an indispensable requirement in any social system. One of the important factors of the disorganization, antinomy and anomalous situation of the Muslim society today is the total disregard of the laws and principles of cooperation, which in Islam have been institutionalized. The idea of brotherhood – the congregational prayers five times each day at Masjid – is to avoid hostility and indifference, which may from time to time appear in any society in interpersonal relations. In fact, in Salat personal cooperation has been permanently institutionalized. The Masjid is the institution which plays the role of not only of social control but also of goodwill. For example, not only the daily call of prayers but even the week end call of prayer on Friday is intended among other things to eradicate high degree of conflict, hostility, inter-personal tension, factional alignment and other fissiparous tendencies. “O you who believe, when the call is sounded for prayer on Friday, hasten to the remembrance of Allah and leave off trade. This is better for you, if you know”. (62:9). The main idea of prayers offered in Mosque is to make them both a cooperative organization as well as from of self purification. In so far as cooperation excludes conflict and antagonism.

The institutions of Salat, Zakat and others called Arkan or five pillars of Islam are meant to integrate the Muslim society on

the basis of a meaningful system – Tawheed, the Revelation of that system, the Holy Qur’an and the Agency of promulgating the system – the Risalat. The acme of thought should be the integration of the social, cultural and other action patterns and their basic conceptions into one comprehensive life system.

In the advancement of today’s knowledge, culture, science and technology nothing like this has been achieved. There are scholars, scientists and professors with name and fame, wealth and comfort, but none of them conducted such a comprehensive scientific inquiry. The decadence of our society must automatically produce a very decadent outlook in our approach to science. This distorted view and actual practice in relation to science is contrary to the viewpoint of the Holy Qur’an which says that the Islamic society cannot come to fruition unthinkingly and without scientific activities. Science and technology are not something outside the system of Islamic social order and cultural system.

Functional independence is one possible antinomy of functional integration. Why should entire patterns of our life, personal and impersonal, ways of living and thinking be disfunctionalized and become more and more normless, valueless and idealess; The various parts of our borrowed present day social and cultural systems only obstruct one another.

If social life is not possible without the existence of values, norms and meanings then there must be commitment to these norms, meanings and values and also, therefore, consensus on the values which underpin them. All divisions are countered

by a fundamental unity, cohesion and solidarity. All social roles, beliefs and work which involve function and exercise of power, must be governed by norms. The function and power are to be exercised in the pursuit of those goals which are defined in terms of the fundamental values of the society as laid down by the Holy Qur'an. The exercise of roles and power within the legitimate and meaningful system is both in itself a reward and a facility for the achievement of goals determined by the Holy Qur'an. The underlying system of values influences the particular sets of norms which operate in the institutional sphere: under this sociological logic all institutions tend to be integrated through their conformity to basic value orientations as set forth by the Holy Book. According to the Holy Qur'an, the social system tends to be in a state of equilibrium. Any tendency to adopt deviational conduct, according to Sura Al-Asr, is to be controlled within the value orientation pattern, which restore support for the institutional structure. Thus the social system tends to persist. Changes are bound to occur. Everything is in a state of flux. The trouble is that most of the people have not even an elementary knowledge of the Holy Qur'an and our cultural history, so much so that a great majority knows nothing about prayers and basic rules of clean and simple living and sedate, courteous, righteous behavior. I have seen myself people being unable to offer properly. They are totally blind to the simple facts of our history. In one of the oral examinations a postgraduate student was asked who Hazrat 'Aisha (RDA) was? The answer came instantaneously the mother of Prophet. Our people in general, more particularly the elite, are unable to read the Holy Qur'an. What wonder that

antinomies and contradictions should be the result!

The stability of the society is constantly threatened by multifarious kinds of conflicts of interest and opposition coercive to power. As shown by the Suras Anam and Nahl (Sections 3 to 7) conflicting interests ultimately are bound to produce contradictions. This is why the Holy Qur'an calls polytheists 'witnesses against themselves'. (Anam, Section: 3)

"And who is more unjust than he who forges a lie against Allah". (6:21). "See how they be against their own souls, and that which they forge shall fail them. (6:24)

The discussions of polytheism and hypocrisy by the Holy Qur'an clarify the assumption that one set of norms or activities can be distinguished from others.

The social system of Islam demands coping with four sets of problems. The allocation of its material, human and cultural resources in a specific way; that of defining and sustaining the pursuit of fundamental goals; the establishment of Tawheed; the evolution of society and culture in accordance with the value orientation pattern system as directed by al-Ahzab under Verse 21. "You have indeed in the Apostle of Allah and the Final Day and who engages much in the praise of Allah." The Muslims are directed to maintain solidarity and sustaining the motivations of the society to repair any damage which arises out of the performance of required socio-cultural role. These have been called by the Holy Qur'an as the problems of adaptation (cf Al-Baqarah, Al-i-Imran and Asr); goal orientation. (2:163 and Ikhlas); integration (3:102 cf 2:256) (Continued on page #. 8)

# Islam and the foundations of society

Dr. Muhammad Aziz Ahmad

Humanity has so far failed to solve a society of men. S.I. Benn and R.S. Peters in their book, Principles of Political Thought, state: "There is no such thing as society: Men are members of various societies rather than of society. Social philosophers have, however, stressed the desirability of the formation of a society or community of men.

The famous sociological scientists R. M. Maciver in his book Power Transferred, thinks that, "We are passing into some kind of world society with some degree of world order, bringing new dominances, and new prospects within the unstable equilibrium of powers."

With us as members of the Muslim **Millat**, it should be a matter of intense study and deep thought to find out the role of Islam in the promotion and realization of the basic concept of the unity of mankind. In other words what principles does Islam enunciate on which should be based the foundations of human society, pure and unified?

The Holy Qur'an proclaims in unequivocal terms that the whole mankind is but a single UMMAT." It is evident that the main object of Islam is to affect the unity of mankind and that the entire humanity ought to be one and single. Starting with the belief in the oneness of mankind, Islam specifies the means by which this ideal can be realized. A particular group is needed to accomplish this great mission. Referring to this group of the believers, the Qur'an states, "You are the best of the **Millats** raised up for the benefit of men; you enjoin what is right and forbid the wrong and

believe in Allah."

## Single Community

The Muslim community has been styled as the best **Millat**, because to this group is assigned the accomplishment of the greatest task of affecting the basic unity of mankind. Islam postulates faith in Allah and His Last Prophet (ﷺ) and it is this faith which orders the loyalties of the believing Muslims. The Muslim **Millat** composed of the Muslims is a group set apart from the rest of humanity and charged with the duty of converting the rest of mankind to their faith so as to realize the Ideal of a single community. Consequently, it is the faith (and not any consideration of race, colour, language, territory or wealth) that can divide humanity into believers and non-believers for the time being till the unity of the whole world is realized through the emergence of single community of faith. On its part, the Muslim **Millat** is extra-ordinarily God-conscious and is permeated by the control of DEEN that extends to every sphere of its conduct. The organization of a **Millat** rests on law, said Iqbal and the law of the Islamic **Millat** is the Qur'an.

The three fundamental principles vital to the solidarity of the Muslim **Millat** and the oneness of mankind are the unity of the Divine Being, the finality of Prophethood of man. The unity of God is manifested in the unity of Divine creation. The Qur'an revealed that "Allah is the Lord of the Heavens and the earth, the Lord of the Easts and Wests, the Lord, the Sustainer and the Nourisher of all the people and all the worlds. "The principle of Tauheed

consists in a demand of loyalty to Allah. Allah is the ultimate spiritual basis of all life; loyalty to Him, therefore amounts to man's loyalty to his own ideal nature. The Qur'an says that Allah is the Guardian of the believers and that the believers have to turn towards Him for help and protection.

### **Organic Growth**

The whole universe has been regarded in Islam as an organic growth. There are different grades and stages of excellence in the world of creation which are clear manifestations of the operative principle prevalent in the Divine Being. The Qur'an says, "And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours; most surely, there are signs in this for the learned."

Humanity was required to realize its ideal of unity and consequently Prophets were sent by Allah one after the other to reform its corrupt conditions. Every Prophet came with a code of life to establish an ethical ideal and a way of life based on it, so that a new world order may come into being. The Prophet (ﷺ) of Islam, the last of all Prophets came with the last and final code but emphasized that Allah is the Lord of all Ummats; every Ummat could believe in what was revealed to it; all Prophets were to be respected; and all will be judged according to their own deeds. Hence, the Prophet (ﷺ) of Islam was commanded by Allah to do justice between people in what they differed."

The institution of Prophethood unifies the **Millat** and completes its formation under an organized system of law and order. The extraordinary and remarkable personality of the Prophet (ﷺ) of Islam provides a

connecting link between the various loyalties characteristic of the fundamental policy of Islam. It is on account of this concentration of loyalties that the Muslims are transformed into a well-defined unified **Millat**. The Prophet (ﷺ) is the guide and the unifier of the Muslim Millai on the basis of Deen revealed to him as the last Prophet (ﷺ). That which connects the world of reality with the existence of God, said the great Mujadid-i-Alf-i-Sanl, is the personality of the Prophet (ﷺ).

From the Unity of the Divine Being there springs the doctrine of the unity of the human race. All men are treated alike; man is freed from the subjection of man. One God has its parallel in one humanity. The Quran revealed from the God for all the peoples, not a Lord of Arabs or Ajamies but the God of Muslims, non-Muslims and the enemies of Muslims. Psychologically, the principle of Tauheed seeks to bring about an integral unity to the distracted and torn world. The doctrine on the other hand, embodies a principle of action which lies at the basis of human advancement. "Those who believe and do good" means that no belief is acceptable unless it is carried into practice by the performance of duties to Allah.

The Qur'an promises that the righteous shall inherit the land. The Muslim **Millat**, comprising righteous Muslims, is Allah's successor on the earth. The Qur'an says, "He will make you successors in the earth". The righteous are those believers who serve Allah and do good deeds: they keep up their trust and their covenant and their prayer and enjoin right and forbid wrong.

The universal organization of Islam exists for the perfection of the world order and for

the raising of humanity to a higher, nobler and spiritual life – a Islam as it has been consummated in the last message brought by the Prophet Muhammad (ﷺ) which would enable man to take up the course of his evolution in his Priesthood which was characteristic of all the pre-Islamic faiths, has been abolished by Islam. Priests, who have to act as intermediaries between man and his Maker in the earlier phase of his development, have become irrelevant only because, “God is nearer to man than the veins of his neck” and now nothing can intervene between him and his maker. Thanks to the last message contained in the Qur’an, the necessary guidance which is needed for mankind for registering further advances on its march towards its goal is no longer necessary. Religion itself has been perfected in Islam and the very need of having a further revelation has

disappeared giving place to man’s direct approach to God’s guidance on the basis of the final revealed word of God contained in the Qur’an.

Man with help of the guidance furnished to him by the Qur’an, is now able to tackle the tasks for which he has been designated as “Khalifat-ul-Ard” (that is to say as vicegerent of God on earth). The Prophet Muhammad’s (ﷺ) last message add something to previous messages but does not take away anything there from: in itself the last message does not contain many specific details of how man is to conduct his life here below but it does contain in place of specific details a set of principles which are capable of being applied by the rational mind of man for resolving the problems with which he may be confronted in his march across the course of future history.

---

(Continued from page #. 5)

and pattern maintenance (cf Ahzab).

Each generation have to achieve system and cultural milieu of Islam. The emphasis on the fundamental value – the Tawheed – is the Corner stone of the Qur’anic system

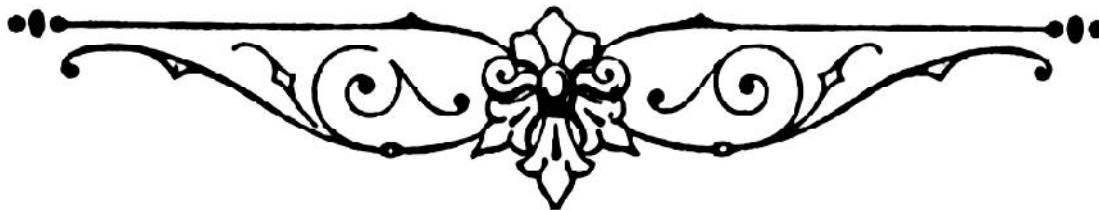
of sociology. These Qur’anic values introduce order and meaning into the conduct of the individuals and the society and eliminate conflict, contradiction, antinomies, crisis and chaos in the society.

---

(Continued from page #. 17)

it means “one sent to preach the gospel, especially one of Christ’s twelve disciples”. The Qur’anic conception of “Nabuwwah” is

altogether different and real; therefore the word “Prophet” will mean the “Messenger of Allah” in its strict sense.







---

## Blessings of Ramadan

Saleem Ullah Junran

Allah revealed the Holy Quran  
In the month of Holy Ramadan.

Title of Allah's month is its entity,  
So much exalted is its dignity.

Purpose of fasting states Allah Almighty:  
Fasters may learn self-restraint and piety.

Qiyam at night and fasting in the day  
Will intercede fasters on Dooms day.

Fasters with Iman and reward – want  
Will find Allah's forgiveness - grant.

The fasting will stand as a shield;  
The protection from hell its yield.

For everything, zakat is lasting,  
Body's zakat rests with fasting.

Fasting person's mouth-smell:  
Holier than musk, said well.


Sehr , ifiar and fitrah charity:  
Regular routine cited in clarity.

Take travel to become wealthy;  
Keep fasts to become healthy.

Reward is ready for every good deed,  
Allah would award that fasters need.

The Rayyan Gate entry, in the Paradise,  
Only fasters' privilege, thereby lies.

Pakistan is the blessing of Rahman,  
Came into being for following Iman.



# Fasting and Faith

Syed Muhammad Hashim Fazil Shamsi

Allah pours His enormous bounties and manifests His choicest grace in innumerable ways during the holy month of Ramadhan and thus the month takes on a special sanctity and stands out distinct and hallowed amidst ceaseless flow of time. This is the month of fasting. This is the month of glorious divine revelation – The infallible Qur'an. This is the month of the triumph of truth over the forces of evil, darkness, heathenism and tyranny. This is the month of worship and prostration, of righteousness and of abstinence, of boundless blessings, of ready forgiveness, of eternal salvation and of immense heavenly reward.

A night of grace falling in this month is more sacrosanct than all the sanctities associated with a thousand nocturnal vigils of the pious ones. In this holy month optional prayers have been raised to the status of the obligatory and those obligatory bring forth seventy-fold extra recompense. In this holy month all the doors of Paradise are flung open; while those of Hell are shut tight and the devil and his disciples are kept in leash.

In the holy month of Ramadhan our devotion becomes intense, our nobler qualities attain a certain consummation and our faith in the one creator strikes firmer roots. We are trained to receive the bounties of this world and of the next and a thoroughly new spirit is infused in us so much so that our personalities undergo a complete overhaul. Allah says —“O Believers, fasting is made obligatory to you as it was made obligatory to the communities preceding you, in order that

you may become righteous”. This gives rise to a number of questions. Who is the righteous one? What benefits does one derive from the act of righteousness? How does fasting make one righteous? Righteousness ordinarily means abstinence and resistance to temptations. Things that may injure our health are to be avoided with a studied care and this alone ensures a sound physique. Physicians cure the ailments of the body. For the purpose, they prescribe medicines and advise abstinence from certain food. Before ailments, preventive measures are taken and special instructions issued so that the danger of disease may be averted. Much in the same way, spiritual maladies threaten to undermine our spiritual health and so these must be checked before they get aggravated, if we are steeped in the delights of the senses, our spiritual health will be exposed to greater perils so that our whole spiritual being will stand paralyzed. Our life on the earth is transitory so are all its joys and charms. A time will come when all hectic activities associated with human existence will be terminated. But, on the contrary, our spiritual life is an everlasting and eternal one. So its delights and ecstasies are as permanent as are its afflictions and anguish, So he who is not a slave to temptations and does not pollute his soul with impurities and strives for a life of eternal blessing is the wisest, as only a clean and untarnished soul is fit to be at peace in the afterlife.

Temptations tend to doom one's soul. The carnal desires are the fetters that strangulate the soul and it loses its innate

delicacies and radiance. Temptations are the devil's traps and their obvious baits are foods and drinks and various manifestations of sexual appetite. The only way to escape this trap is to gain control over the restive desires and muzzle their persistent demands. When desires are effectively curbed and restrained, our soul will stay safe from the devil's trap and this safety of soul is the best guarantee of our temporal achievements too.

In the struggle of life. What ensures success is determination and unswerving steadfastness. If constant efforts and perseverance are lacking one is not likely to succeed even in the mundane affairs, let alone the conquest of the world of spirit.

A man who can spurn all the choicest delicacies for the sake of Allah is alone capable of resisting all worldly temptations and of finally accomplishing astounding feats of physique and intellect and thus his feather-light soul will be eminently suited to a celestial flight promising union with the infinite Being, which incidentally marks the highest culminating point in the successful career of a human soul. According to a Hadith, Allah says: Fasting is for Me and I Myself am the reward thereof".

Thus we can gain physical health, spiritual illumination and even worldly glory through fasting. Man is freed from the bondage of evil desires and enlisted among those especially chosen by God Himself for His lavish bounties. It is they who deserve to be called the righteous ones. Fasting is important too from religious point of view. With self purified and soul made delicate through fasting, a man instinctively desists from all such evils that are likely to cause disruption in society. Sins which might stain

the whole social fabric are dissolved through the institution of fasting. Thus fasting helps create a balanced and tension free society where strife ceases and goodwill grows; where everything is in perfect accord with everything else. To achieve highest degree of piety fasting is a purifying process while recitation from the Qur'an and Taraweeh (especial prayers during Ramadhan) remedy the malaise of the soul. During this holy month, a Muslim renews his pledge of eternal bond-ship to Allah by reciting and understanding the Qur'an and thus bringing about great, harmony between his body and soul, between his inner self and the outer, His renewed pledge binds him to a life of constant piety under the guidance of the Qur'an and this transformation enables him to appear before God with a light conscience and illuminated spirit.

During the holy month of Ramadhan there is a night of indescribable pageantry which Allah Himself asserts to be a Night having precedence over a thousand months. One who prays at this sacred night will be deemed to have prayed for a thousand months at a stretch. Such easy access to total grace!

It was during this holy month that Truth confronted Falsehood in the battle of Badar. On the 17<sup>th</sup> Ramadhan this encounter took place and some 313 fasting, poorly clad and poorly equipped Muslims clashed with the enemies of Allah much bigger in size and material resources, and of course, with superior weaponry and inflicted such a crushing defeat on them that the annals of warfare have fewer parallels to match this feat of chivalry and valour.

The battle of Badar is a clear vindication of the infallibility of the Qur'an and the Divine promise that Truth shall Always Triumph. This battle reminds us that full reliance on Allah is the key to all victories and the matter of equipments and resources is at best of subsidiary consideration. In any battle fought in the name of Allah and for the sake of Allah, victory shall be on the side of the righteous ones.

The Qur'an proclaims in unequivocal terms that Islam alone is the religion approved by Allah. Among the revealed scriptures, the Qur'an alone has the distinction of being enshrined in the hearts of people and thus secure against all interpolations and distortions. All prophecies made before the advent of Islam pointed to the fact that Allah would have His laws (The Qur'an) inscribed on the hearts of men.

In the last ten days of the holy month Etikaaf (Intensive meditations within the confines of the mosques) is a source of special benediction. The night proceeding the eid day is called Jaiza (جائزه) and is profusely blessed because Allah in His infinite pleasure opens the treasure-house of His bounties for the devoted ones. Most people, overwhelmed with the anticipated joys of eid, ignore this night and spend it in frivolities. This Night spent in fervent prayers guarantees manifold rewards, acceptance of a month-long penance and piety and a life made pure, as that of a new-born, innocent babe.

English Translation by:-  
Mr. Mohammad Yunus,  
Former Lecturer in English.  
Aleemiyah Institute Islamic Studies.

---

(Continued from page #. 18)

How in the world did they find time for that? The answer is simple. They were driven by a different metaphor for time. They valued time as a gift from their creator and understood that its proper or improper use would determine the outcome for the eternity. They had listened to the Prophet (ﷺ), when he said: "There are two blessings that most People are deluded by: health and available time." (Bukhari). They took his advice seriously when he said: "Value five things before five other things? Youth before old age; health before sickness; affluence before poverty leisure before becoming too busy; and life before death." (Tirmidhi).

Abdullah bin Hasan (RDA) reports that whenever two companions of the Holy Prophet (ﷺ) met they would not leave until

they had recited Sura Al-Asr to each other, reminding themselves of the eternal loss that every one risks if time is wasted in foolish pursuits. They did not waste any moment of their life in gossip, tittle—tattle, or meaningless pursuits.

The difference is clear. We may have a fast car, but if we are riding it for the joy of speed-driving, not because we want to get there, we will never get there. The success of our predecessor or salaf lay in their overriding sense of purpose and accountability, and their concern for using time carefully.

Every day that passes make us a day older. One day, our time will be up and we will leave this world for ever. What happens afterwards will depend on how we used all the moments available to us before that certain but unknown moment comes. Time is life. What is at stake is the entire eternity.

# Zakat versus Tax

Masood Ahmed Abbasi

Zakat is being organized on State level in Pakistan for the first time. Misgivings and misapprehensions must arise in the minds of people at large with regard to the nature, character and efficacy of Zakat which term, in spite of being very well known to every faithful by nomenclature, is least known even to the learned ones in its charge, application, operation and administration. Several irresponsible statements emanating from otherwise knowledgeable quarters, either out of ignorance or otherwise motivated, are making confusion worse confounded in the society. It would, therefore, be advantageous to make a comparative study of 'Zakat' on the one hand and "Tax" in general on the other.

Islam, in contradistinction with any other religion, has an additional feature of being a 'din' In spite of appearing to be a purely secular matter, Zakat in Islam involves spiritual implications as fully and comprehensively as any other mode and manner of worship prescribed as a fundamental pillar of Islam would do. In the Holy Book, the mention of 'Zakat' is generally made along with 'Salat' implying thereby the significance and character of Zakat. On comprehending the spirit of Islam, one rests satisfied with the desire of Allah to carve out a society of mankind wherein individuals would really live like brothers in complete harmony, mutual trust, cooperation and amity. Islam visualises a society competing on 'taqwa' free from abject destitution and exploitation of man by man. Islam, in keeping with its guidance on all other aspects of human endeavour, has provided an ideal basis for the faithful

to practice and follow so as to enable him enlarge 'public finance' in manner and for purposes set by Allah for him. It becomes thus abundantly manifest that Zakat, in spite of not being a tax by itself, provides a direct concrete principle which must be borne by the faithfuls, when evolving their own system of public finance and taxation, in mind.

Zakat, unlike a tax, is a sacrifice in terms of money, rendered by the well-to-do, technically known as saheb-e-nisab, for the welfare of the destitute prescribed in the Holy Book. The mode, manner, time and quantum, in which Zakat can be exacted by or through the State, is not liable to modification, amendment or alteration. Similarly the purposes for which and the beneficiaries for whom the Zakat fund can be utilized are expressly provided and cannot be varied. State, for the purposes of organisation of Zakat, does not intervene out of right but as a matter of duty. Basically it is the duty of the faithful to perform Zakat like his performing other items of 'worship' enjoined upon him to do. The State in an Islamic Society stands merely to facilitate and organize the collective performance of worship by the faithful. What is important to bear in mind is to appreciate the distinction between 'Zakat' and the 'tax' and that a tax-payer is benefitted proportionately to his contribution when the tax is ploughed back into the economy by the State, whereas a zakat-payer must not derive any benefit out of zakat paid by him as the persons prescribed as beneficiaries are the persons exclusively entitled to utilize the zakat to

emerge out of abject and base ambit of poverty, and destitution.

In short what Zakat seeks to obtain in an Islamic society is the inculcation of habit amongst the rich and the well-to-do of the society to render sacrifice of their 'اموال' so as to extricate them free from love for wealth. This philosophy of Islam may not find favour with many other ideologies; Islam, however, does not allow a man to grow as an 'economic creature' only. By force of nature, and there is never an exception to this basic truth experienced by man, there are persons in the society who are rendered disabled or placed in a disadvantageous position, for no fault of their own, unable to avail 'equal opportunities' open to them, that need aid and assistance by their own fellow beings. Islam requires the next of kin to do this duty. This is the manner in which Islam prepares the faithful to imbibe the spirit of real brotherhood. Zakat falling on 'surplus wealth' of the sahib-e-nisab even other-wise keeps the money in circulation and arrests concentration of wealth and eventual "economic dictatorship" in few hands. Through this process no faithful, howsoever, unfortunate, is placed on- the mercy of an individual or the other. The dignity and honour of a faithful is not permitted to be impaired. Tax in all its popular meanings and attributes, is a compulsory contribution by the people to the State to enable it discharge its political and economic responsibilities. From mere 'defense' and 'law and order' 'peace and tranquility' the functions of the State in due course of time extended to 'public instruction' and 'public works'. The more people required their States to do for them in terms of 'rendition of services and goods'

the more they had to contribute to the State to finance such jobs and projects. The Art of 'public finance' and 'taxation' thus developed in keeping with the advancement of all other social sciences, which had to keep pace with the growth of 'physical sciences'. Highly intricate and complicated systems of taxation have therefore found themselves interwoven in the complex prevalent economic structure of different economies. States and tax are complementary. One cannot be formed or survive without the other. The Organization which is unquestionably empowered to exact any sum of money, from any person, at any time, and in turn disburse the same for any purpose, at any time and for the benefit of any person, is known as the State. The money so exacted and spent is known as 'tax'.

The history of tax provides an interesting reading. There were times when any ruler, having the power of a State, gathered any sum of money from the people in his dominion at any time, without prior notice, in any manner at his own absolute pleasure. He would spend all such sums of money for strengthening his own rule and enjoying the pleasures of his own and his chosen ones life. At such times and places, 'TAX' was detested as 'robbery'. When people started resisting the arbitrariness of the levy of tax at the pleasure of the ruler, under one slogan 'NO TAXATION WITHOUT REPRESENTATION' or the other, the State was tamed to 'prescribe rules and regulations according to which only the sums of money could be exacted by the State from the people. The taxation Principles and Laws were framed. Still the element of the 'volition' and consent of the people was missing and the compulsion of

payment of tax was exercised through the might and force of State. The Tax was still despised by the people as 'Legalised Robbery'. In due course of time, people and State becoming identified with each other, enlightenment prevailing in the societies, basic principles of taxation were determined with the free will and consent of the people.

To cite a few of them:

- (i) "Equity" viz., ability to pay was the most cardinal principle of taxation. Progressive taxation came in vogue on this principle.
- (ii) "Equality" of tax was another cardinal principle which provided that every person in the society was equal and alike for the purposes of taxation. Discrimination between citizens was done away with on this principle.
- (iii) "Certainty" of Tax was another principle which provided the detailed and known basis to the tax-payer and tax collector. Nothing was left to the choice or pleasure of either of the two. Both knew what one is to pay and the other is to collect.
- (iv) "Convenience" of tax was still 'another principle, which provided for the collection of tax at a time and in the manner in which it may be most convenient for the tax payer to pay.
- (v) "Economy" of tax still another ' principle adopted to be preserved whenever framing any tax law, which provides that every tax should be so contrived as both to take and keep out of the pockets of the people as little as possible over and above what it brings into the public treasury of the State.

In short the art of taxation was defined to be the art of plucking a goose so as to gather the largest amount of feather by causing the least squealing. In such societies tax is now regarded and respected as the "price of civilization".

From the aforesaid discussion it follows imperatively that 'TAX' is altogether different from 'Zakat' save to the extent that compulsory contribution of money is involved in both the cases. Their purposes, impact and nature all being different it would be futile to further discuss of one giving way to the other or comparative merits or demerits of each other. in an Islamic society the tax and zakat must co-exist in their own spheres. This is exactly what has actually happened during all the 1400 years of Islamic chequered and colourful history. One would find no over-riding or conflict between the two. Zakat if required to be given a modern nomenclature it could safely be called 'Social Welfare Contribution'. Zakat, as a Divine blessing, stands merely to supplement the welfare endeavours and expenditure of the Islamic State. Let there be no confusion in this direction.

Ushr does not enjoy the same sanctity and Divine force as enjoyed by Zakat. Its levy in replacement of Land Revenue is being recommended to preserve the original character of taxation in the Muslim Society. In such a society which has embarked upon Islamisation of laws that would govern it, there is no absence of logic in recommending the fiscal laws, in keeping with other civil, criminal and personal laws, which, after due adjustments with the local geographical and historical conditions, can suitably be applied and smoothly implemented. in a society like ours, which

is governed by alien laws for the last more than two centuries, the practitioners of laws in general and those of fiscal laws in particular, are convinced beyond doubt that people enjoy violating such laws, not being in keeping with their genius, more than observing them. All wisdom and merit incorporated in any law is lost if the law fails to find favour with the natural disposition of the people upon whom it is to be administered. In spite of the modern taxation system having its own unimpeachable merits, one must bear the psychology of the people in mind more than the sophistication of the tax itself. For this reason in particular 'Ushr' must find favour with the people. Even otherwise Ushr is capable of refinement on modern standards in due course of time.

It will not be out of place to observe as to what extent Zakat and Ushr would affect the middle class and more particularly the class of the society which derives its livelihood out of physical exertion only. It goes without saying that Zakat, being identifiable to wealth tax in nature, would fall only on the 'surplus wealth' of the faithful. Persons falling in this category of persons would bear meagre brunt of Zakat. By introducing compulsory contribution of Zakat on One's surplus 'amwal' the fixed income groups would not be adversely affected in money-terms. Their small savings, as encouraged by other taxes, invested in SAVINGS CERTIFICATE etc., would be subjected to Zakat only on maturity or the date of redemption of their

holdings. At the time of receiving enhanced return of their investment, meagre deduction of Zakat there-from would not pinch the middle class persons. Belonging to urban society they would have no concern with 'USHR' which would fall on Land—owners only in relation to their share of produce of the lands, in replacement of the land revenue.

As regards the machinery provided for the administration of Zakat and Ushr, embodied in the draft of Zakat Order, it would be more advisable if different 'laws' are framed for each of them and different authorities be also similarly prescribed to administer the 'Zakat' and 'Ushr' separately. Whereas the authorities charged to administer Ushr may be the traditional 'public servants'. the personnel to be appointed to administer 'Zakat' must be altogether different persons, whose qualifications may be prescribed in keeping with the guide-lines enunciated by the Holy Prophet (ﷺ) and his pious companions. The reason is not far to seek. These persons will not be doing any 'public service' in the normal sense of the word. They will be charged with performing an act of 'Worship' and therefore their characters, personal qualities of head and heart must all be not merely above-board but illustrious and worthy of following. These laws must be administered with 'persuasion' more than rigidity and coercion. Islamic way of life could only be introduced through the force of setting 'examples'.





# The Office of Prophethood

Shaheer Niazi

EVIDENTLY the institution of Prophethood is as old as the creation of man, rather the First Man (Adam) who, chronologically, was also the first Prophet of Allah on this planet. He enjoyed a double status: one being the Vicegerent of God and the other His Messenger who taught his progeny the difference of Good and Evil or right and wrong—according to the Divine Revelation. We find that the meaning of the word ‘Nabuwwah’ was absolutely clear in the beginning and a Nabi was a man who was appointed or, say, chosen by God to receive His Message and to deliver it to his people without the slightest change or mistake in it. After some generations the children of Adam began to violate the Covenant and worshipped the forces of Nature instead of God Almighty and the fear or the temptation made them polytheists (mushrikin) at last. They began to belie the Messengers of God who were human beings like themselves and obstinately wanted to follow some supernatural and superhuman being.

On the one hand, the pagan philosophy worked at the root of anthropomorphism and the deification of supernatural powers while, on the other hand, the place of Divine Revelation was taken by the prophecies of the priest or the priestess in ancient oracles including Delphi. In the light of the history of religion we find that man has been constantly realizing the need of an agency through which he could solve his problems concerning his profit and loss; therefore the magicians, priests and astrologers gained great influence on society and whenever a true Messenger of

God came to them, they ridiculed and rejected him on the basis that he was simply an ordinary human being like themselves, They raised objections to his taking food, having a family or his ailing and dying. In their opinion he could be regarded at the most an astrologer, a priest, a magician or a poet, but not a Messenger of the Most High God Who was far above their god and deities. The children of Israel were also influenced by such doctrines and they portrayed the Prophets of Bani Israel in a most derogatory manner which I will discuss later on.

It is very much embarrassing that we do not find appropriate words to explain Islamic doctrine and Arabic terminology. For instance, even the use of the words like “Prophet,” “Prophecy” and “Apostle” is not appropriate and the prophetic calibre is not fully established by using them. According to the English lexicon, the word “Prophecy” means “inspired or prophetic utterance, prediction, public interpretation of the scripture or preaching”. Similarly, the word “Prophet” means “a spokesman of deity, one who proclaims a divine message, a preacher, a minister of a second order of the Catholic Apostolic Church. A foreteller whether claiming to be inspired or not.” Not only this but they have in mind a “prophetess” also which represents the ancient priestess of Delphi and clearly indicates the pagan influence on the English language and the Christian Church. The word “apostle” which is used for “Rasul” (the Sent One) is inappropriate because (Continued on page #. 8)

## Time is Life

“By the time. Verily man is in a state of loss. Except such as have faith and do righteous deeds and exhort one another to truth and exhort one another to Patience”. (103:1-3)

Time is money. So goes one of the most commonly used metaphors for time. There is an element of truth in it. By utilizing time in a productive way we can produce wealth. Similarly, by wasting time we may also be losing opportunities to produce wealth. Yet this; metaphor also implies something about the purpose of life itself that requires examination.

Time is money, implies that money is the most important object in life: one must value time in the same way as one would value money.

Historically, this has been one of the key metaphors driving the engine of industrial revolution and technological development of this century. We have invented things and developed new techniques so that we can save time and therefore money. Today men, materials and ideas can be moved from one place to another at starting speed. The task that used to take months and years can be accomplished in minutes. And yet there is something ironic about this progress.

Despite the proliferation of time saving devices, life has become busier than ever before. However, we can not show much for all the time that has been saved. We are very busy but at the end of the day we can't tell what we have been busy doing. Where has all the saved time gone? In what way we our lives become more productive?

The metaphor, time is money would seem to 'suggest that we should not be wasting time. Actually by equating time with money it allows one to while away time once one has made the required amount of money.

Consider the' period of earlier Muslims when none of these technological marvels were available. There is a common notion that people then lived leisurely in sleepy little towns with little to do. In fact, that was a period of unprecedented activity in all spheres of life. Their's was a period of intense activity; from the social, cultural and educational to economic and political during which nearly half the known world embraced Islam.

Coming from what was then a most backward part of the world, those fearing, God-conscious Muslims brought to the world a truly humane and holistic civilization. Individually, they used to spend far more time in worship than we do today: most of them engaged in individual prayers for greater part of the night. This world seems to leave a lot less time for other pursuits.

The means of communications were than not so fast as they are today. Often they had to travel on horseback for weeks or months, say, to collect a report of Hadith from someone who had heard it directly from the Prophet (ﷺ). Yet during this period, despite all the logistic difficulties, together they collected hundreds of thousands of Ahadith that have been compiled into various collections, and are available today. This is just one aspect of their work.

(Continued on page #. 12)

# The Place of Myth in a Religious System

Muhammad H. I. Dobsinson

Firstly, let the word “myth”, as used in this article, be clearly defined. The usual distinction drawn between myth, saga, folk-story, etc., is based upon literary criteria and a further usage distinguished between myth and historical truth, the usual implication being that anything which is described as “myth” is unworthy of belief. The criterion used in this article is neither literary nor historical, but functional. This type of myth is a product of the human imagination arising out of a specific and clearly defined situation and is intended to perform some function, or do something. It is not therefore a question of whether the myth, as used here, is fact or fable, but what is its purpose and function.

In a religious system there are various types of myth; the Ritual Myth, the Myth of Origin, the Cult Myth, the Prestige Myth and the Eschatological Myth. It is proposed here to say a little about each type of myth as it occurs in Christianity and Judaism as compared to Islam.

## **The Ritual Myth**

Most of the texts from which these myths are derived have been found in temple archives. These existed in ancient times in the river-valleys of the Nile and the Tigris-Euphrates which contained highly developed urban civilizations based on an agricultural system. The texts found in these locations show that the inhabitants of Egypt and Mesopotamia had created an elaborate religious system, or pattern of activities, which is given the name of “ritual”; and these activities were carried out by numerous priests in the temples. All

the actions were performed by authorized persons in a systematic way and at fixed days and hours. These authorized persons had specialized knowledge of the proper manner in which these actions should be performed.

The whole purpose behind the system was to secure the well being of the local community by the priests attempting to control the forces with which man found himself surrounded. The ritual consisted not only of actions but spoken words, chants and incantations whose magical effect was an integral and necessary part which was spoken, or the myth, which told the story of that which was being enacted. It was in fact more than mere narration, it was a word of power. The repetition of the magic words of the myth had the power to bring about, or recreate, the situation which they described. For example, at a central point in the Babylonian New Year Festival the priests recited the chant called “*enuma Elish*”, which was the myth of Creation, and this chant was intended to perform a specific function, viz, to bring about a change in the situation which the myth was enacting.

It should be understood, then, that the myth, not historical truth, was the essential function and part of the life of the community, its function being action rather than knowledge, action necessary for the very existence of the community. In the past man has existed for centuries together, without feeling the need of history, but, long before the appearance of any historical records, the myth had a ritual function to play in the life of the community,

and as a vital part of ritual it helped to secure those conditions upon which the life of the community depended. That is why this type of myth is called the "ritual myth" because it takes its name from its function which is to assist effectiveness of the ritual, and it is possible that this was the earliest type of myth to come into existence.

In relation to the part played by the Ritual Myth in Christianity, a modern scholar, F.O. James in his book "Christian Thought and Ritual", has said: "In Christian ritual and its associated beliefs, we are dealing with a living culture fully equipped with an extensive literature and, at the same time, having its roots deeply laid in antiquity. Moreover, inasmuch as Christianity was a product of the welter of religious movements which characterized the Greco-Roman world at the beginning of our era, it gave a new functional significance to the various ancient strands that are embedded in the new culture pattern".

In the case of the Christian religion as it has developed through the centuries, the focal points of the individual life, the coronation of the sovereign and, above all, the corporate life of the Church, have all been surrounded by a pattern of ritual consisting of significant acts accompanied by spoken words which are regarded as having pure sacramental power. In the Christian Baptism, for instance, certain acts are performed and certain words are spoken which are supposed to bring about a change in the condition of the baptized person.

In the Christian rite of marriage, the myth describes the original creation of mankind as male and female, and repeats the divine words which declare that the pair have

become "one flesh" and are indissolubly united. The words and actions of the priest in the ritual are supposed to bring about the union described in the myth.

The various rituals or ordinations of priests and deacons and of the consecrations of bishops all have this character in common, of supposedly bringing about, through symbolic acts and spoken words, a fundamental change in the condition of the sovereign has a long and complicated history, its roots lying far back in the coronation rituals of ancient Egypt and Babylon.

It is nevertheless in the great central ritual of the Eucharist that the relationship of the myth to the ritual is most clearly seen and the function of the myth as the sacred words of power is fully demonstrated. The ritual of the Christian Eucharist is, in its origin, a metamorphosis of the ancient Jewish ritual of the Passover.

It can be clearly seen from the above account of myth in Christian ritual that no similar thing occurs in Islam. Its very absence has never necessitated the creation of a priestly class to perform functions in connection with myth and ritual. In Islam, there is no intermediary between God and man, and nothing to separate a Muslim from his Maker. In Islam, there is no baptism as understood by Christians and others. Marriage is a civil contract rather than a sacrament; and there is no such thing as the Eucharist. The fundamental difference between Islam and religions which incorporate a priestly class is that in Islam there is no attempt to change the conditions surrounding man by ritual and myth, and no priestly class trying to organize the environment by uttering

ritual incantations or by performing ritual acts. In Islam, every man is his own priest, and he can alter or better his own condition by prayer and good deeds, but this is a personal thing requiring individual effort, and does not entail engaging the services of a priest or priests to utter words of "power" on man's behalf. This is but one more proof, if any were needed, that Islam is a religion of God and from God, and not of or from man.

### **The Myth of Origin**

This type of myth is more generally known as the Actiological myth. It is of very early origin; some scholars regarding it as the earliest. Examples of it are the Sumerian myth of Enlil and the Pickaxe, which is intended to explain how this most valuable agricultural implement came into existence through the agency of a god, and the Hebrew myth of Jacob's conflict with a supernatural being. This story offers an explanation of an ancient Israelite food taboo. The function of this type of myth is to give an imaginary explanation of the origin of a custom, a name or even an object. There are, incidentally, no Myths of Origin in Islam.

### **The Cult Myth**

In the development of Israel, a new use of myth appears, namely, the Cult Myth. Examples of it are the three sacred festivals prescribed in the Book of the Covenant which were celebrated at various local shrines such as Bethel, Shechem and Shiloh, during the early stages of the Israelites' settling in Canaan. Passover, Pentecost and the Feast of the Weeks, and Tabernacles, were preserved and carried out by priests at local shrines. One of the most deeply-rooted traditions of Israel was

that of the deliverance of the people from Egyptian bondage. At the Feast of the Passover, this event was celebrated with a ritual whose origin was far older than the historical event being commemorated. This was the cult myth borrowed in part from Babylonian and Canaanite myth. The function of the cult myth was to confirm the covenant between Jahweh and Israel, and to magnify the power and glory of Jahweh, and the function of the myth has been lifted to a higher plane in the cult myth as we see it employed by the prophets of Israel. Again, there are no cult myths in Islam.

### **The Prestige Myth**

The function of this type of myth is to paint the birth and adventures of a popular hero with an aura of mystery and wonder. An example of this is the story of Moses in the bulrushes and, although this story has an historical tradition, it can be paralleled by similar stories relating to Sargon, Cyrus, Romulus and Remus and other heroes of popular imagination. Other examples are the stories of the Danite hero, Samson, and the adventures of Elijah and Elisha, where the motive is to magnify the glory of Yahweh. Cities are also sometime the subject of prestige myths. Zion is described in mythical terms borrowed from the Babylonian and Canaanite mythology by expressions used to describe the abodes of the gods. Islam is peculiarly free from this type of myth as the worship or adulation of popular figures is not permitted. For only God is allowed to be eulogized; and hence the stories of Moses and other prophets have been demythologized in the accounts given in the Holy Qur'an for this reason.

### **The Eschatological Myth**

This type of myth is especially

characteristic of the Jewish and Christian thought; and in the writings of the prophets and, above all, in the Apocalyptic literature, the conception of a catastrophic and to the present world-order has a prominent place. The prophets believed that the "salvation history" must have its consummation in a decisive divine intervention. When the prophets attempt to describe the final situation, they have to fall back on the language of myth. The description of the chaos-dragon by Marduk in the Babylonian Epic of Creation supplies them with the imagery which they use to describe Yahweh's final victory over the forces of evil. The eschatological use of myth was carried over from Judaism into Christianity and appears in its fullest manifestation in the Apocalypse of St. John.

It should be pointed out that although the end of Creation, as we knew, and as predicted in the Holy Qur'an, is in no way an apocalyptic end because Islam is a religion of fulfillment and not of salvation in the sense of Christianity.

Islam is particularly free of myths of all

sorts, as it is a Revelation from Al-mighty Allah Himself rather than a manmade religion like Christianity with all its human imperfections. Islam is a true religion of God which does not have to rely on myth and ritual for its function, or the dominance and coercion of a priestly class to hold the allegiance of its followers. Islam is the natural religion for man which appeals directly to his intellect and does not have to rely for its continued existence on fantasy, imagery, myth and ritual. Being a Divine Revelation and a True Religion in the Prophetic Tradition, Islam has the purity, strength and resilience of faith. It is a universal religion united to all men for all time. and the very perfection of religion. Where other religious systems have waxed and waned, come and gone, Islam has spread and will continue to do so as long as there is life on earth and intelligent men able to and willing to distinguish between the true and the false, the transitory and the permanent, and by its very nature will remain for man the sure panacea for all his temporal and spiritual ills.

## **Al-Fath Al-Rabbani**

(An English Translation of 62 Sermons)

Delivered by

Hazrat Ghaus ul Azam

Sayyedna Shaikh Abdul Qadir Jilani (رحمه الله)

Price: Rs. 60/-

Published by World Federation of Islamic Missions, Karachi.

Please contact:

**Islamic Centre, Block-B, North Nazimabad, Karachi-74700.**

Phone: 0092-21-36644156

## Hazrat Bashr Haafi (RA)

Hazrat Bashr Haafi (RA) was known for mortification (مجاهدات) and good deeds (معاملات). He was a disciple of his maternal uncle Abu Ali bin Hashram, and had the benefit of the company of Hadhrat Fudhail bin Ayadh as well. The story of his conversion (توبه) is as follows.

Once he was going somewhere completely drunk, when he saw a piece of paper on which was written, "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ". He picked it up, cleaned and perfumed it and placed it at a high place. The same night he saw the Almighty Himself in a dream saying, "O Bashr, as you have honored My name I will honor Thy name both in this world and in the hereafter, so that he who hears it will feel pleased with it." On this he bade farewell to wine and took to the way of asceticism. He remained barefoot throughout his life. When a man asked him the reason, he said, "The earth is the carpet of God, and I do not want to walk over it with my shoes on." This bears testimony to his absolute self-abnegation.

In certain other books a different event of his conversion is stated. During the days when Bashr al Haafi [RA] had not received spiritual guidance, he was once in a gathering of friends at his home.

In the midst of the noise, liquor, music and frivolity a pious man happened to pass by

and knocked at the door. A slave girl answered and he asked "Is the owner of this house a freeman or a slave". She said "He is a freeman". He replied "Off course, had he been a slave he would have opted the manners of a true servant and kept away from such futile and frivolous forms of entertainment". Bashr [RA] overheard the conversation and quickly jumped to his feet, he headed to the door barefooted but the pious man had already left. He asked the slave girl what had transpired and she explained what he had said. "In which direction did he go" he asked. She directed him and he left in pursuit of the man. When he finally caught up with him he asked-, "My master! Did you come to my door and speak to the slave girl". "Yes" he replied. "Please repeat the words you uttered": Bashr [RA] requested the man and he obliged.

Bashr [RA] was barefooted at this time. He was so taken aback by his words that he fell to the ground and began to cry. "No I am a slave, I am a slave, I am a slave". From then onwards he would walk without shoes and people began calling him Bashr al Haafi [RA] i.e. the bare footed one. When asked why he did not wear shoes, he would reply "My master Allah guided me when I was barefooted and I will remain in this condition till death".



# Islamic Attitude towards Life

Ishaq Abdullah Adu Mante

O mankind! There hath come unto you an exhortation from your Lord, a balm for that which is in the breast, a guidance and a mercy for believers. (Al Quran 18 :58).

Man is born to struggle for keeping body, mind and heart in a healthy state. The struggle is made harder by chaos, both secular and spiritual which thrive in modern society under the cover of advancing civilization.

Reason, and knowledge, wealth and power in terms of accomplishment of mind and enriching of civilization are necessary, but by themselves cannot lead to a righteous living without the accomplishment of a sound heart.

The Revolution the Reformists and the leaders of thought propose, are numerous theories and systems to live by. But the tragic and, in a Way comic, element in what they lay down is what are mutually repulsive. They propose ways but not the way of Siratul-Mustakim, to embrace the whole personality of man.

The true test of a civilization is not the census nor the size of cities, nor the crops rather the kind of Man the country turns out. The arrogant leaders who are be devilled by the idea of Self-Sufficiency of man fail to realize that true guidance can only come from the Creator for His creatures.

“And the Jews will not be pleased with thee nor the Christians till thou follow their creed, say—lo! the guidance of Allah (Himself) is Guidance. And if thou shouldst follow their desires after the knowledge

which hath come unto thee, then wouldst thou have from Allah no protecting friend nor helper.” (Al Quran 2:120).

In the modern make-believe world, a maze of beliefs leave people in a blind alley; confusion and exasperation is the lot of those who cannot find the way which gives meaning and purpose to life. They, in sheer desperation, live from moment to moment with a ‘could-not-care-less’ attitude to what happens next.

The chartered course of human life in a permanent and universal setting can only be laid by the master Planner of the Universe—Allah.

Laying of such a course is beyond the scope of the human mind. Psychology, Psychiatry, Meditation, Yoga, all tend to cultivate a sound heart but the process involved are more by the Way of trial and error than by definite standards.

Besides, they are time consuming, expensive and not within the reach of everyone; the humblest and the poorest are not dependent upon others for success, but on the faith of the person himself, taking Allah as the Disposer of all Affairs.

Religion has been co-existing with man in essence but diverse in form. Religion, along with all creation, has been on the move towards the fulfillment of its destiny. In the long march of life religion has reached the point of fulfillment of its destiny, whereby it is completed and perfected under the finality of Prophet Muhammad (ﷺ).

“This day have I perfected your religion for



you, completed My favour upon you and have chosen Islam for you as your Religion” (Al Quran 5:3).

Remembrance and promise of Allah in the form of regular Dhikr—Subhan Allah ( سبحان الله), Al-Hamdulillah ( الحمد لله), and Allah-o-Akbar ( الله اكبر) each repeated 33 times as an Islamic formula to maintain sound heart which enable man to come to grips with life at all its stages and in all its vicissitudes.

Allah has the most beautiful names and concepts, the Compassionate the Merciful, the Sustainer, the Nourisher, the Healer, the Sovereign, the Holy, the Almighty, the Absolute,.

The very utterance, Allah, works on the mind and heart of man and vitalizes His whole being. His remembrance inspires man with all that is good and noble and protects him against what is vicious and ignoble.

Prophet Muhammad (ﷺ) said “Allah is He by whose name nothing that is between heaven and earth injures.”

**Subhan-Allah-سبحان الله** – Glory to Allah, all creation is the handiwork of Allah. The sense of appreciation in man is the index to the sense of apprehension in Him. When a Muslim is charmed by natural beauty like a

rainbow in the sky, fragrant flowers, roaring ocean waves, awe—inspiring mountain heights, sunset glow, he spontaneously exclaims “Subhan-Allah”.

**Al-Hamdulillah-الحمد لله** – Praise be to Allah, Man in course of a life span has varied experiences; ease and hopes, disappointments, success and failures, health and sickness, sorrow and joy, love and labour. A Muslim says Al-Hamdulillah to whatever befalls him in life signifying his submission to the Will of Allah.

The Spirit of Al-Hamdulillah prevents a Muslim from being despondent over misfortune or get puffed up at good fortune.

**Allah-o-Akbar - الله اكبر** – Allah is great. When a Muslim has some striking experiences, when he witnesses uncommon occurrences, miraculous escapes, some outstanding achievement, he says Allah-o-Akbar in humble realization that power behind all this is that of Almighty Allah.

Thus to be a Muslim is to have grip on life to meet death with a smiling face.

O Allah, keep us Muslims in life and death and send Salaams on Prophet Muhammad (ﷺ).

May Allah guide us all.—Ameen.

## 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.

# Be in the world but be not part of it

Dr. Waffie Mohammed

Allah says concerning life in this world; 'Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children'. (57:20)

At the end of the day the 'sought after' things of this world would not be of significant value. Allah has explained this in so many ways for us to understand that we should not be like the unbelievers and be taken up with this world and forget about a Day of Accountability.

Allah continues the ayat above with a comparison;

'Here is a similitude: How rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; Thou wilt see it grow yellow; then it becomes dry and crumbles away but in the Hereafter is a penalty severe (for the devotees of wrong) and forgiveness from Allah and (His) good pleasure (for the devotees of Allah... **and what is the life of This world, but goods and chattels of deception?**)' (57:20)

Have you ever seen a flower in blossom? It's truly a beautiful sight. The vibrant colours, the sweet smell, the untouched/natural beauty. What happens to this beautiful flower after it blossoms? After a while the flower slowly begins to wilt and it loses its beauty, its smell, its attractiveness. Similar is the life in the world.

When we're young we have all the strength and intellect; just like the flower in full blossom. Thereafter we start the decline. Our health diminishes; our intellect fades

and so on. Remember life in this world is but for a short time. One day we would all have to leave this material world so we must not become consumed with it. We must not run after the material joys of this world and seek out pleasure and happiness from it; and, as we do so we forget about the Day of Accountability and the Hereafter.

Islam constantly reminds us that we are not here forever and one day we would all return to our Creator. We need to prepare ourselves for a successful 'departure and arrival'. And our good intentions can facilitate this. If our intention is good then Allah will take care of our affairs. Never forget that we are returning to Him and, insha Allah, we would all meet Him. What must be done? Allah gives us the answer in Surah Kahf;

'Whoever desires to meet His Lord let him work righteousness.' (18:110)

Doing good means doing whatever would be solely for the sake of Allah, regardless of reward, thanks and recognition.

This world is indeed deceiving and even some of the people you come in contact with are deceiving. This is why the Hindus say this world is *Juneya* or a delusion.

Life in this world is a journey. When you're on a journey you can't be taken up with the things on things on the side. You need to remain focused in order to successfully reach your destination. There is a popular saying "Be in the world but be not part of it". In relation to this our Beloved Leader (ﷺ) is reported to have said;

'Be in this world as though you are a stranger or a traveler / wayfarer'. Ibn Umar used to say: 'When evening comes, do not expect (to live till) morning, and when morning comes, do not expect (to live till) evening. Take from your health (a preparation) for your illness; and from your life for your death'.

It was said of Hazrat Abu Bakr and Hazrat Umar (Allah be pleased with them) that they were both physically alive in this world but their minds were somewhere else.

Satan decorates the world for us in order that we forget our true mission. Unfortunately, many fall for his deception and run after the pleasures of the world, paying no attention to the hereafter. We

need to understand that whatever we have, strength, wealth, intellect, will one day diminish and God forbid, it would be too late to "start practicing the religion". May Allah save us from such negligence.

Allah the Creator of every single thing says that this world is 'but goods and chattels of deception'. We must therefore make an effort to reject the whisperings of Satan and keep our focus on Allah because inevitably we are all returning to Him, and we would all like to have a beautiful meeting with Him. Take what is necessary from the world and make your intention Allah and insha Allah He would continue to guide and protect us and take care of our affairs in this world and the one that is to come.

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

By

Dr. Muhammed Fazl-ur-Rahman Ansari .

B.Th., M.A., Ph.D.

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

Vol II: Code Relating to the Structure of Muslim Society

THIRD EDITION

(Just published)

Price : US \$ 20/=

Pak. Rs. 1600/=

Now available at:—

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

# چمک تجھ سے پاتے ہیں سب پانے والے

(امام احمد رضا خان بریلوی رحمۃ اللہ تعالیٰ علیہ)

چمک تجھ سے پاتے ہیں سب پانے والے  
مرا دل بھی چمکا دے چمکانے والے  
برستا نہیں دیکھ کر ابر رحمت  
بدوں پر بھی برسا دے برسانے والے  
مدینے کے خطے خدا تجھ کو رکھے  
غریبوں فقیروں کے ٹھہرانے والے  
تو زندہ ہے واللہ تو زندہ ہے واللہ  
مرے چشم عالم سے چھپ جانے والے  
میں مجرم ہوں آقا مجھے ساتھ لے لو  
کہ رستے میں ہیں جا بجا تھانے والے  
حرم کی زمیں اور قدم رکھ کے چلنا  
ارے سر کا موقع ہے اوہ جانے والے  
رضا نفس دشمن ہے دم میں نہ آنا  
کہاں تم نے دیکھے ہیں چندرانے والے

ہے کہ مغرب کے بعد رمضان ختم ہو جاتا ہے اور پرائم ناٹم شروع ہو جاتا ہے تو اب ماہ عبادت ماہ رمضان میں مغرب کے بعد خوب گل چھڑے اڑاؤ نفل غپاڑہ کرو اور بلزبا زی کرو۔ مغرب کے بعد رمضان ٹرانسمیشن کے ان پروگراموں میں رمضان کریم کے نام سے یہی کچھ ہو رہا ہوتا ہے۔ قرآن کی اس آیت کی روشنی میں یہ سب لھوالہدے ہے۔

حضرت علامہ محمود آلوسی رحمۃ اللہ اس آیت کی تفسیر میں حضرت حسن بصری رحمۃ اللہ کا یہ قول نقل کرتے ہیں۔

حضرت حسن بصری رحمۃ اللہ سے روایت ہے کہ ہر وہ بات جو اللہ کی عبادت اور اسکے ذکر سے غافل کر دے لھوالہدے ہے جیسے چٹکے، چٹانے کی باتیں اور خرافات اور گانے باجے وغیرہ۔ (تفسیر روح المعانی)

یہی سب باتیں ان پروگراموں کے اندر رہ رہی ہوتی ہیں اور ٹیلی ویڈی جاتی ہے کہ مغرب کے بعد تو روزہ افطار کر لیا اب روزہ ختم تو رمضان ختم۔ یہ بہت بڑی جرات ہے اور دین پر بہتان ہے۔ اللہ تعالیٰ اور رسول اللہ ﷺ نے تو ایسا کچھ نہیں فرمایا کہ ماہ رمضان میں روزہ افطار کرنے کے بعد رمضان کی حرمت ختم ہو جاتی ہے۔ بلکہ رسول اللہ ﷺ نے ارشاد فرمایا۔

حضرت ابو ہریرہ رضی اللہ تعالیٰ عنہ روایت کرتے ہیں کہ رسول اللہ ﷺ نے ارشاد فرمایا جب رمضان کی پہلی رات ہوتی ہے تو شیاطین کو اور جنوں کے سرداروں کو زنجیروں میں جکڑ دیا جاتا ہے اور جہنم کے دروازے بند کر دیئے جاتے ہیں پھر اس

میں سے کوئی دروازہ نہیں کھولا جاتا اور جنت کے دروازے کھول دیئے جاتے ہیں جن میں سے کوئی دروازہ بند نہیں کیا جاتا اور ایک پکارنے والا پکارتا ہے اے خیر کے طالب! جلدی کر اور اے شر کے طالب! رک جا۔ اللہ تعالیٰ اپنے کرم سے بہت لوگوں کو جہنم سے آزا فرماتا ہے اور یہ ہر رات ہوتا ہے۔ (جامع الترمذی دربی ص ۶۸ مطبوعہ فاروقی کتب خانہ)

یہ حدیث ماہ رمضان کی رات کی حقیقت و اہمیت بتا رہی ہے اور یہ بتا رہی ہے کہ ماہ رمضان کی ابتدائت سے ہوتی ہے۔ رمضان کے پورے مہینے دن اور رات میں کوئی ایسی ساعت نہیں کہ جس میں اس کی حرمت معطل ہوتی ہو اور اس کے تقدس میں کوئی وقفہ آتا ہو۔ اس لئے کے طلوع حلال رمضان غروب آفتاب شعبان ہے۔ اور انتہاء ماہ رمضان ابتداء ماہ حوال ہے رات کا اطلاق غروب آفتاب سے لیکر طلوع سحر تک کے وقت پر کیا جاتا ہے۔ ماہ رمضان کا یہی وقت ہے۔ جس کی اہمیت اس حدیث میں بیان کی گئی ہے۔ جس کو غیر اہم ٹا بہت کرنے کے لئے اور کھیل کود اور جھگڑائی میں ضائع کرنے کیلئے میڈیا اپنا پورا زور نشریات صرف کر رہا ہے۔ آخر میں عرض یہ ہے کہ ہماری یہ شرعی ذمہ داری ہے کہ ہم شیطان کی چالوں کو سمجھیں اور اسکے کمزور فریب سے باخبر رہیں اور خود کو شیطانی کاموں کا شریک بننے سے بچائیں۔ اور نہ ہی ایسی چیزوں کے لئے جہوم کا حصہ بنیں ماہ رمضان اللہ کی عبادت کا مہینہ ہے اس مہینے کو اللہ کی عبادت میں گزاریں۔

کرنے کے لئے مختلف انعاموں کا لالچ دیا جاتا ہے۔ بعد نماز عصر تا انتظارِ حجر کے لئے سونے تک کا وقت جو ماہِ میام میں تلاوت و عبادت کے لئے انتہائی اہم ہے، وہ راسیڈ باپوری کو شش کرتا ہے کہ اس وقت کو مسلمان اہل بیت کی نظر کر کے دونوں ہاتھوں سے ضائع کریں یہی وہ وقت ہے جس کے لئے رسول اللہ ﷺ نے ارشاد فرمایا۔

روزے داروں کے لئے وہ خوشیاں ہیں جن دونوں سے وہ خوش ہوگا جب وہ اظہار کرے تو خوش ہوگا اور جب اپنے روزے کے ساتھ اپنے رب سے ملاقات کرے گا تو خوش ہوگا۔

(انجام معراج النبوی درسی ص ۲۵۵ مطبوعہ قدوسی شیب خانہ)

اس عظیم کوششی کی روحانی لذت محسوس کرنے کے لئے مسلمان کو جو خاری اور داخلی کیفیت چاہیے وہ بھلائی وی اسکرین کے سامنے بیٹھ کر اس حال میں کیسے آئے کہ ایک ہاتھ میں اس کے شربت کا گلاس ہو اور اس کی نظریں حرمِ دلالت کے ساتھ اسکرین کے مناظر پر جمی ہو اور وہ لوگوں کو حقیر انعام وصول کرنا ہو اور ننگے منہ اور ننگے سر اٹھلاتی ہوئی عورتوں کے بڑے لجاجت سے باتیں کرنا ہو اور کچھ رہا ہو اور شیطان اس کے دل میں یہ وسوسہ ڈال رہا ہو کہ کاش وہ بھی اس جگہ موجود ہوتا اور اس طرح اسے ایک احساس کسری اور احساسِ ندامت ہو رہا ہو اگر انکی رسائی ممکن ہو تو وہ اپنے دل میں یہ ارادہ کر رہا ہو کہ چلو اس سال نہ کسی آئندہ سال وہ اس پروگرام میں شریک ہونے کی بھرپور کوشش کرے گا۔ جیسے اس پروگرام میں شریک ہونا سعادتِ داریں کا

بہت بڑا ذریعہ ہو۔

اس ماہِ مقدس میں روزہ رکھنے سے بندہ مومن کے اندر صبر و استقامت، پاکیزگی و صفاءِ قلب اور خلوص و دلہریج بھی عظیم منافع پیدا ہوتی ہیں ہمارا مہڈیا رمضان بڑا سیمینار کے نام پر ان پروگراموں کے ذریعے مسلمانوں کے اندر سے روزے کے ان قدروں کو اکھاڑ کر باہر پھینکنا چاہتا ہے اور اپنے اس مشن پر بڑی چابکدستی کے ساتھ گامزن ہے اللہ تعالیٰ نے قرآن پاک میں ارشاد فرمایا۔

اور کچھ لوگ کھیل کی باتیں فرماتے ہیں کہ اللہ کی راہ سے بہکا دیں بے سمجھے اور اسے فہمی بنا لیں ان کے لئے ذلت کا عذاب ہے۔ (تھمان: ۶)

مفسرین عظام فرماتے ہیں کہ یہ آیت اس وقت نازل ہوئی جب نصر بن حارث بن کلدہ ایران، عراق اور شام سے رسمِ دانشدہ اور دیگر علمی بادشاہوں کی جنگوں کی کہانیاں خرید کر لایا اور جب رسول اللہ ﷺ لوگوں کو کلامِ ربانی پڑھ کر سنا تے اور اس کی تعظیم و توحید تو وہ آپ ﷺ کے مقابل اپنی مجلس جھانک اور لوگوں کو یہ دلچسپ اور بے سرو پا کے افسانے اور کہانیاں سنا تے۔ بالکل سچو اسی طرح کی صورت حال جزوی اعتبار سے ہمارے سامنے ہے کہ جب عبادت کا وقت ہوتا ہے تلاوتِ قرآن اور فہمِ القرآن کے لئے فرصت ملتی ہے تو اسی وقت میڈیا کو انٹرنیٹ کا سوجھتا ہے۔ اور دلچسپ پروگرام نشر کر کے لوگوں کو قرآن اور عبادت سے دور کرنے کی کوشش کرتا ہے اور ایک انتہائی جاہلانہ فلسفہ پیش کیا جاتا

اسے ایمان والا! فرض کئے گئے ہیں تم پر روزے جیسے فرض کئے گئے تھے ان لوگوں پر جو تم سے پہلے تھے کہ کہیں تم پر ہیروزگار بن جاؤ۔ (البقرہ: ۱۸۳)

یہ اس ماہ مقدس سے متعلق تصور کا ایک رخ ہے اس کا دوسرا رخ انتہائی بھیا تک اور روح فرسا ہے۔ گو کہ اس ماہ مقدس کی ابتداء ہوتے ہی مردۃ العیا طین یعنی شیطانوں کے سرداروں کو قید کر دیا جاتا ہے۔ مگر اس کے انتہائی تربیت یافتہ کارندے پوری قوت کے ساتھ اپنے کام میں بخت جاتے ہیں۔ ان کی پوری کوشش یہی ہوتی ہے کہ وہ صاحب ایمان کو اس ماہ سے غافل کر دیں۔ اس ماہ کی برکتوں اور سعادتوں سے اسے کلی طور پر بجزوی طور پر محروم کر دیں۔ اسے دنیاوی فریب و زینت کے حصول میں کچھ اس طرح مبتلا کریں کہ اس کیلئے روزہ رکھنا دشوار ہو جائے یا دلچسپی سے عبادت کرنا ممکن نہ رہے۔ اہلیس کے یہ ہر کارے بڑی تیاری اور خاس اہتمام کے ساتھ اس ماہ میں بندہ مومن کے خلاف میدان کارزار میں کودتے ہیں اور انھیں اپنے سرداروں کے قید و بند کا شدید صدمہ بھی ہوتا ہے جس کا پورا بدلہ وہ بندہ مومن سے لینے کے لئے اس ماہ کی آخری ساعت تک اپنے مشن پر ڈٹے رہتے ہیں۔ اللہ تعالیٰ نے اہلیس کا یہ قول قرآن پاک میں بیان فرمایا۔

وہو لاءے رب! اس ہبہ سے کہ تو نے مجھے بھٹکا دیا میں (برے کاموں کو) ضرور خوشنما بنا دوں گا انکے لئے زمین میں اور ضرور گمراہ کر دوں گا ان سب کو سوائے تیرے ان بندوں کو جنہیں

ان میں سے چن لیا گیا ہے (الحجر: ۳۰، ۳۱) دوسرے مقام پر اہلیس کا یہ دعوہ مبارزت اللہ تعالیٰ نے ان کلمات میں بیان فرمایا:

اس نے کہا یہ (آدم) جس کو تو نے مجھ پر فضیلت دی (اس کی کیا ہبہ ہے) اگر تو مجھے مہلت دے روز قیامت تک تو جز سے اکھیر بچھٹکوں گا اس کی اولاد کو سوائے چند افراد کے۔ (الاسراء: ۶۳)

ان دونوں آیتوں اور ان جیسی کئی آیتوں سے یہ بات واضح ہے کہ اہلیس کی بنی آدم سے شدید عداوت اور انتہائی نفرت تخلیق آدم کے روز اول سے چلی آرہی ہے اس کے لئے یہ بات قطعی ناقابل برداشت ہے کہ بنی آدم ماہ میام کی بہار و برکات سے اپنے لئے آخرت کا ٹوشہ تیار کرے۔ اور اپنے رب کو راضی کرنے کی حتی المقدور سعی کرے وہ تو یہی چاہتا ہے کہ مسلمان اس مہینے کو لہو و لعب اور شور و شغب میں گزار دیں۔ اپنی اس چاہت کی تکمیل کے لئے وہ اپنے ترکش کے تمام تیروں کو آزما تا ہے۔ آج کے دور میں ہم اپنے معاشرے میں غور کریں تو ایسا لگتا ہے کہ ہمارا میڈیا اس حوالے سے اہلیس کے ترکش کا ٹھیک نشانہ پر لگنے والا انتہائی اہم تیر ہے۔ رمضان تراشمیشین کے نام پر اہلیس کے مشن کو پورا کرنے کے لئے خصوصی پروگرام نشر کئے جاتے ہیں جس میں غیر محسوس طریقے سے بڑی عیاری اور سکاری کے ساتھ لوگوں کو تلاوت قرآن اور مسجد سے بنا کر ٹی وی اسکرینوں کے سامنے بیٹھنے کی ترغیب و تشویق دی جاتی ہے۔ لوگوں میں ذوق و شوق پیدا

## ماہِ رمضان ماہِ عبادت اور ہمارا میڈیا

محمد فرید اختر القادری الشاذلی

رسول اللہ ﷺ نے ارشاد فرمایا جس نے حالت ایمان میں اپنا محاسبہ کرتے ہوئے رمضان کے روزے رکھے اسکے ساتھ گناہوں کو معاف کر دیا جاتا ہے۔ اور جس نے ایمان کی حالت میں اپنا محاسبہ کرتے ہوئے رمضان میں قیام کیا اسکے اگلے گناہ بخش دیئے جاتے ہیں۔ اور جس نے قدر کی شب حالت ایمان میں اپنا احتساب کرتے ہوئے قیام کیا اس کے ساتھ گناہوں کو معاف کر دیا جاتا ہے۔ (بخاری اور مسلم)

اس ماہ میں صیام اتھار اور قیام اللیل دونوں لازم و موزوم ہیں۔ صیام اتھار کی لذت و حلاوت قیام اللیل کے بغیر ممکن نہیں اور قیام اللیل کی بہار و برکات صیام اتھار کے بغیر ممکن نہیں بندہ مؤمن روزہ انتظار کرنے کے بعد ایک شوق اور وارفتگی کے عالم میں ہوتا ہے۔ دل میں بس ایک ہی خواہش گدگد رہی ہوتی ہے کہ قیام اللیل کرے۔ بلکہ گئی تو تہجد کی نماز ادا کرنے کی سعادت سے بہرور ہوتے ہیں اور پھر باجماعت نماز فجر کی ادا گئی کی جاتی ہے۔ الغرض اس ماہ میں بندہ قرب الہی کے اس مقام پر ہوتا ہے جو دین اسلام کا مقصود و مطلوب ہے اور اپنے خالق حقیقی سے قرب کی کیفیت کو بندہ اس ماہ کی ہر ساعت میں شعوری طور پر محسوس کرتا ہے۔ جس کا نتیجہ یہ ہوتا ہے کہ اس کی روحانی قوتیں مضبوط ہوتی ہیں اور شعوانی جذبات کے تا روپود بکھرتے چلے جاتے ہیں۔ یہی وہ مقصد ہے جو اس ماہ کا حاصل و حصول ہے۔ اللہ تعالیٰ نے قرآن پاک میں ارشاد فرمایا:

ماہ رمضان انتہائی مقدس اور محترم مہینہ ہے۔ اس کی ہر ہر ساعت اپنے اندر رحمتوں اور برکتوں کے خزانے سمیٹے ہوئی ہے۔ اس ماہ کا چاند طلوع ہوتے ہی مردۃ لیلیا طین (شیطانوں کے سرداروں) کو زنجیروں میں جکڑ دیا جاتا ہے۔ جہنم کے دروازے بند کر دیئے جاتے ہیں۔ جنت کے دروازے اور آسمان دنیا سے نزول رحمت کے دروازے کھول دیئے جاتے ہیں۔ دن اور رات کی کسی بھی ساعت میں کوئی نفل نیکی کرنے پر فرض کے برابر اجر ملتا ہے۔ اور فرض عبادت کا ثواب ستر گنا ملتا ہے۔ اس سعادت بھرے مہینے میں بندہ مؤمن کی ہر ہر گھڑی اللہ کی عبادت میں گزرتی ہے۔ وہ دن میں اپنے رب کی رضا کی خاطر روزہ رکھتا ہے اسی حالت میں وہ اپنے لئے اور ان تمام افراد کے لئے جن کا وہ کفیل ہے حصول رزقی حلال کی جستجو کرتا ہے۔ ہر روزہ دار کی یہ خواہش ہوتی ہے کہ وہ پورا دن حالت روزہ میں تلاش معاش کی تگ و دو کرنے کے بعد عصر کی نماز سے قبل اپنے گھر لوٹ آئے اور عصر کے بعد سے لے کر انتظار سحر کے لئے سونے تک کا وقت اپنے رب کی عبادت میں گزرے اس لئے کہ اسے معلوم ہے کہ اس سعید ماہ کا دن جتنا بابرکت ہے اس کی رات کتنی زیادہ بابرکت اور بابرکت ہے اس دوران کثرت سے قرآن پاک کی تلاوت کی جاتی ہے۔ فرائض کے علاوہ نفل نمازوں کی ادائیگی کا اہتمام کیا جاتا ہے۔ حضرت سیدنا ابو ہریرہ رضی اللہ تعالیٰ عنہ روایت کرتے ہیں: