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Gift of Miraj

K. Zaman Ali

It is narrated on the authority of "Abdullah bin Umar (RDA) that the Holy Prophet (ﷺ) told him that he was given three things on his Miraj. These were the five obligatory daily prayers, the concluding verses of Surah al-Baqara and forgiveness of those among his Ummah (followers) who did not associate any partner with Allah." (Muslim ch. 77 Bk. I p. 110; Mishkat 4:392 etc.)

The imposition of the five daily prayers on Muslims is of course not to be taken in the sense that Allah was ever "undecided" concerning the number of prayers to be imposed on His worshippers. The way this duty was established was merely meant to show that the burden of the Muslims is lighter than that imposed on their predecessors and that it was well within the individual ability of man. ("Sahih al-Bukhari")

Prayer is the central phenomenon of religion, the very heart of all piety. Without prayer one cannot find God. It is the only effective means by which human beings see and find Allah. Prayer is in fact the elementary and necessary expression of the religious life, and it is a test by which the religious sense in a man is tried and tested. (18:66-72)

Where the ordinary believer is concerned, the greatest gift of the Miraj was the fixing of the five-time daily Salat. Thus prescribed and made obligatory, special mention of Salat was made 82 times in the Holy Qur'an. The fact of personal responsibility for each soul is so clear and distinct that the people who deny it are to be pitied. "None but the most abandoned sinner can

deny it, and he only denies it by playing with falsehoods." (83:11). "God will not forgive transgressors whether you pray for them or not." (63:6). As the All-Knowing God, wanting to remove all possible doubts from the minds of man over his own individual responsibility, He commanded: "No soul shall have the power to do anything for another." (82:19)

Yet still further mankind is warned: "No bearer of burdens can bear the burdens of another" (53:38). 'Verily, Salat prevents human beings from all shameful deeds and forbidden things. When one prays, he is holding confidential intercourse with God, and the essence of prayers is that the person feels alone with God." (Hadith)

Our Holy Prophet (ﷺ) was commanded by God "to enjoin Salat upon mankind for them to be constant therein." (20:132) He said: "Truly Salat is the Miraj of the faithful with the Divine" and "Salat is the Miraj of my followers." (Bukhari 1:345. See Glimpses of the Hadith p. 82)

Muslims in their prayers have to turn to God and God alone. (30:31) "Who admits of no associates. Prostration is a symbol of humility and a desire to get near to God." (77:48). Note, however, that remembrance of God includes every act of service and goodness, every kind of thought and kind deed. (63:9) "Submitting one's will to God's will is Islam." (3:67)

The question is asked: "Why obstruct those who believe from the path of Allah, seeking to make it crooked while you yourselves were witnesses to God's Commands and yet did nothing." (3:99) Allah impressed in

the Holy Qur'an that man shall have nothing but what he strives for. (53:39; also see Matthews 21::22). The Qur'an says, "Bear in mind that God will not suffer the work to be lost of any believer" (3:195), and to put the matter in its true complexion, "Monasticism is not part of Islam." (57:27).

Those who subscribe to the idea that the Prophet's Ascension was spiritual sought to find support from a falsified standpoint that it was a veracious vision such, it is alleged, as frequently came to the Prophet. But the Qur'an has been directly revealed to Muhammad (ﷺ) who never claimed its reception by way of vision or dream. The verses dealing with the Ascension are also verses found in the Holy Qur'an and if these details were the results of dream or vision then they would not have been incorporated in the Qur'an, which is entirely the words of Allah, without doubt. (2:2:81: 13-16; 85:22)

The Qur'an is a direction from God and from those who believe, a Guidance. (10:57) Most positively, then, the Miraj was factual. Certainly one would not rest the Divine forms of Salat on mere vision or, dream. Scholars have said that the word 'abd means a slave in physical form, whilst if a soul was referred to the word "ruh" would have been substituted instead. It would have been an easy matter for the All-Knowing God to reveal to the Prophet (ﷺ) a word which would have cleared up all doubts. The fact that 'abd instead of "ruh" was used does in fact unequivocally clear up any possible doubt.

Let not any controversy misguide us. To deny the physical aspects of the Miraj is to deny or to limit God's power. God only has to command "Be and it is."

(36:82;11:117;16: 40) Even when one acknowledges something this acknowledgment is conditional and dependent on and wholly within the limitations of his own knowledge.

The fact that the Holy Prophet (ﷺ) got revelations in heaven of what are of the greatest significance in Islam, cannot possibly be the frivolous and doubtful outcome of a dream or vision. It is recorded that as the story of the Miraj spread around, the unbelievers scoffed at it. Had it been only a dream, there would have been no occasion for such a reaction about it. The Qur'an, however, tells us that this event raised a good deal of stir among the people and the skeptical audience raised all sorts of questions with Prophet Muhammad (ﷺ).

"And we appointed the vision of thy ascent which we showed thee as an ordeal for mankind." (17:60) This verse clearly indicates that this extraordinary event became an ordeal for the people as it was for them to visualize. The ordinary mind could not imagine that a man could ascend through the heavens with his body. A dream, however, could never have created such a widespread discussion as this event did.

Ibn Abbas (RDA), who had a deep insight in the Holy Qur'an, says that the word "ru'ya," as used in the above-mentioned verse, signifies the observation with the help of an eye." (Bukhari vol. I) p. 87; Trimidhi, Sunan, vol.2 p. 141).

When the Holy Prophet (ﷺ) was asked by Abu Dharr (RDA) whether he had seen his Lord, the Holy Prophet (135) replied: "I saw light." (Muslim Ch. 791342) Ibn Qayyim has explained the meaning of the words spoken

by the Holy Prophet (ﷺ) as "There was intervening between me and His appearance: the veil of light." This view is reinforced by the fact that it has been made clear in the Hadith that the Veil of Allah is itself a Light. (Zad al-Ma'ad vol. 2, p. 126) Ibn Abbas (RDA) called the experience of the Holy Prophet (ﷺ) as a sense of perception. He narrated that the Holy Prophet (ﷺ) said: "There is a veil of light around Him; how could I, therefore, see Him. I only saw the veil of light."

In Mishkat (Bain-ul-Masajid) there is a Hadith: "Between me and Him are seventy thousand veils of light." Imam Ghazali has explained this Hadith in context with the verse of the Holy Qur'an, chapter 24, verse 35. The ultimate Light of God, the final fountainhead, Who is Light of God, the final fountainhead, Who is Light and by Himself, not a light kindled by other lights.

Believers have been advised to see the sign of the Ultimate Reality and not to make attempts to see the Reality. They will be provided an opportunity to see their Lord in the Paradise. Then the Reality would be seen. Until the time of the Day of Judgment believers must adhere and accept the verses of the Holy Qur'an, viz. *"Eyes comprehend Him not, but He comprehends all vision, and He is Subtle, and All-Aware"* (6:103).

The dispute regarding the Prophet's (ﷺ) ascension to the heavens in person originates mainly from the materialistic conception of impossibility of such a journey with the physical body in the light of scientific knowledge. The non-believers do not take into consideration the Divine Power manifested to the world in Prophet Jesus raising the dead (John 11:44) and

making living birds from the figures in clay; Joshua stopping the Sun and Moon (Joshua 10: 12-13); Prophet Abraham remaining unhurt in the midst of the burning flame kindled by King Namrood; Prophet Jonah living in the belly of a whale for several days (Jonah 1: 17; Matt, 12:40); "Tablets of stone written with the finger of God" (Exodus 31 :18); the stick of Prophet Moses turning into a huge and fearful snake; the deluge at the time of Prophet Noah inundating the world; Lot's wife turning into a pillar of salt (Gen 19: 26); the destruction of the towns of Sodom and Gomorra during the time of Prophet Lot; the creation of Prophet Adam without parents; and of Prophet Jesus without a father; and the restoration of life of the men of the cave (Ashab Kahf) after 309 years. Finally, note Allah's miracle in transforming the face and body of Judas to the likeness of Jesus (Gospels of St. Barnabas ch. 215-217 Ragg edition 1907. See also the Holy Qur'an ch. 3: 55; 4: 157)

The question of the possibility of an ascent to heaven is several times touched in the Holy Qur'an. In chapter 40, verses 36 and 37, it is stated; *"And Pharaoh (Fir'awan) said: 'O Haman! Build for me a tower that haply may I reach the roads of heaven and may look upon the God of Moses, though I think him a liar..."*

Chapter 28 also dealt with this aspect. Remember Moses also had communication with God. "And the Lord speak with Moses face to face." (Exodus 33: 9-11) The Holy Prophet Muhammad (ﷺ) is reported to have said: "Would that Moses had kept silent! If he had done so, we would have been vouch-safed more knowledge about the Unseen." (Bukhari, Kitab al-Tafsir) Moses had seen a manifestation of God "in

the fire” when travelling from Madain to Egypt (28: 30; 18: 66-72. See also Exodus m; 2-5).

In chapter 52, verse 38 of the Holy Qur’an, the calumniators are asked whether they had perchance a ladder (sullam) so that they could hear the heavenly voice. In surah 6, verse 35, the consequences are considered which the signs brought by the Prophet with the help of a ladder to heaven might have on his hearers. On this aspect, note Jacob's ladder in Genesis ch., 28: 12, the Ethiopic Book of Jubilees 27: 21. In Surah 70, verses 3 and 4, Allah is called Dhu'l-ma'arij (on whom the angels and the spirits ascend). According to surah 32: 5, the “amr” rises to Allah and in surah 57: 4 and 34: 2 Allah Knows “what descends from heaven and what ascends to it.” In chapter 43, verse 33, there is a reference

to steps (Ma'arij) in the houses of men.

To conclude this brief outline, contemplation is invited on chapter 81, verses 19, 25 of the Holy Qur’an which states: “Verily this is the word of the Messenger, endued with power, with rank before the Lord of the Throne... and O! people your companion is not one possessed, and without doubt he saw Him in the clear horizon, neither doth he withhold grudgingly a knowledge of the unseen, nor is it the word of an evil spirit accursed.”

Since we are all journeying to God Who is our Goal (2: 285; 53: 42), it should be our wish to have as close a contact with Him. Prayers offer us this opportunity. Let us enter the gateway to Paradise through prayers.

(Continued from page #. 12)

and has finally resulted in the usurpation of our Eastern wing by India.

Britain has also imposed a check on democracy in the form of the House of Lords. Though every adult is granted the right to vote, the members of the House of commons elected by masses can not decide anything unless it was approved by the house of Lords. The authority of the House of Lords has recently been impaired but they still play the role of a healthy check on unbridled democracy.

Among Muslim countries, we can quote the examples of Saudi Arabia and Iran where democracy is practiced under constitution! Monarchy. They are more united, more

prosperous and consequential more powerful than our own country.

If we adopt the Holy Qur'an as our constitution, as we are bound by pledge to do, a degree of check will automatically come into being in relation with our political activities. But this may not be enough as long as there remains the possibility of coming into power of unpatriotic elements through the votes of unenlightened and misguided masses. We should devise a surer check against such unwholesome possibilities. What it should be is left to our political leaders to devise. It is better to forgo certain rights than to subject them to misuse.

Why Arabia?

A. Khaliq

As we Muslims believe that all the events that occur in this world are not merely a vast conglomeration of chances but the motivations of an All-Prevailing Will. A very interesting question arises here: "Jerusalem and its surrounding areas were the chosen lands of God. Several of His important Messengers lived and preached here. These lands gave birth and then cradled the significant religions of Judaism and Christianity. Why did God deviate from the age-long tradition and chose the deserts of Arabia to cradle Islam?" In this discourse, let us attempt to decipher God's plan in selecting Arabia as the motherland for Islam. Let us peep into the Wisdom of His selection.

Islam is a revolutionary creed entirely different from all other (revealed or unrevealed) philosophies of life. It contradicts the myths so deeply rooted in all prevailing cultures. For the world existing at the time of its inception, Islam was something alien. It blankly refuted most of the norms and beliefs that had come to be accepted by the people of those times. Naturally, its introduction would invite the toughest of hostilities from all quarters. Of necessity, the launching of this creed demanded prior resolution of several points.

Sociologists opine that it is well nigh 'impossible to introduce innovations hostile to the existing norms in an established society. The societies of Israel and its adjoining areas were well organized under established cultures. Introduction of Islam in these cultures would not have been wise. Had Islam been promulgated in these societies, it would have faced abrogation or

adultery (as was the case with Christianity). To spread Islam needed a society with weak cultural affinities. Almighty Allah had selected such a society some 2,500 years before the inception of Islam. The seal of this selection was impressed with the migration, under Divine instructions, of Hegira and Ishmael, wife and son of Abraham (peace be upon all three of them), to the regions of Mecca.

The Arabs, at the advent of Muhammad (ﷺ) were engaged in idol-worship. But it is a mistake to assume that idolatry was the established norm. It reigned supreme only in the absence of True Guidance. The people were not content with idol-worship and hungered for the *Siraat-e-Mustaqeem* (right path). Notable among these were the group of *Hunafa* who groped for Light in their own individual ways. (The Holy Prophet Muhammad (ﷺ) was a member of this group.) In reality, an atmosphere of uncertainty and dissatisfaction with paganism prevailed amongst the righteous and idolatry was followed because no other form of worship had been suggested. Accordingly, when Muhammad (ﷺ) preached a reasonable message, people followed him with but little hesitation. It is significant to note here that those who were reluctant in joining Muhammad (ﷺ) and hurled obstacles in his path, did so more for racial and tribal considerations and less for his negation of idolatry. The hostilities that Muslims faced were not mainly because they followed a new faith but were the result of Jewish and Christian conspiracies speaking of which God assures the Muslims: "*But I am also*

planning a scheme (for their destruction).”— (Al-Qur’an; 86 :16).

The sapling of inceptional Islam had to be protected from foreign domination in its initial stages. The location of Arabia is such that it has protective natural barriers that make it inaccessible to foreign invaders. The Persian Gulf, the Arabian Sea and the Red Sea engulf it along three sides while the impenetrable Arabian deserts make it unapproachable along the fourth. Proof of the snug geographical situation that Arabia enjoys is apparent from the fact that during the two major wars, the first and the second, Saudi Arabia remained aloof while several other European and Asian nations were, per force, dragged in because they happened to lie on convenient military traffic routes.

One more point has to be stressed here in connection with the geographic location of Arabia. It is virtually in the centre of the earth, via the Middle Eastern countries it is linked with Europe. Across the Persian Gulf and the Arabian Sea it lies connected with the spreads of Asia. The Red Sea joins it to giant Africa. This ideal location played a vital role in the spread of Islam. Had some other place been the birth-place of Islam. its simultaneous spread in Asia, Africa and even Europe would perhaps, never have been so phenomenal.

Islam is a universal moral code. It was sent for the entire mankind and not for the “lost sheep” of any particular caste, clan, tribe or race. The first followers of Islam were faced with a double duty. Firstly, they had to accept it and to enforce all its injunctions in their pristine purity in their everyday lives. Secondly, they had to spread it to a hostile world. This was a gigantic task requiring

strength of will, of endurance and, above all, of character.

The scorching sun and the spreading deserts of Arabia have very little to offer to its inhabitants. These, supplemented by thirsting draughts and stifling sand-storms, make life one continuous struggle for survival. Constant engagement in bitter warfare against the elements had made the Arabs sturdy. They alone, of all the people on the earth, were strong enough to shoulder the crushing burden of promulgation of an entirely new and revolutionary religion.

Historians comment at length upon the moral worthlessness of the Arabs of the pre-Islamic days. The descriptions of the *Ayyam-ul-Jahillah* (days of ignorance) present the gloomiest picture of ethical degradation. I would not dispute the records by suggesting that evil did not prevail. But I would like to emphasize here, with all the force at my command, that while vice reigned, virtue was not obsolete. Through all their evilness a streak of nobility did run through the Arab.

Their traditional hospitality is well known. Their strength and valour and their determination to carry out whatever they undertook can also not be disputed. And, above all, they were truthful by nature! When the message of Islam reached Rome, Abu Sufyan was summoned before the Roman court and questioned if the Prophet of Islam (ﷺ) had ever lied. Now Abu Sufyan could easily have testified falsely. He was a bitter enemy of Islam and had been striving against it with all his might and wealth. Abu Sufyan was aware of the fact that upon his testimony dwelt Roman acceptance (Continued on page # 10)

True Prophethood

His Late Eminence Muhammad Abdul Aleem Siddiqui Al-Qaderi

The point enumerated by His Eminence regarding the qualification and requirements of True Prophethood will not be lost to those who may have perhaps been impressed by the propaganda of the Qadianis and their agents regarding the claim to Prophethood by Mirza Ghulam Ahmad Qadiani.

Just as the knowledge of a Nabi is of a gifted and revealed character and not acquired, similarly the office of Prophethood, too, is bestowed by God of His own accord and is not acquired by man through some form of labour.

Prophethood is not a post or a job which one might obtain by passing examinations or by gradual promotions. It is a gift which God bestowed upon certain persons of His choice and according to His eternal plan without asking. And it is plainly understandable that prophethood had been an office attainable through intellectual or spiritual acquisitions, the guidance which a Prophet would have given in that case, could not be regarded as pure and unadulterated Divine Guidance. Moreover, once Divine Guidance is there, the faulty and imperfect acquired human knowledge becomes superfluous for the Prophet.

In the present age of materialism, when ill advised persons put on the theological robes to gain their material ends, and thought of gaining wealth and fame by deceiving the world, in the name of religion, they found it necessary to deny this rationally sound and unanimously accepted principle to clear the way for their evil ambition.

One of them, Muhammad Ali Qadiani, while commenting on the Qur'anic verses, had

the audacity to say. "The blessings that were bestowed upon the righteous, prophethood being one of the chief of them, can still be bestowed upon those who follow the right way."

In the face of such a confusion which is being deliberately spread under the name of Islam, I would like you are to thoroughly grasp it once and for all that prophethood is not an acquisition but a Divine gift. The Holy Qur'an and the sayings of the Holy Prophet (ﷺ) and consensus of Muslim belief during the past centuries, all upheld this truth without ambiguity and beyond any shadow of doubt. Among the many Qur'anic verses which refer to it, I may quote here only one short verse. The Holy Qur'an says:

"God chooses Messenger from angels and from men." (22: 75)

There are some who have coined the word "metaphysical prophethood". I feel I should say a word here in this connection also. "Collector" is a word of the English language and means "one who collects or gathers any thing as, for instance, money." But, the government of India and Pakistan use this word as the official title of the person who acts as the chief officer of the revenue collectors.

Now suppose a beggar, who does the work of collecting charities, adopts this title for

himself, saying that he is using this word in its general sense or in a metaphorical way, the Governments of India and Pakistan will not accept his plea and will punish him for infringing an important official title which carries with it a high form of authority and status.

In the light of this, what would you say about a person who acquired some education from imperfect human teachers, whose intellect was of such a calibre that he could not pass an ordinary law examination instituted by the government, who spent his life in feeding his mind with the literature written by other human beings, who wanted to become wealthy and when he could find no other way of success in that aim, he made religion his commerce and started claiming that he was a prophet. Such a person was Mirza Ghulam Ahmad Qadiani, who, when he found himself in a tight corner at the hands of the learned men of Islam, tried to come out of the grip by means of all sorts of excuses, saying that he had used the word "prophet" for himself in the general or the metaphorical sense.

Mirza Ghulam Ahmad Qadiani's high-sounding claims continued to shoot up high and low like the hallucinations of a mentally-deranged person. Had he uttered that claim in a country governed by the law of God, he would have been punished for his blasphemy. He was, however, enjoying the patronage of a secular non-Islamic government, namely the British Government, and had, therefore, a fine time. His status in God's revealed law is, nevertheless, the same as that of the false "collector" in the eyes of the Indian or the Pakistani Government.

Once you have understood rightly and thoroughly that a Prophet is he who receives his knowledge direct from God, you will be able to grasp, in its true perspective, the fact that miracles are those "Signs" which a Prophet or Apostle puts forward in support of his Prophethood. Those Signs demonstrate his direct relation with God. Those Signs show that he receives his knowledge directly from God, the All-knowing.

For those who doubt a prophet's claims, in spite of all the rational and circumstantial evidence, those signs provide the proof of the truth of his claim by demonstrating practically that though totally uneducated, he can use the material substances for producing those wonderful results which are beyond the reach of combined learning of the experts of physical sciences, which, in its turn, proves that the source of his knowledge is higher than theirs.

These two quotations from the Holy Qur'an clearly substantiate these points:

"It is He Who has sent amongst the unlettered an apostle from themselves, to rehearse to them His Signs, to sanctify them, and to, instruct them in Scripture and wisdom—although they had been in manifest error before;- as well as (to confer all these benefits upon) others of them, who have not already joined them; and He is Exalted in Might, Wise. Such is the bounty of God, which He bestows on whom He will: and God is the Lord of highest bounty:"

"It is He Who has sent His Apostle with Guidance and the Religion of Truth, to proclaim it over all religions and enough is God for a Witness. Muhammad is the Apostle of God: and those who are with him are strong against unbelievers, (but):

compassionate amongst each other. Thou wilt see them (in prayer), seeking Grace from God and (His) Good Pleasure. On their faces are their marks (being) the traces of their prostration. This is there similitude in the Taurat, and their similitude in the Gospel is like a seed which sends forth its blade, then makes it strong; it then becomes thick, and its stands on its own stem, (filling) the sowers with wonder and delight. As a result it fills the Unbelievers with rage at them. God has promised those among them who believe and do righteous deeds forgiveness and a great Reward."

In the domain of physical facts, the Prophet demonstrates his knowledge of those higher physical laws which are beyond the reach of the most learned men of physical sciences. And he employs that God-given knowledge in the performance of miracles,

with the aim of inducing conviction in those around him about the absoluteness of his guidance in the domains of the spiritual and moral laws. His main function, let it be remembered, is that of a spiritual and moral teacher.

Parallel to his knowledge of the higher physical laws is his knowledge of the higher laws governing the spiritual and moral life of man. The concepts to which those higher laws have reference are all of a metaphysical character, for instance, God, the Universal Moral Order and the Hereafter. Only he can be accepted as the true teacher of these higher truths about whom one can be convinced that possesses that knowledge of the higher laws which can be taught only by God Himself. Hence the performance of miracles by the Prophets.

(Continued from page #. 7)

or rejection of Islam. By just accusing the Prophet of falsehood, he could make bleak the entire future of Islam in Rome. But no! He was an enemy of Islam and would go to any length to hinder its progress. But, he would not hit below the belt by giving a false testimony. He admitted that Muhammad (ﷺ) had never lied!

The Arabs were also prudent and not extravagant. Their country (till the discovery of oil in the recent centuries) had but little to offer. Through the ages they had learnt to live in scarcity and to extract the maximum utility out of their possessions. (The instance of the camel can be quoted here to illustrate the Arab trait of deriving the fullest benefit out of everything. This animal serves them as a means of transport when alive. They drink

its milk for nourishment. Its meat provides them with food. Its excreta is burned as fuel. After slaughter, its hide is used for tent coverings and clothes.) Their meagre resources had also inculcated simplicity amongst the Arabs. The task of launching a novel creed in a hostile world required able-bodied men more careful of the task ahead than of their own selves. Armed with all these characteristic traits, the Arabs rode out to conquer the entire world for Islam. And, without doubt, they succeeded!

We have enumerated above just a few reasons which make us to believe that selection of Arabia as the cradle for Islam was not merely an accidental coincidence but a Divine manipulation. There must be countless more reasons which we are unable to surface because of our limited intellect. God alone knows the mysteries of His doings! He is the Knower, the Wise!

Loop-Holes in Democracy

Dr. Fazlur Rahman Ansari Al-Qadri (R.A.)

Democracy is now universally acclaimed as the best political system evolved by man. There is no doubt about the fact that when democracy is compared with autocracy, the former turns out to be the better, the wiser and nearer to human nature of the two. Islam has therefore advised its followers, to base their political structure on what seems **akin** to democracy. The Holy Qur'an says:

“And their affairs (are decided) through mutual consultation.” (42: 38)

It advises the Holy Prophet (peace be upon him) to hold consultation with his companions and followers in order to train them in democratic values, as they had to manage the affairs of the state on the same pattern after him. It says:

“And hold consultation with them in matters (of the state)”.

The Holy Prophet (peace be upon him) acted according to the directions of the Holy Qur'an and boosted up the spirit of democracy in the affairs of the state. In certain cases he let the opinion of the majority prevail even in direct contrast to his own opinion. The Guided Caliphs followed his example after him and the spirit of democracy was upheld during their period. It was an era during which the world opinion was not yet ripe to accept the idea of democracy. Those nations of the world which are now regarded as the champions of democracy were groaning under the yoke of monarchies in those days when the Muslim state stood alone in the world as the torch bearer of democratic values.

In our modern times, democracy has

adopted different forms. There is no state in the world which does not claim to be the upholder of democratic values. Even those states which are headed by kings and Queens — like Japan and Britain — or those in which a totalitarian system of government prevails with no political liberty — like Russia — regarded as democratic. It so appears that different types of democracy have been evolved to suit each individual state or nation. It may therefore, prove harmful to follow and adopt any particular form of democracy without taking into consideration the aptitude of the nation.

The spirit of democracy is basically contained in the right of voting in the formation of government. As a general principle, every adult man or woman has this right. The system of adult franchise can prove most successful in countries where an overwhelming majority of the people are moderately educated and are politically conscious. Such are the people who can be entrusted with the grave responsibility of having a voice in the affairs of the state as they know what is good for them and what is not. But the system of adult franchise is most seriously harmful in a country whose majority of the population is neither educated nor politically conscious. As they do not know what is good for them and what is harmful, they sell their votes to highest bidder or to one who makes the most beautiful promises — promises, after all, cost nothing. The poor innocent people bet their future on any such leader without knowing whether the said leader is working for his own personal interest or for that of

the enemy. By the time the truth dawns upon them, there remains no chance of retreat — they are flung deep into the abyss of despondency.

This was what happened in East Pakistan recently. False figures were presented of the region's wealth and the Western Wing was accused of draining the wealth of Eastern Wing. False promises were made of a golden future of ease and plenty. When the leadership was secured through the votes of the innocent Muslims of the Wing, armed rebellion was staged to serve the ends of the enemy. The truth is now dawning gradually after the severance of relations with the Western Wing—there is neither easy nor plenty.

Let the people of East Pakistan note that they will have to pay a heavy price for any slight help they can get from the non-Muslim world, they will have to pawn the very liberty which they claim to have bought most dearly. Real sympathy and uninterested help will come to them only from Pakistan and the Muslim world. The ties of Islamic brotherhood will finally prove to be stronger than all temporary considerations.

The current disintegration of Pakistan is only one of the numerous and similar disintegrations of the Muslim states engineered by the enemies of Islam. The technique was almost the same everywhere they lure the ignorant mobs through their agents with beautiful promises which are never to be fulfilled and fanning false grievances. The same method was adopted against Turkey which was once a great power, standing astride across the continents of Asia, Africa and Europe. The people living under this vast

state spoke different languages, but they were not conscious of any other cementing force than Islam. The Western powers engineered the disintegration of this mighty state by introducing and popularizing the Western ideas of democracy and nationhood as a consequence they succeeded in their evil designs as they did in East Pakistan. United they had been a power, separated they became helpless tools in the hands of their enemies. Israel could not lay its hold on Palestine as long as the Arab world was united with Turkey, though they attempted to buy it from the Turkish Caliph. But as soon as the land transferred under British mandate, the efforts of the Jews began to bear fruit. Britain was most willing to sell the land to the Jews secretly and consequently a whole nation (the Arabs) were driven out of their home and hearth to make room for the foreigners (the Jews). It was one of the greatest tragedies of our time.

Check Posts:

When it is established that mischievous elements and particularly foreign interests can mislead the unenlightened masses using the lure of democracy and separate nation-hood, it appears essential to establish certain check-posts on democracy to protect our real interest. The communist states have achieved this and by banning a political party other than the Communist party. It might seem to outsiders as non-democratic while this particular System suited the conditions of their respective countries, and as a consequence we see that their power, prosperity and solidarity is ever on the increase. On the other hand we see that our unwise and unguided democracy has weakened us (Continued on page #. 5)

Does The Almighty Creator Really Exist?

By A Group of Students

of the Aleemiyah Institute of Islamic Studies Karachi, Pakistan

In the space age of today, with man exploring the mysteries of the universe, and accomplishing most amazing advances in the various fields of science, an important point that emerges is that, with an average human being so engrossed in his worldly pursuits, he has no time at his disposal to ponder seriously over the question . . .

What Is The Real Object Of Human Life? Or What Are We In This World For?

Much less can it occur to him.

What Is Human Destiny?

A man observes the vast panorama of nature, the superb mechanism that is ceaselessly working, the grand design that is manifest in every nook and corner of the creation, from the tiny whirling electron to the mighty nebula. He observes this vast machine, but he does not know . . .

Who Is Its Maker And Designer?

He looks at his own body, the wonderful organism that works in the most superb manner, and he uses it to achieve his own ends but is unable to comprehend the Force that brought it into existence, the engineer . . .

Who Designed and Produced this Machine

He witnesses an excellent plant in the universe but fails to see the planner behind it. He sees great beauty and harmony in its working, but not the Creator of this all.

He observes the wonderful design in nature

– but not the designer.

One reprehends the contemporary religious leaders for creating this wide gulf between the truth and its appreciation by the man of today, especially the modern educated youth.

Let us see how far a scientist can help to narrow this gulf, bringing these together, using the platform of science.

Six Reasons Why a Scientist Believes In God

The following is an extract from an article by Mr. A. Cressy Morrison, former President of “The New York Academy of Sciences”:

“We are still in the dawn of the Scientific age and every increase of light reveals more brightly the handwork of an intelligent Creator. In the 90 years since Darwin, we have made stupendous discoveries, with a spirit of scientific humility and of faith grounded in knowledge, we are approaching even nearer to an awareness of God.”

“For myself, I count six reasons for my faith.”

First:

“By unwavering mathematical law we can prove that our universe was designed and executed by a great engineering intelligence.

“Suppose you put ten coins marked from one to ten into your pocket and give them a good shuffle. Now try to take them out in

sequence from one to ten, putting back the coin each time and shaking them all again. Mathematically we know that your chance in first drawing number one is one in ten, of drawing one and two in succession, one in 100, of drawing one, two and three in succession, one in a thousand, and so on. Your chance of drawing them all from one to number ten in succession would reach the unbelievable figure of one chance in ten thousand million!

“By the same reasoning, so many exacting conditions are necessary for life on earth that they could not possibly exist in proper relationship by chance.

“The earth rotates on its axis at one thousand miles an hour; if it turned at one hundred miles an hour, our days and nights would be ten times as long as now, and the hot sun would then burn up our vegetation during each long day while in the long night any surviving sprout would freeze!

“Again, the sun, source of our life, has a surface temperature of 12000 degrees Fahrenheit, and our earth is just far enough away so that this “Eternal Fire” warms us just enough and not too much. If the sun gave off only one half its present radiation, we would freeze, and if it gave half as much more, we would roast!

“The slant of the earth tilted at an angle of 23 degrees, gives us seasons; if it had not been so tilted, vapours from the ocean would move north and south, piling up for us continents of ice!

“If our moon was, say only 50 thousand miles away instead of its actual distance, our tides would be so enormous that twice a day all continents would be submerged; even the mountains would soon be eroded away!

“If the crust of the earth had been only ten feet thicker there would be no oxygen, without which animal life must die.

“Had the ocean been a few feet deeper, Carbon dioxide and Oxygen would have been absorbed and no vegetable life could exist.

“Or if our atmosphere had been thinner, some of the meteors, now burned in space by the million every day, would be striking all parts of the earth, starting fires everywhere.

“Because of these and a host of other examples, there is not one chance in a million that life on our planet is an accident!

Second:

“Animal wisdom speaks irresistibly of a good creator who infused instinct into otherwise helpless little creatures.

“The young salmon spends years at sea, then comes back to his own river and travels up the very side of the river into which flows the tributary where he was born. What brings him back so precisely? If you transfer him to another tributary he will know at once that he is off his course and he will fight his way down and back to the main stream and then turn up against the current to finish his destiny more accurately.

“Even more difficult to solve is the mystery of the eels. These amazing creatures migrate at maturity from all ponds and rivers everywhere. Those from Europe across thousands of miles of ocean, all bound for the abysmal deep near Bermuda. There they breed and die. The little ones with no apparent means of knowing anything except that they are in a wilderness of water, nevertheless find their

way back not only to the very shore from which their parents came but thence to the rivers, lakes or little ponds – so that each body of water is always populated with eels. No American eel has ever been caught in Europe, no European eel in American waters. Nature has even delayed the maturity of the European eel by a year or more to make up for its longer journey.

Where Does the Directing Impulse Originate?

“A wasp will over-power a grasshopper, dig a hole in the earth, sting the grasshopper in exactly the right place so that he does not die but becomes unconscious and lives on as a form of preserved meat. Then the wasp will lay her eggs handily so that her children, when they hatch, can nibble without killing the insect on which they feed; to them dead meat would be fatal. The mother then flies away and dies; She never sees her young. Surely the wasp must have done all this right the first time and every time, or else there would be no wasps!

“Such mysterious techniques cannot be explained by adaptation, they were bestowed.

“Man has something more than animal instinct—the power of reason:

“No other animal has ever left a record of its ability to count ten or even to understand the meaning of ten. Where instinct is like a single note of flute, beautiful but limited, the human brain contains all the notes of all the instruments in the orchestra. No need to belabour this third point: thanks to the human reason we can contemplate the possibility that we are what we are only because we have received a spark of universal intelligence.

Third:

“Provision for all living is revealed in phenomenon which we know today but which Darwin did not know, such as the wonders of genes.

“So unspeakably tiny are these genes, that if all of them responsible for all living people in the world could be put in one place there would be less than a thimbleful. Yet these ultra-microscopic genes, and their companions, the chromosomes, inhabit every living cell and are the absolute keys to all human, animal and vegetable characteristics. A thimble is a small place in which to put all the individual characteristics of two thousand million human beings. However, the facts are beyond question.

“Well then, how do genes lock up all the normal heredity of a multitude of ancestors and preserve the psychology of each in such an infinitely small space? Here evolution really begins at the cell, the entity which holds and carries genes. How a few million atoms locked up as an ultra-microscopic gene, can absolutely rule all on earth is an example of profound cunningness and provision that could emanate only from a creative intelligence.

No Other Hypothesis Will serve:

Fourth:

“By the economy of nature, we are forced to realize that only infinite wisdom could have foreseen and prepared with such astute husbandry.

“Many years ago a species of cactus was planted in Australia as a protective fence. Having no insect enemies in Australia the cactus soon began a prodigious growth. The alarming abundance persisted until the

plants covered an area as long and wide as England, crowding inhabitants out of the towns and villages, and destroying their farms. Seeking a defence, the entomologists scoured the world; finally they turned up an insect which exclusively feeds on cactus, and would eat nothing else. It would breed freely too, and it had no enemies in Australia. So animal soon conquered the vegetable and today the cactus pest has retreated, and with it all but a small protective residue of the insects, enough to hold the cactus in check for ever.

“Such checks and balances have been universally provided. Why have not fast breeding insects dominated the earth? Because they have no lungs such as man possesses, they breathe through tubes. But when insects grow large, their tubes do not grow in ratio to the increasing size of the body. Hence there has never been an insect of great size; this limitation on growth has held them all in check.

Fifth:

“The resourcefulness of life to accomplish its purpose is a manifestation of all pervading intelligence.

“What life itself is, no man has fathomed. It has neither weight nor dimensions, but it does have force, a growing root will crack a rock. Life has conquered water, land and air, mastering the elements, compelling them to dissolve and reform their combinations.

“Behold an almost invisible drop of protoplasm, transparent and jellylike, capable of motion, drawing energy from the sun. This single cell, this transparent mist-like droplet holds within itself the germ of life, and has power to distribute this life to

every living thing, great and small. The powers of this droplet are greater than our vegetation and animals and people, for all life come from it. Nature did not create life; fire-blistered rocks and a salt less sea could not meet the necessary requirements.

Who Then Has Put It Here?

Sixth:

“As we know, the sun, together with its family is placed on the brink of the milky way.

“If we think that our solar system is a family of stars, a galaxy may be called a very big tribe consisting of millions and millions of such families.

“The multitude of galaxies were unknown in the past. By about 1920 it was thought that there were at least 500,000 galaxies. Now with the advent of the powerful telescopes this number rose to 100,000,000 (a hundred million) and is being increased further day by day. So far as the eye of cameras and telescopes can see, there are clusters and clusters of galaxies.

“Human knowledge, at present, is in its infancy. Nobody knows what is beyond these galaxies. Now we know that the particles of atoms are rotating around their axis; satellites are rotating around their planets; planets are rotating around their stars; and stars along with their dependent families, are rotating in the galaxies.”

The uniform pattern of the universe is an indisputable proof that all this has been made by one and only one creator.

It is scientifically as well as imaginatively true in the words of the psalmist; the heavens declare the glory of god and the

firmament sheathe his handiwork.

Now that you are acquainted with the fact that existence of God is not merely an imagination or a vague idea of the mind but more than a fact, a reality:

We do hope you find yourself with a different thinking, a much superior one than before. This of course is merely the start and the first step in the right direction.

We the youth of today find ourselves in a state of constant anxiety and in search of solace, tranquility and peace of mind. In our view there are two possible means by which these can easily be achieved.

These are:

1. **The Qur'an**, its knowledge and clear understanding.
The Qur'an is not a book containing theories but it is the Book which always exhorts mankind to practice and action. It always extends an invitation to think, to ponder and to contemplate

over the mysteries of the universe. It is the Book not only to recite but to understand and apply the instructions in one's own life.

The Qur'an contains revolutionary ideas so that man lying in the deep, dark ditch of Degradation, can come up and soar high to reach the zenith of greatness and glory.

2. **Salat**. (Daily prayers), its establishment and understanding.

"Recite from the Book revealed to thee and offer prayer! Prayer restrains from filth and evil. And remembrance of Allah is the greatest (thing in life), without doubt, and ALLAH knows what you do." (The Qur'an, 29:45).

Apart from enlightening you with the Eternal Truth, you'll find solutions and remedies in all walks of life.

We can assure you it's worth a try . . . !

(The Muslim Digest Dec. 98 / Jan 99)

(Continued from page #. 23)

with non-Muslims. The men and women of Islam are instructed by the Holy Qur'an to keep their eyes cast down when they meet, and in all other ways behave with modesty and decorum, vide Surah 24:30-31:-

"Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is aware of what they do. And tell the believing women to lower their gaze and be modest, and to display only that of their adornment which is apparent, and to draw their veils over their bosoms".

A Muslim woman is never left alone in the company of a man who is not a relative of hers, and generally do not go out unless accompanied by a male relative or servant.

It should be obvious from what has been said above that these rules of Islam are specifically designed by Almighty Allah Himself for the protection of women and the maintenance of a good social order, not, as many non-Muslims think, for the enslavement of womankind.

Sheikh Junaid Al-Baghdadi

Izhar Harmed Siddiqui (Chisti-Saberi)

Sayyedatul Taifah Abul Qasim Junaid Bin Muhammad Az-Zuj-Jaj Al-Baghdadi May Allah be pleased with him.

His father was a trader of glass and therefore 'Zuj-jaj' and 'Qawareeri' became his titles. He is a famous Imam of Mysticism. Say-ye-da-tut-Taifah was an appellation of honour. He was very popular. His name is used even today as a maxim that a certain man was Junaid of his time. He was a great and noble divine and a Sheikh of high station and dignity. His 'Junaidia Mysticism' was prevalent for a long time.

He laid great stress on observance of discipline with Allah and said that to be negligent of Allah is more grievous than entrance into Hell.

From his maternal uncle, Hazrat Sirri Saqti, he benefitted and therefore, he is taken as his 'Khalifa' (successor). He also gained much from Hazrat Muhammad bin 'Ali-Al-Qassab (and) Hazrat Makhdoom Ali Hajveri (Data Ganj Bakhsh) of Lahore wrote in his book, Kashful-Mahjoob, that one day some one enquired from Hazrat Sirri Saqti whether any disciple can attain a position higher than his Sheikh. He replied, "Yes the position of Junaid is higher than mine".

Once the Caliph of Baghdad called Hazrat Radeem as indisciplined. The latter replied how can he be indisciplined when he had passed half day in the company of Junaid and the person who had passed so much time in Junaid's company he could never be indisciplined.

It is the saying of Hazrat Shaikh Abu Jafar Haddad that if wisdom had been a person,

it would have the shape of Junaid.

It is reported that for 30 years it was his routine to offer his Morning (Fajr) prayers by the Wazoo (Ablution) of night 'Isha prayers. After Isha prayers, he did not go to sleep but passed the whole night in 'nafl' prayers and Praise of Allah.

One of his disciples was living in Basra. One day danger of sin occurred in his heart and his face became black. When he saw his face in the looking glass, he was very much ashamed and terrified. He did his best to remove that blackness but he failed. Because of shame, he began to live alone so that no one might see his face. When three days passed in this condition, that blackness began to fade little by little. In the meantime he received a letter from his Shaikh, Hazrat Junaid, who had exhorted him why he did not remain with discipline and honour in his service to Allah; for last several days he had to do the work of washerman so that the blackness of his face may go and whiteness might return.

It is reported that eight disciples of Hazrat Junaid were perfect devotees of Allah. One day all these unanimously requested their Shaikh that since martyrdom for the will of Allah was a unique Blessing therefore, to get that we all should go for Jihad. The Shaikh also agreed and they all reached Rome, where religious war was being fought against Christians. When they reached in the battlefield a Christian fighter came from the enemy's rank and he fought the disciples of Hazrat Junaid who put them all to martyrdom by his hand. Hazrat Junaid related that he saw 9 carriages

above him, suspended in the air. When any of his disciples fell martyr, his soul was kept on one carriage who flew away above in the sky. When only one carriage was left he thought that was for him. He began to fight. Then the same infidel came and said, "O Abul Kasim! that ninth carriage is for me you go back to Baghdad and lead the people, and teach me your belief". Hazrat Junaid taught him the faith and he embraced Islam. Then he drew the same sword which he had slayed Hazrat Junaid's disciples and killed seven of his countrymen and then he himself fell martyr. Hazrat Junaid saw that the soul of that new Muslim was kept in the ninth carriage and taken up above in the sky.

Once a man brought about 500 dinars and presented them to Hazrat Junaid for distribution among his disciples. He asked that man whether he had any more wealth besides this. That man replied in the affirmative. He further asked whether he desired increase in that wealth. That man again replied in the affirmative. Then he returned those dinars to him and said that since he was more needy of them than ourselves Hazrat Junaid did not accept it.

He said that once he saw the Devil and he was roaming about in the market stark naked and was eating bread which he held in his hand. Hazrat Junaid asked him whether he was not ashamed of wandering naked amidst the people. The Devil replied, "Abdul Kasim! Who has remained now on the surface of this earth from whom I should feel ashamed of. From whom I felt shame are now below the earth, and the earth has eaten them them up". (Devil is ashamed of those only who are obedient to Allah).

Hazrat Junaid stated one day he went to

Hazrat Sirri Saqti. He found a man lying senseless before him. He asked Hazrat Saqti what happened to that man. Hazrat Saqti replied that he heard a certain Ayat (verse) of the Quran and became senseless. Hazrat Junaid suggested the recitation of that Ayat again. When that Ayat was read, the man regained his senses. Hazrat Saqti enquired how he knew that method. Hazrat Junaid replied that it was the shirt of Prophet Joseph which was the cause of the blindness of Prophet Jacob. It was the same shirt when sent by Prophet Joseph to his father from Egypt which brought light back to the eyes of Prophet Jacob.

Hazrat Saqti appreciated his argument.

It is reported that when the time of the death of Hazrat Junaid came near, he bequeathed that all sayings about religious knowledge which are attributed to him should be buried with him in his grave. People curiously enquired the reason for that. He replied that he did not like that Allah may see him in this position that certain things were attributed to him in the world, specially when the sayings of the kind Prophet Muhammad (ﷺ) were in possession of people. He did not like that his sayings should have any place before the sayings of the Prophet Muhammad (ﷺ).

His saying is that one who opened the door of good deed for himself (i.e. he made an intention to do a good deed) Allah opened seventy doors to enable him to that good deed. On the contrary, one who intended to do a sinful deed, Allah opens seventy doors for his disgrace in such a way that he cannot know of it.

He died on Saturday the 27 Rajab, 297 A.H. His grave in Baghdad is visited by thousands of people of all ranks.

Marriage and the Position of Women in Islam

Muhammad H. I. Dobinson

A Muslim woman's Western sister has much to envy her for. The emancipation of Muslim women began in the days of the Holy Prophet (ﷺ) and has continued until today when a Muslim woman is far more truly emancipated than her Western counterpart. From the religious and legal standpoint she is the equal of men. See Surah 2:228:

"And they (women) have rights similar to those of men over them in kindness".

She can own property and conduct her own business as did Khadija, the beloved first wife of Holy Prophet Muhammad (ﷺ), and her inheritance is secured, by the dictate of the Holy Qur'an and the Shariyah, on the death of her husband.

A Muslim woman is entitled to propose marriage to a man (again as did Khadija to the Holy Prophet (ﷺ)), and refuse the proposal of one if she does not fancy or approve of him. Upon marriage she retains her own name and does not take that of her husband, as is the custom in the West, and becomes the possessor of a mahr, or dowry, which the husband gives her and without which a marriage is not valid, vide Surah 4: 4.

"And give unto the women whom ye marry free gift of their marriage portions (dowry)".

The dowry can take any form, either a sum of money, its value depending on the affluence of the husband, or goods, or a combination of both. If money, it can be a certain amount in down payment, and a promise of the balance to be paid later, or it can be paid all in one installment.

Marriage in Islam is a legal civil contract as well as being a religious sacrament, and can take the form of a written document in which the wife can lay down her own conditions pertaining to the marriage. A man is entitled, provided he can afford it and meet out fair treatment to take up to four women in marriage, but the wife on marriage can stipulate that the husband remains monogamous or takes no more wives. Surah 4:3:-

... marry of the women who seem good to you, two, three or four; and if ye fear that ye cannot do justice to so many, then one only, or the captives (prisoners of war) that your right hands possess. Thus it is more likely that ye will not do injustice".

Divorce is relatively easy in Islam, each party to the marriage having the right to start divorce proceedings if they feel they and their partner can no longer pull along together. Upon divorce a woman is entitled to keep her dowry and a husband can be forced to make her an allowance, especially if she is with child, vide Surah 2:241:-

"For divorced women, a provision in kindness: a duty for those who ward of evil (Muslims)".

And again, Surah 4:20-21: -

"And if ye take one wife for another, and have given unto one of them a sum of money, however great, take nothing back from it. Would ye take it by way of calumny and open wrong? And how can ye take it back after one of you hath gone in unto the other, and they have taken a strong pledge

from you?”

As statistics show, broken marriages and divorce are relatively rare in Islam as compared with non-Muslim countries, especially in the West, all contrary to popular belief, so the Muslim system of marriage does seem to work very well in practice of all the things permitted to a Muslim, divorce is the most hateful in the sight of God, vide the Traditions of Holy Prophet Muhammad (ﷺ).

Muslim women do not normally go out to work to earn a living after they are married, as is so prevalent in the West, except to do social or welfare work as nurses or in charity etc. The husband is the sole breadwinner and responsible for supporting his wife and family. The domestic side of the household is the responsibility of the wife and she has complete authority in this domain, though there is nothing in the Holy Qur'an or Traditions that lays down that a wife must do the cooking and housework. If she so chooses, she can insist that her husband engage servants to perform these tasks for her, and in the more well-to-do Muslim households this is in fact what happens.

Adultery and fornication are, in Islam, civil crimes as well as being sins and can earn for the guilty parties a flogging or, until recently in Arabia, a stoning to death”.

“And come not near unto adultery. Lo! it is an abomination and an evil way”. Surah 17:32.

“The adulterer and the adulteress, scourge each one of them with a hundred stripes. And let not pity for the two withhold you from obedience to Allah, if ye believe in Allah and the last day. And let a party of

believers witness their punishment”. Surah 24:2.

If the wife commits adultery (a rare thing in Islam), her husband can divorce her for it, but he must produce four witnesses to support his accusations; See Surah 24:4.

“And those who accuse honourable women but bring not four witnesses, scourge them with eighty stripes, and never afterwards accept their testimony — they indeed are evildoers”.

“As for those of your women who are guilty of lewdness, call to witness four of you against them”. Surah 4:15.

Polygamy, which Islam limited to four wives and did not incidentally invent, was permitted in the early days of Islam when the Muslims were fighting bloody battles for their very existence, to take care of the widows and orphans of Companions killed in battle, vide Surah 4:3:-

“And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two, three or four”.

It is therefore a form of social charity to provide a husband and a home for them and to save them from becoming destitute and/or falling into sin. It is an institution which has great social and domestic value, and not intended to provide a varied sexual diet for the husband. Virtual and unofficial polygamy is in effect, practiced by members of other religions which officially forbid it, as the men-folk have their mistresses and girl friends, and prostitution and the “call-girl” system are widespread in the West. Polyandry, or the taking by a woman of more than one husband, was stamped out and prohibited in Arabia by Islam, and is strictly forbidden to Muslim

women. The European Emperor Charlemagne was polygamous, so historians tell us, with the tacit approval of the Christian Roman Catholic church. Also, Catholic priests, in the early days of the church in Europe, were permitted to marry — which they very often did;

A Muslim man can take as a wife a woman of any other revealed religion (e.g. a Christian or a Jewess), but a Muslim woman is allowed to marry only a co-religionist otherwise she would lose all the rights and privileges she enjoys under Islam, vide Surah 2:221 :-

“Wed not idolatresses until they believe; for lo! a believing bond-woman is better than an idolatress though she pleases you : and give not your daughters in marriage to idolators until they believe, for lo! a believing slave is better than an idolator though he pleases you”.

Prostitution is strictly forbidden by Islam, as is the living by a man on the immoral earnings of a woman, and is a crime punishable by the civil courts as well as being a sin for which a Muslim has to account to Allah Himself, see Surah 24:33:-

“Force not your slave-girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity”.

Marriage in Islam is taken very seriously indeed, and much care is exercised by a couple before embarking on matrimony. The general custom in most Muslim countries is for the parties to be selected, or at least approved of, by their parents and guardians and the elders of the two families. Divorce is meant only as a humanitarian release from an unfortunate and unhappy union, not as a means of providing a variety of sexual

experience, as some, ignorant of Islam, imagine it to be. It is the Muslim law that if a husband wishes to remarry a woman he has divorced, she must first marry, and be widowed or divorced from, another man, see Surah 2:230:

“And if he hath divorced her, then she is not lawful to him thereafter until she hath wedded another husband. Then if he (the other husband) divorce her, it is no sin if they come together again if they consider that they will be able to observe the limits of Allah. These are the limits of Allah. He manifesteth them for a people who have knowledge”.

This is so that husbands will not enter into divorce proceedings lightly. Marriage is regarded by Muslims as the ideal, celibacy being forbidden to them if they have the means to marry. Celibacy is the exception, and marriage and the family is the basic unit of the Islamic social order. The Holy Prophet (ﷺ) himself has said: “A man perfects half his religion when he marries; for the other half, he must place his trust in Allah”. In Christian countries, chastity and celibacy are the ideals, marriage being tolerated only because it is necessary for the propagation of the human species! As the Apostle Paul said: “it is better to marry than to burn”! If a Muslim man cannot afford to get married, he should avoid fornication, which is punishable by law in Muslim countries, and if necessary fast and pray as a means of suppressing his baser instincts and desires, and keeping himself pure outside marriage.

Muslim men and women do not mix socially in Islam if they are not related, and there are no public dances or mixed social clubs as are common (Continued on page # 18)

A Glimpse at the Law of Inheritance

Sahadat Husein (Fiji Islands)

Islam, the religion of total submission to the Divine Will, has given us a complete code of life. There are laws for worship, law for purification—spiritual or physical, laws for selling and buying commodities. There are laws of marriage and divorces. One of the masterpieces is the laws regarding the heirs. Unlike other religions Islam has fixed the shares of the heirs and the people inherit accordingly on the death of a person.

In the following verse Allah has given us the commandment as to who are the heirs and from whom they can inherit: —

“For the men is a share from what has been left by the parent and kinsmen, and for the women is a share from what has been left by the parents and kinsmen, whether the property be small or large—a share determined. (Holy Qur’an 4: 7)

It is clear from the above verse that men and women both of them are to inherit from their dead parents and from their nearest relatives. A deceased’s property may be small or large it makes no difference in the Islamic Law of Inheritance—it has to be share according to the shares laid down in the Holy Qur’an and in the Traditions of the Holy Prophet (peace be upon him).

It is interesting to note that the Holy Prophet (ﷺ) has shown an undeniable importance to this particular branch of Knowledge. A very precise and accurate calculation is required Mathematics plays a very important role in the division of the deceased’s property. Every care has to be taken that all of the deceased’s debts are

paid first. It will not be out of place to point out that the unpaid dowry of his wife is a debt. A whole chart of his heirs is to be drawn so that the division is facilitated. The Holy Prophet has rightly said:

“Learn the laws of inheritance, and teach them to the people, for they are one half of religious knowledge”.

The Muslim scholars have based their laws regarding the inheritance on various traditions of the Holy Prophet who has himself commented in the Tradition on the Divine Injunctions. The following is only a glimpse of the law of inheritance. For further references books have been mentioned at the end.

A—Sharers

1—موصلى له (Musalahu).

It means the person for whom a will to receive the deceased’s Property, has been made. A Muslim cannot dispose the whole of his Property by making a will. The power of testamentary disposition is limited to one-third of the property. If a Muslim does make a will to dispose the whole of his property, then the power of will cannot be applied to the whole property, but it will take effect in only one-third of the property.

2—ذوى الفروض (Zawil Furud) Sharers:—

These are those people who have been mentioned in the Holy Quran. These are twelve in number – four are males and eight are females: —

1. Father.
2. The true grandfather how high soever in the paternal line;

3. Uterine brother (i.e. having the same mother but different father).
4. Husband.
5. Mother.
6. Wife.
7. Daughter.
8. Sons' daughter.
9. True sister born from the same parents.
10. Consanguine sister (i.e. having the same father but different mother).
11. Uterine sister (i.e. having the same mother but different father).
12. True grand mother (i.e. a female ancestor between who and the deceased no "false grandfather" intervenes; e.g. father's mother, mother's mother,—father's mother's mother, father's father's mother, mother's mother's mother).

3— ذوى الفروض نسبي (Zawil Furud Nasabi)
Sharers by Blood:

Zawil Furud Nasabi are those people who are related to the deceased through blood. These are then in number—three are male and seven are females :—

1. Father.
2. the true grandfather.
3. Uterine brother.
4. Mother.
5. Daughter.
6. Son's daughter.
7. True sister.
8. Consanguine sister.
9. Uterine sister.
10. True grandmother.

4— ذوى الفروض سببي (Zawil Furud Sababi)
Sharers for Special Cause:

Zawil Furud Sababi are those people who are related to the deceased due to a cause, namely, due to marriage. They are two in

number—one is a male and the other is a female :

1. The Husband,
2. Wife.

NOTE: Zawil Furud Nasabi and Zawil Furud Sababi together make the twelve sharers in Zawil Furud.

5 — عصبه (Asabah) Residuaries:

These are those people who take the whole of the remainder after the division of the shares for the Zawil Furud. If there is no one from the Zawil Furud then they take the whole property. The Asabah is divided into two groups: Asabah Nasabi and Asabah Sababi.

6 — عصبه نسبي (Asabah Nasabi) Residuaries by Blood:

Asabah Nasabi are those males who are directly related by blood, e.g. son, grandson, how low soever; father, paternal grandfather, how high soever etc.

7 — عصبه سببي (Asabah Sababi) Residuary for special Cause:

Asabah Sababi are those people who have emancipated the slave. If the freed slave has not any from the category of Zawil Furud then the emancipator will inherit. If the emancipator is not living then his male descendents will inherit.

8 — ذوى الارحام (Zawil Arham) Distant Kindred.

Zawil Arham are those people who neither fall in the category of Zawil Furud (Sharers) nor in the category of Asabah (Residuaries). Zawil Arham is divided into four classes :

(1) Descendants of the deceased e.g.

- a) Daughter's children,
 - b) Son's daughter's children.
- (2) Ascendants of the deceased e.g.
- a) False grandfathers,
 - b) False grandmothers.
- (3) Descendants of parents e.g.
- a) Full brother's daughters,
 - b) Consanguine brother's daughters,
 - c) Uterine brother's children etc.
- (4) Descendants of grandparents e.g.
- a) Full paternal uncle's daughter,
 - b) Consanguine paternal uncle's daughter etc.

9 — مولى الموالاة (Maula al-Mawalat)
 Successor by Contract:

Maula-al-Mawalat is a successor who is not related to the deceased through blood, but he has made a contract with an unrelated person such that if the deceased were to pay a fine or ransom he would pay on his behalf, and that he would succeed to the deceased's property if there is no Sharers, Residuaries and Distant Kindred.

10 — مقر له بالنسب على الغير (Muqirlahu binnasab ala-al-Ghair):

Acknowledged Kinsman.

If the deceased, during his life time, has acknowledged a person of an unknown descent to be his brother, he is known as "Acknowledged Kinsman" and he will receive the property of the deceased if there is no other person to succeed to the property. It will be well to remember that in this case the acknowledgement can not be as a son or a daughter. The kinship must be through another, such as through the deceased's father.

B— Impediments to Succession :

A person may be barred from inheriting in five different ways:

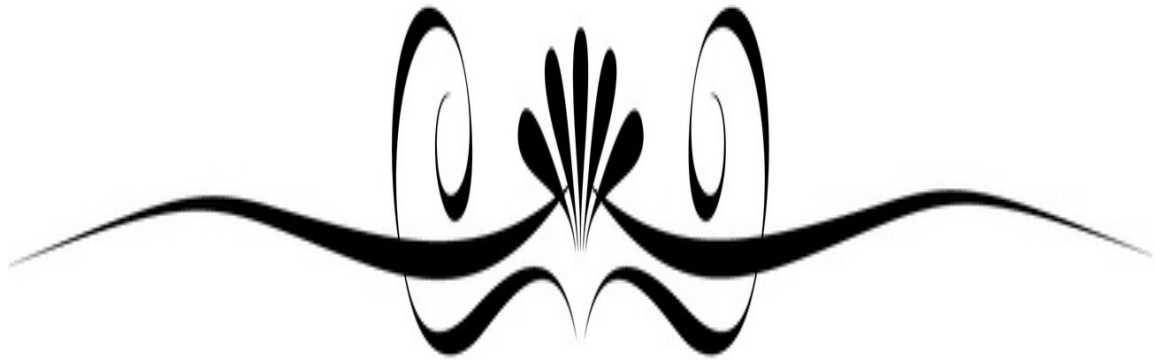
- 1- **Homicide :**
 If an adult who is sane kills a person intentionally without there being any valid reason the killer cannot inherit from the victim's property.
- 2- **Difference in Religion:**
 Difference of religion is also an impediment to inheritance.
- 3- **Difference of Country :**
 If a non-Muslim dies in a Muslim state his heir in a non-Muslim state cannot inherit from him. If a Muslim dies in a non-Muslim state his heirs in a Muslim state will inherit from him.
- 4- **Slavery :**
 A slave cannot inherit anything.
- 5- **Ignorance in the Order of Death :**
 If a father and one of his sons have died at the same time, both having their own properties, and it is not known which of them 'has died first, none of them can inherit from each other. Their properties will be distributed among their remaining heirs.

C— DISTRIBUTION OF PROPERTY :

- 1- **Pawn:** If an article of the deceased has been pawned it will be released immediately before the distribution.
- 2- **Burial Expenses:** All the expenses incurred for burial will be paid from the deceased's property.
- 3- **Debt:** If the deceased owes anything to another person, including his wife's dowry, it will be paid from the property.
- 4- **WILL:** If the deceased has made a will it will be paid from one-third (1/3) of his property.

- After paying the above it is the duty of the judge to distribute the remainder among the heirs in the following order:
- 5- **ذوى الفروض (Zawil Furud) Sharers:**
The remaining property will be divided among the Sharers. (see A—2 above).
 - 6- **عصبة نسبي (Asabah Nasabi) Residuaries by blood:**
It should be remembered that after the 'Sharers' have been paid there is always a residue. The entire residue is distributed among the 'Residuaries by Blood' (see A—5 and 6 above).
 - 7- **عصبة سببي (Asabali Sababi) Residuary for Special Cause:**
If there is no one from the "Residuaries by Blood" then the residue will be given to "the Residuary for Special Cause". (See A—7 above).
 - 8- **رد (Radd) Return :**
If there is no one from "the Residuary for special cause" then the residue will be distributed among the ذوى الفروض نسبي (Zawil Furud Nasabi) i.e. Sharers by blood (see A—3 above). This is called the Radd or Return.
 - 9- **ذوى الارحام (Zawil Arharn) Distant Kindred:**

- If there is no one from "the Sharers by Blood" then the residue will be distributed among the 'Distant Kindred' (see A—8 above).
- 10- **مولى الموالاة (Maula al-Mawalét) Successor by Contract:**
If there is no one from "Distant Kindred" then the residue is given to the "Successor by Contract" (see A—9 above).
 - 11- **مقر له بالنسب على الغير (Muqirlahu Binnasab ala-al-Ghair): Acknowledged Kinsman.**
If there is no one from the "Successor by Contract" then the residue is given to the "Acknowledged Kinsman"; (see A—10 above).
 - 12- **موصى له (Muse Lahu):**
If there is no one from the "Acknowledged Kinsman" then the residue is given to that person for whom the deceased had made a will (see A—1 above).
 - 13- **بيت المال (Baitul Maal)—Public Treasury:**
If there is no one for whom the deceased had made a will then the residue will go to the Public Treasury.



Abu Nasr Al-Farabi – A Great Philosopher

Abu Nasr Al-Farabi (c. 870-950) is said to be one of the world's greatest philosophers and much more original than many of his Islamic successors. A philosopher, logician and musician, he was also a major political scientist.

He was known to the Arabs as the "Second Master" (after Aristotle). Al-Farabi has left us no autobiography and consequently, relatively little is known for certain about his life. His philosophical legacy, however, is large.

Al-Farabi may rightly be acclaimed as one of the greatest of Islamic philosophers of all time. Considerable myth has become attached to the man. We do know that he was born in Turkestan and later studied Arabic in Baghdad. It has been claimed that most of his books were written here. He travelled to Damascus, Egypt, Harran and Aleppo and in the latter city, the Hamdanid ruler Sayf Al-Dawala became his patron. Even the circumstances of his death are not clear: some accounts portray him dying naturally in Damascus, while at least one holds that he was mugged and killed on the road from Damascus to Ascalon.

Al-Farabi became an expert in philosophy and logic, and also in music: one of his works is entitled "Kitab Al-Mosiqā Al-Kabir" (The Great Book of Music). However, perhaps the book for which he is best known is that whose title is abbreviated to AL-Madina At.-Fadila (The Virtuous City), and which is often compared, misleadingly in view of its Neoplatonic orientation, to Plato's Republic. Other Major titles from Al-Farabi's voluminous corpus included the

Risala Fil Aql (epistle On The Intellect), Kitab Al-Huruf (the Book Of Letters) And Kitab Ihsa-Al-Ulum (The Book of the Enumeration of the Sciences).

Although many of his books have been lost, 117 are known, out of which 43 are on logic, 11 on metaphysics, 7 on ethics, 7 on political science, 17 on music, medicine and sociology, while 11 are commentaries. Some of his famous books include the book FUSUS AL-HIKAM, which remained a text book of philosophy for several centuries at various centres of learnings and is still taught at some of the institutions in the East.

The best source for Al-Farabi's classification of knowledge is his Kitab Ihsa Al-Ulum. This work illustrates neatly Al-Farabi's beliefs both about what can be known and the sheer range of that knowledge. Here he leaves aside the division into theological and philosophical sciences which other Islamic thinkers would use, and divides his material instead into five major chapters. Through all of them runs primary Aristotelian stress on the importance of knowledge.

Chapter 1 deals with the "Science of Language", chapter 2 formally covers the "Science of Logic". Chapter 3 is devoted to the "Mathematical Sciences". Chapter 4 surveys physics and metaphysics, and the final chapter encompasses "Civil Sciences" (some prefer the term 'political science), jurisprudence and scholastic theology. A brief examination of these chapters headings shows that a total of eight main subjects are covered; not surprisingly, there are further sub-divisions as well. To

give just one example, the third chapter on the mathematical sciences embraces the seven sub-divisions of arithmetic, geometry, optics, astronomy, music, weights and mechanical artifices', these sub-divisions in turn have their own sub-divisions.

There is no consensus or sufficient evidence to decide the matter of Al-Farabi's ethnic origin. The existing variations in the basic facts about Al-Farabi's origins and pedigree indicate that they were not recorded during his life time or soon thereafter by anyone with concrete information, but were rather based on hearsay or probable guesses.

Some historians thus claim Farabi was born in the small village of Wasij near Farab (in what is today Turkmenistan) of Persian parents. The older Persian form

PARAB is given in the historical account, Hodud Al-ALAM for his birthplace. Ibn Al-Nadim, among other historians, however, states Farabi's origin (in ed. Flugel p. 2631.9) to lie in Faryab in Khorasan ("men AL-Faryab men ardh Kho-rasan"). Faryab is also the name of the province in today's Afghanistan. Very little is thus known of Al-Farabi's life for certain and whether or not he was of Turkic origin. '

But what is known with certainty is that after finishing his early school years in Farab and Bukhara, Farabi arrived in Baghdad to pursue higher studies in 901. He studied under a Christian cleric who abandoned lay interests and engaged in his ecclesiastical duties, and he remained in Baghdad for well over 40 years and acquired mastery over several languages and fields of knowledge.

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حمد و ثنا کی جائے اور حضور اکرم ﷺ پر درود بھیجا جائے، یہی عمل دعا کے اختتام پر بھی کیا جائے، اسلئے کہ اللہ تعالیٰ درود شریف کو ہر حال میں قبول فرماتا ہے لہذا اس کی برکت سے دعا بھی قبول ہو جائے گی۔

عام طور پر انسان کا رویہ یہ ہے کہ وہ مشکل وقت میں تو اللہ کو پکارتا ہے اور اسی سے دعا مانگتا ہے لیکن خوشحالی کے زمانے میں اکثر اسے بھول جاتا ہے۔ حدیث میں اس بات کی ترغیب دی گئی ہے کہ ہر حال میں اللہ تعالیٰ سے دعا کی جائے۔ حضرت ابو ہریرہ رضی اللہ عنہ سے روایت ہے کہ رسول اللہ ﷺ نے فرمایا کہ:

بندہ کی دعا قبول کی جاتی ہے جب تک وہ گناہ کی دعا نہیں مانگتا یا رشتہ داری کو توڑنے کی اور جب تک جلدی نہیں کرتا۔ عرض کی گئی کہ اے اللہ کے رسول ﷺ جلدی سے کیا مراد ہے؟ فرمایا: وہ کہے کہ میں نے دعا مانگی اور میں نے آج تک نہیں دیکھا کہ قبول ہوئی ہو، پھر وہ

دعا سے تھک جاتا ہے اور اسے چھوڑ دیتا ہے۔
(صحیح مسلم)

ضرورت اس امر کی ہے کہ انسان اللہ تعالیٰ کی طرف پلٹے، اس کی جناب میں آہ و زاری کرے اور اس کے سامنے دستِ سوال دراز کرے کہ وہی بیکسوں، مجبوروں اور بے نواؤں کی سننے والا ہے۔ انبیاء کرام علیہ السلام سے بڑھکر نسلِ انسانی میں محترم اور مکرم کون ہو سکتا ہے؟ لیکن ہم دیکھتے ہیں کہ ہر نبی اللہ تعالیٰ کے سامنے انتہائی خشوع و خضوع کے ساتھ پیش ہوتا اور اپنی حاجت پیش کرتا ہے۔ حضرت عائشہ رضی اللہ عنہا کی روایت ہے رسول اللہ ﷺ جامع دعاؤں کو پسند فرماتے اور جو جامع نہ ہوتی اسے چھوڑ دیتے (سنن ابوداؤد)

اس ضمن میں ہمیں بھی قرآن و حدیث کی جامع و مسنون دعاؤں کا اہتمام کرنا چاہئے۔

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تا شير کو حضور اکرم ﷺ نے ان الفاظ میں بيان فرمایا کہ:

دعا تقدير کو پھیرتی ہے اور نیکی عمر زیادہ کرتی ہے۔

(ترمذی)

حضرت عبداللہ بن عمر رضی اللہ عنہما سے روایت ہے کہ حضور اکرم ﷺ

نے ارشاد فرمایا کہ:

دعا نفع دیتی ہے اس چیز میں کہ اتری ہو یا نہ اتری ہو۔

اللہ کے بندو! اپنے اوپر دعا کو لازم کرلو۔ (مسند احمد)

دعا کی مقبولیت کیلئے رزق حلال پہلی شرط ہے، قرآن مجید

میں اللہ تعالیٰ نے جہاں تمام انبیاء کرام علیہ السلام کو عمل صالح کی تلقین

فرمائی ہے، اسی آیت میں رزق حلال کھانے کا حکم بھی دیا

ہے، اللہ تعالیٰ کا ارشاد ہے کہ:

اے پیغمبرو! کھاؤ پاک چیزیں اور نیک عمل کرو، تم جو کچھ

کرتے ہو میں اسے خوب جانتا ہوں۔ (المومنون: ۵۱)

حضور اکرم ﷺ نے ایک شخص کا ذکر کرتے ہوئے

فرمایا کہ:

ایک شخص طویل سفر کرتا ہے، پراگندہ حال، غبار آلود، وہ

دونوں ہاتھ آسمان کی طرف پھیلا کر کہتا ہے: اے رب، اے رب مگر اسکا

کھانا حرام، اسکا پینا حرام، اسکا لباس حرام اور وہ حرام غذا سے نشوونما

پارہا ہے، بھلا ایسے شخص کا دعا کیونکر سنی جائے گی؟

دوسری اہم چیز خلوص نیت۔ دعا کرنے والے کو چاہیے کہ وہ

پورے خلوص اور للہیت سے اللہ سے دعا مانگے اور اپنے دل و دماغ کو

ہر طرح کے کھوٹ سے پاک کر کے اللہ کے سامنے اپنا دامن دراز

کرے۔ اسی بات کا حکم قرآن مجید میں دیا گیا ہے:

اور پکارو اسی (اللہ) کو خالص اس کے فرمانبردار ہو کر۔

(الاعراف: ۲۹)

تیسری اہم بات یہ ہے کہ آدمی اللہ تعالیٰ کے سامنے مکمل طور

پر عاجزی سے پیش ہو۔ اسکے جسم کا رواں رواں اللہ تعالیٰ کے سامنے

انکساری کی تصویر بنا ہوا ہو۔ دل و دماغ بھی اللہ تعالیٰ کے سامنے بچھے

ہوئے ہوں اور جسم جھکا ہوا ہو۔ اللہ کے سامنے ہاتھ پھیلا کر دعا مانگنے

میں یہی فلسفہ کار فرما ہے کہ اے اللہ میں تیرے در پر سوالی بن کر آ گیا

ہوں۔

چوتھی اہم بات یہ ہے کہ دعا مانگنے والا اس یقین سے سرشار ہو

کہ اللہ تعالیٰ ہی دعا کا قبول فرمانے والا اور مراد کو پورا کرنے والا ہے۔

حضرت ابو ہریرہ رضی اللہ عنہ سے روایت ہے کہ رسول اللہ ﷺ نے

فرمایا:

اللہ تعالیٰ سے اس طرح دعا مانگو کہ تم اس کے قبول ہونے کا

یقین رکھتے ہو اور یہ بات یاد رکھو کہ اللہ تعالیٰ غافل دل کی دعا قبول نہیں

کرتا۔ (ترمذی)

دعا کی مقبولیت کے لئے نیک اعمال خصوصاً صدقہ و خیرات

بھی کافی حد تک ممد و معاون ہیں۔ اس لئے کہ جب کوئی آدمی نیکی کرتا

ہے تو وہ قرب الہی کی منازل طے کرتا ہے جس کے نتیجہ میں اللہ تعالیٰ اس

کی دعا نسبتاً جلد قبول فرماتا ہے۔

حضرت ابو امامہ رضی اللہ عنہ سے روایت ہے کہ حضور اکرم

ﷺ سے پوچھا گیا کہ کون سی دعا اللہ تعالیٰ کی جناب میں سب

سے زیادہ سنی جاتی ہے؟ ارشاد فرمایا:

وہ جو رات کے آخری پہر میں (تہجد کے بعد) کی

جائے یا فرض نماز کے بعد کی جائے۔

ایک اور حدیث میں ہے کہ:

بندہ اللہ سے زیادہ قریب سجدے کی حالت میں ہوتا ہے۔

بعض علماء کا یہ کہنا ہے کہ دعا کے شروع میں اللہ تعالیٰ کی

حضرت عبداللہ بن مسعود رضی اللہ عنہ سے روایت ہے کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا:

اللہ سے اس کا فضل مانگتے رہو، (کیونکہ) اللہ تعالیٰ اس بات کو پسند کرتا ہے کہ اس سے اس کا فضل مانگا جائے۔
(ترمذی)

ایک اور حدیث کے الفاظ یہ ہیں کہ:
اللہ کے نزدیک محبوب ترین دعا اس سے عافیت مانگنا ہے۔
(ترمذی)

قرآن و حدیث کے متعین کردہ آداب کو ملحوظ خاطر رکھتے ہوئے اگر دعا مانگی جائے تو اللہ تعالیٰ اسے ضرور قبول فرماتا ہے۔ حضور اکرم صلی اللہ علیہ وسلم کی ایک حدیث مبارکہ سے یہ بات معلوم ہوتی ہے کہ اللہ تعالیٰ بندہ مومن کی دعائیں طریقوں میں سے ایک طریقہ ضرور قبول فرماتا ہے۔ ایک یہ کہ اس دعا کی برکت سے اس دعا کے نتیجہ میں اس کے نامہ اعمال میں اجر و ثواب لکھ دیا جائے۔ ایک روایت سے یہ بھی معلوم ہوتا ہے کہ قیامت کے روز جب بندہ مومن دنیا میں ناقبول ہونے والی دعائیں طریقوں میں سے ایک طریقہ سے ضرور قبول فرماتا ہے۔ ایک یہ کہ اس دعا کی برکت سے اس دعا کے نتیجہ میں اس کے نامہ اعمال میں اجر و ثواب لکھ دیا جائے۔ ایک روایت سے یہ بھی معلوم ہوتا ہے کہ قیامت کے روز جب بندہ مومن دنیا میں ناقبول ہونے والی دعاؤں کا اجر و ثواب دیکھے گا تو تمنا کرے گا کہ اس کی کوئی دعا دنیا میں قبول نہ ہوئی ہوتی۔
(مسند احمد)

حضرت سلمان فارسی رضی اللہ عنہ کی روایت میں دعا کی

اللہ تعالیٰ حیا دار اور سخی ہے، جب کوئی بندہ اپنے دونوں ہاتھ اسکے سامنے پھیلاتا ہے، تو خالی ہاتھ لوٹانے سے اسے شرم آتی ہے۔
(ترمذی)

قرآن مجید میں دعا مانگنے کی ترغیب اور قبولیت کی نوید ان الفاظ میں دی گئی ہے:

اور فرماتا ہے تم سب کا پروردگار (کہ) دعا کرو مجھ سے میں تمہاری دعا قبول کروں گا۔ (غافر: ۶۰)
ایک موقع پر فرمایا گیا:

اور (اے نبی صلی اللہ علیہ وسلم) اگر میرے بندے آپ صلی اللہ علیہ وسلم سے میرے متعلق دریافت کریں تو (اُن سے کہہ دیجئے کہ) میں تو (اُن سے) قریب ہوں قبول کرتا ہوں پکارنے والے کی دعا کو جب (بھی) وہ مجھے پکارتا ہے، تو انہیں چاہیے کہ میرا حکم مانیں اور مجھ پر ایمان لائیں تاکہ راہ راست پالیں۔ (البقرہ: ۱۸۶)
ایک اور موقع پر فرمایا گیا:

بھلا کون قبول کرتا ہے بیکس کی دعا جب وہ اس (اللہ) کو پکارتا ہے اور دور کر دیتا ہے تکلیف، اور بناتا ہے خلیفہ زمین پر؟ کیا اللہ کے ساتھ کوئی اور معبود ہے؟ تم لوگ کم ہی سوچتے ہو۔ (النمل: ۶۲)
جب کوئی بندہ اللہ تعالیٰ سے دعا مانگتا ہے تو اللہ تعالیٰ کے نزدیک اس کی قدر بڑھ جاتی ہے اسلئے کہ دعا کرنا اللہ تعالیٰ کو بہت محبوب ہے۔ حضرت ابو ہریرہ رضی اللہ عنہ سے روایت ہے کہ رسول اللہ صلی اللہ علیہ وسلم نے ارشاد فرمایا:

اللہ کے نزدیک دعا سے زیادہ عزت والی کوئی چیز نہیں۔

(ترمذی)

دعا کی اہمیت اور انسانی زندگی پر اس کے اثرات

مفتی عبدالمجید ندیم

دہش ہر طرح کے شک و شبہ سے بالاتر ہے۔ اس کا ارشاد ہے کہ: اللہ سے اس کے فضل کی دعا مانگتے رہو، یقیناً اللہ ہر چیز کا علم رکھتا ہے۔ (النساء: ۳۶)

خالق و مخلوق کا یہی تو بنیادی فرق ہے کہ اگر آپ کسی بھی شخص سے کچھ مانگیں تو ممکن ہے کہ وہ آپ کو ایک یا دو مرتبہ نواز دے، لیکن جب آپ اس سے بار بار مانگیں گے تو وہ ناخوش ہوگا اور عین ممکن ہے کہ اپنے در سے دھتکار دے، لیکن خالق کائنات سے آپ جتنی مرتبہ اور جتنا زیادہ مانگیں گے، وہ اتنا ہی خوش ہوگا۔ بلکہ یہاں معاملہ تو یہ ہے کہ اگر آپ نہ مانگیں تو ناراض ہوگا۔ اس بات کو حضور ﷺ نے یوں بیان فرمایا ہے کہ:

اللہ اس بندہ سے ناخوش ہوتا ہے جو اپنی حاجات اس سے نہیں مانگتا۔ (ترمذی)

اللہ تعالیٰ سے دعا مانگنا، اس کی رحمت کے دروازے کھل جانے کا سبب بنتا ہے۔ رسول اللہ ﷺ نے فرمایا کہ:

جسے اللہ دعا مانگنے کی توفیق دیتا ہے اس کے لئے رحمت کے دروازے کھل جاتے ہیں۔

نیز ارشاد فرمایا:

دعا مومن کا ہتھیار، دین کا ستون اور آسمان و زمین کی روشنی ہے۔

حضرت سلمان فارسی رضی اللہ عنہ سے روایت ہے کہ رسول اللہ ﷺ نے ارشاد فرمایا کہ:

دعا کے معنی پکارنے اور نداءینے کے ہیں۔ اصطلاح شریعت میں دعا سے مراد کسی بندہ مومن کا اللہ تعالیٰ کو پکارنا اور مدد کی درخواست کرنا ہے۔ اس حقیقت سے کون انکار کر سکتا ہے کہ انسان زندگی کے تمام معاملات میں کمزور اور زندگی کے ہر مرحلے پر اللہ تعالیٰ کا محتاج ہے۔ اس کی یہی کمزوری اور احتیاج اسے اللہ رب العزت کی بارگاہ میں لاکھڑا کرتی ہے اور وہ اس کے سامنے اپنے ہاتھ پھیلاتا اور اس سے مدد کی درخواست کرتا ہے۔

دعا دراصل اللہ تعالیٰ اور بندے کے درمیان رابطہ کی سب سے حسین صورت ہے، جب کوئی بندہ سب سے منہ موڑ کر صرف اللہ کی طرف متوجہ ہوتا اور اس کی رحمت کو پکارتا ہے، تو اللہ تعالیٰ اس پر اپنی رحمت کی چادر تان لیتا ہے اور دنیا و آخرت میں اسے اپنی نعمتوں سے مالا مال فرما دیتا ہے۔

دعا کی اسی اہمیت کے پیش نظر حضور اکرم ﷺ نے فرمایا ہے کہ: ”دعا عبادت کا مغز ہے۔“ ایک دوسری حدیث کے الفاظ یہ ہیں: ”دعا عبادت ہے۔“ قرآن مجید کا آغاز بھی اللہ تعالیٰ کی حمد کے بعد دعا سے کیا گیا ہے، جو اس بات کی علامت ہے کہ بندہ اللہ تعالیٰ کی طرف سے ہدایت و نصرت کا سب سے زیادہ محتاج ہے، یہی وجہ ہے کہ حضور اکرم ﷺ نے سورۃ الفاتحہ کے بارے میں ارشاد فرمایا کہ:

سب سے افضل ذکر لا اِلهَ اِلَّا اللهُ اور سب سے افضل دعا اَلْحَمْدُ لِلّٰهِ ہے۔ (ترمذی)

قرآن مجید انسانوں کو تلقین کرتا ہے کہ وہ اللہ تعالیٰ سے مسلسل مانگتے رہیں، اسلئے کہ اس کے خزانے لامحدود اور اس کی داد و