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A Qur'anic Solution To Man's Modern Predicament

Waheed Ali Farooqi

Homelessness which is becoming a world phenomenon is the greatest predicament of the modern man. The gloom of meaninglessness, the feeling of the pettiness of all human existence and a brooding sense of frustration is the pervasive temper of our age. In a world denuded of all meaning, the individual finds himself estranged from his own self, an alien in his own home. In the midst of unprecedented knowledge and power man is today uncertain of his purposes, his values and his goals. At least the West has now become a victim of a development in which technology has triumphed and man himself is lost. The fear of inner death is the result of the disillusionment, anguish and despair experienced by humanity in general and the Western man in particular during the course of the last two centuries, reaching its apex in the present scientific era. There has been talk of crisis in all times of history, yet it seems that at the present moment it is peculiarly true in the sense that there is not only economic, political, cultural or intellectual crisis, but also an internal crisis — a crisis that lurks within the being of man himself. Recent trends of events have made it abundantly clear that something has gone tragically wrong with human affairs. Our world has entered an era of technology where industries flourish, markets continue to expand, mortality rates sink, and the secrets of space stand uncovered before our eyes. But despite all these achievements man has not been able to arrest the decline of civilization even for

one moment. They rather threaten to overrun man himself.

No doubt there are numerous material benefits for the masses in planned production, with the help of technical devices, and it would be a travesty of truth to deny the countless amenities mankind has derived from the contemporary technological break-through. Before the beginning of the modern scientific era a vast majority of the people were subject to such suffocating drudgery and such wretched working conditions that they were hardly left with any opportunity for self-realization or spiritual development. The lives of slaves and serfs in the medieval world were so extremely miserable and precarious, and the treatment meted out to them by their masters so cruel and inhuman, that no tribute paid to scientific revolution can be too great when it is assessed in the context of the miserable lot of man in the preceding period of history. The role played by science in freeing a large segment of humanity in our times from poverty, hunger, disease and deprivation is most admirable. Besides, science has certainly given us valuable insights into reality and has provided us with useful techniques for controlling our environment. It has provided us with a method, an attitude of mind and a metaphysics. The major breakthrough in the fields of physics, medicine, psychology, economics has revolutionized the entire life-pattern of man. We must, therefore, be clear that we cannot go beyond science and technology in the sense of getting rid

of it. The various technological developments have become so much a part of the life of modern man that there is no going back upon them. We cannot smash the machines, the computers, aeroplanes and nuclear plants, and go back to the pastoral or feudal age. To disregard science would not only be impossible but foolish and harmful. We have to live with our inventions once we have made them. The nuclear age has, for all practical purposes, come to stay. What worries us most is that the man of today has placed himself so indiscriminately at the mercy of his technological environment that it has dulled the spirit within him and has made his actions and his decisions dependent upon external circumstances. Instead of depending on his own inner resources he depends on external facilities science has made available and what was originally envisaged as the midwife of progress has ultimately turned out to be an angel of death. It has won for mankind powers fit for the angels but he brings to their use the raw mind of a child. This, because his victory over nature could not be matched with any similar victory over his own being. The patterns of living that had guided mankind over the millennia are therefore breaking down. The structure of the family, the nature of work and vocation, the ideas of personal identity, the financial and economic structure of the nations of the world are all coming to pieces. There are crises all around—the crisis of impending global war, the crisis of ecology, the population explosion, massive rise in crime, abortion as a norm of life, divorce, drugs, suicide and a host of other evils.

The present predicament is an offshoot of man's desire for social, political and economic progress. He lived under the

illusion that material affluence would automatically lead to happiness and an enrichment of human life. He however did not realize that without a developed sense of the meaning and value of human life, sheer weight of uncontrolled knowledge inflicts a paralyzing influence on the human spirit. In the midst of unprecedented knowledge and power man is now uncertain of his purposes, his values and goals. Technology has now begun to pose a tremendous threat to man, his freedom and his inner development. The machines invented to serve his purposes have gone out of his control and gained so much power as to follow their own inherent laws. The experience of the two world wars, the rise of totalitarian dictatorship with its disregard for the sacredness of the human person and the constant threat of a nuclear war have shown the depth of folly and cruelty of which a spiritually starved man is capable. It appears that the curse of Cain looms large over mankind. The Qur'an bears testimony to such a possibility of man's fall in the verse (ثم رددناه اسفل سافلين). Science having furnished him with the weapon of exterminating the human race, it is very much in the domain of possibility that things may at any moment get out of man's control and bring about the sudden and total annihilation of all that was achieved in many thousand years of human effort.

Thus while our civilization hangs on the verge of destruction, young men and women wander aimlessly on the road of life, without knowing whither they are traveling and why. Insecurity and strife are the order of the day, and the prevailing attitude is one of anxious and gloomy uncertainty. We belong to a disillusioned generation in which negative thinking,

frustration, a general sense of loss and pain prevail: We are on the road to despair, "the sickness unto death". In a world denuded of all meaning, the individual finds himself estranged from his own self, and alien in his own home. Lonely and forlorn he wants to get lost into the crowd. Having no value or faith in his own existence he lets his experience be dragged down into the anonymous and is governed by the dictates of the impersonal dictator in his 'every day life'. Instead of coming to grips with the inherent forces of alienation he merely reacts with feelings of nostalgia and sadness or with complaints and empty protests.

Now what could be the possible products of such a dismal environment if not the hippies and bums, the freaks and the frauds, the anarchists and the opportunists and the Junkies. Juvenile crime, has increased, divorces and sexual perversion are the order of the day. These disastrous developments have turned into a virulent cancer and threaten to destroy our entire social fabric. The twentieth century is a record of forces and events emerging out of those depths of human life that completely confound the philosophies of the Western religious tradition. The works of many of our intellectuals reflect this mood of cynicism and despair, and the general sickness of our generation. They depict how a society dominated by the forces of alienation stifles the fulfillment of human potential and destroys respect for the dignity of man.

So without underestimating the material well-being of man, it can be clearly seen that it is not only wealth, learning or power, not even the higher living standards for all men, that constitute the meaning and

purpose of human life. The West has broken through the sound barrier. It has split the atom. It performs the most delicate feats of human surgery. It may in the near future uncover breathtaking secrets of space. But all these achievements cannot arrest, even temporarily, the decline of civilization unless they are accompanied by a moral and spiritual regeneration.

Can anything be 'done to restore order in this moral and spiritual chaos and introduce sanity into the disordered intellectual and spiritual life of our age? We are at the edge of the precipice. It is imperative to take decisions immediately and these decisions can be delayed or' evaded only at our own peril. We find ourselves almost in a position which calls for a totally new start on the path of self-discovery. A fair measure of the worth of philosophy today would be its ability to counteract those tendencies that have reduced human beings to the status of cavemen, and find a viable solution of the contemporary spiritual and moral crisis. Tools, we know, are only means to an end. If tool-making becomes the primary end, the means prevails over the end. Hence the question of to-day is: how can we transform technology into a means to an end instead of regarding it as an end in itself? How can we control nuclear energy instead of being controlled by it. The present crisis of faith and the predicament of man has changed the mental and spiritual outlook of many a well-meaning people, all around the globe. They have emphasized the need for a revival of religious commitment so that mankind may come out triumphant from the turmoils of the present age. The transcendental experience of religion, they feel, must breathe a new life in the listless human polity and give a new direction to the

political, economic and social affairs of a world-weary and distracted humanity.

But the ideals of Judaic-Christian tradition have miserably failed to counter the terrors of the twentieth century whether they be in the form of global wars, collapse of the socioeconomic structure of nations, or the inner crisis of the individual. The events of the last few decades are an overwhelming indictment of the philosophies of this religious tradition. Having no authentic philosophy it could hardly show man the way to conquer his alienation and bring order into his inner life. The existentialists' problem of man's radical insecurity, the problems of his earthly existence, his redemption and eternal felicity remained unresolved at its hands. No wonder, therefore, that thinkers like Tillich were compelled to conclude that, man being permanently corrupted by original sin, estrangement is his universal condition, and the alienation experienced by the individual of today is his ultimate fate. It is however our firm belief that through a spiritual rebirth, brought about by a firm faith in God as enunciated by the holy Qur'an pervading all aspects of man's phenomenal and transcendental life, mankind's endangered existence, his dehumanization, and the destruction of his moral and spiritual values can be averted. The Qur'an provides us with a system of values and a way of life which has the potential of supplying new visions not only to the natural and social sciences but to every aspect of human life and endeavour whether it be in the physical, social, economic, political or spiritual realm. All these factors are bound together in an organic unity capable of meeting the challenges of an advancing civilization. This unity ends all sorts of

compartmentalization between the temporal and the eternal, the secular and the religious. Here eternity and time come to a close contact, and there is no time-eternity antithesis. Its religious ideal is no retreat from the world. The world according to it is not a Maya or an illusion, and life is not a dream. Its laws are the universal laws of God and the whole world is filled up with His glory. God and the world are not rivals, the world is rather a vale of soul-making.

The religion of Islam is not a personal affair but a serious call to social duty. The notion of *Tawhid* (Unity) in Islam implies that God is the Creator of the Universe in the true sense of the word and His being alone furnishes an objective value system which is to regulate all our desires and actions. Creation is an integral whole because from the unity of Allah the unity of His Creation follows as a logical necessity. The doctrine of *Tawhid* not only implies the unity of truth and knowledge but the unity of life and humanity. It also implies unity in the internal life of man, a coordination of reason, will and action which requires complete control of One's passions and desires. The *Al-sirat-al-Mustaqeem* (the straight path) is the only unitary path which integrates all human tendencies and activities into one integral surge towards the supreme goal of man's eternal felicity — the assimilation of divine attributes. This divine-human encounter provides man with serenity, peace, courage and contentment in the face of grim realities of life.

Mankind is here considered as one community because all men owe allegiance to one Supreme Being. It demolishes all distinctions of casts, colour, creed and nationhood. The Qur'anic statement that "O people! We have created you (all) of a

single pair, a male and a female (namely, Adam and Eve), and we have constituted you into tribes and nations so that you may recognize one another, and that nobler among you in the estimate of Allah is the more virtuous” (Qur’an 49:13), bears ample testimony to this thesis. Racism and nationhood, we know, is the greatest cause of hostility, war and bloodshed among human beings. Accordingly a Muslim and a nationalist or racist is a contradiction in terms. The notion that the entire human race is an emanation of one and the same holy spirit unto which man has eventually to return gives him a sense of inner belonging, sympathy and a quality of compassion that makes him truly human. Humanity being one spiritual brotherhood the notion of patriotism is totally transformed in Islam. A system which visualizes complete unity of science, philosophy and revelation, where reason and faith are coextensive, and where the theoretical and practical concerns of life are so resolved as to unite all peoples and all times in a universal vision, is the only road to salvation of the modern man. This faith in God should not however be acquired as a stratagem to achieve worldly happiness or mental peace or repose as prescribed by certain pseudo forms of Eastern religions. Such an attitude can only lead to another alienated form of existence and shall invert the whole scale of values. Allah is to be sought for Allah's sake and not for any ulterior motive. This teaching of the Qur'an can alone guarantee the desired spiritual regeneration of mankind. It is our firm belief that human beings are essentially decent. We can overcome this dreaded estrangement only if technology is so tamed as to sub-serve our transcendental ends, where love of God and love of

humanity overcomes the idolatrous worship of gadgets and things. The Book of Nature reveals God's power in His works and the Qur'an reveals His Will. The Heavens declare the glory of God, and the firmament, no doubt, showeth his handiwork. By removing from Nature the Christian stigma of sin our aim should be a complete spiritualization of science and technology because Islam aims at proportion and harmony between the claims of the heart, the head and the body viz. fulfillment of the demands of his emotional, volitional and spiritual life. Such an ideal is the only safe anchorage amidst the perils of the present age.

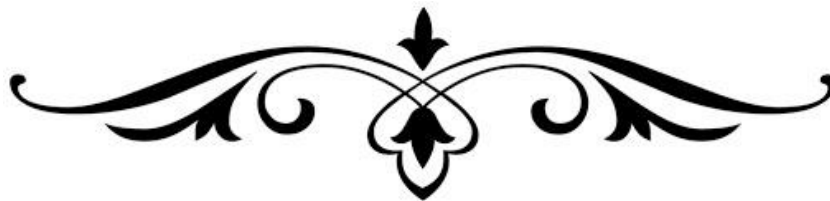
The creative movement of life in a civilization always tends to express itself in law, science, technology, art and religion. Who can, for instance, question the wisdom of adopting all those methods that lead to highest yields in agriculture or industry to meet the needs of an ever-growing world population. The machine by itself is ethically neutral and the dormant forces of technology can be used for good or for evil purposes. Islam is not, therefore, opposed to harnessing the forces of nature or the development of technology as such. God has made man His vicegerent on earth and every thing in the Universe is created sub-servient to him (Qur'an XIV, 32-33.). It is only the worship of technology — the tendency of treating the vicegerents of God as ‘inputs’ and ‘outputs’ of a technological system which is the greatest affront to the dignity of the human person. The tragedy of Hiroshima and Nagasaki cannot be attributed to the event of splitting the atom but to man's irreligious approach, his false ideologies, his unbridled greed and avarice. It is an irreligious approach which not only brings about the death of

man but death of all reason, science and progress. The Qur'an which claims to be the healer of (the physical, mental and spiritual) ailments of mankind guarantees a spiritual regeneration which alone can provide a guideline and a direction to the judicious development of science and technology.

But in this program of spiritualization of science and technology, briefly elaborated above, we should not be misunderstood. Because, as during the Middle ages, there was an attempt to treat philosophy and science as the handmaiden of theology, in the world of Islam too there is, of late, a tendency aimed at a wild admixture of theology and science. Consequently from this forum I would like to warn the scholars of Islam of the grave dangers involved in any such enterprise. They should not commit the blunders of Christian Europe lest history should repeat itself once more. A revelation from God, we should realize, is absolute; it can brook no change. But scientific knowledge is always growing, always modifying. There is no such thing as finality in science. A scientific theory which holds valid today may be proved invalid tomorrow and may be superseded by some better one. Science and religion are not really in conflict. They are, on the contrary, mutually complimentary. But their jurisdictions differ, and the jurisdiction of religion is unquestionably superior to science. No doubt the Holy Qur'an contains innumerable references wherein man is invited to brood over the marvels of Nature

in order to harness its forces for the material and spiritual well-being of man. But to treat the Holy Qur'an as a text-book of science would be dis-service both to the cause of Islam as well as of science. On the one hand it may hinder the progress of science and on the other distort the true message of the Qur'an.

We can never penetrate beyond phenomena and enter into the real and essential nature of things, our knowledge of them being relative to the constitution of our own faculties. All our scientific principles can legitimately be employed only in the field of actual or possible experience. Their use is not valid outside of this sphere. We cannot transcend experience or have conceptual knowledge of the super-sensuous or the nature and attributes of God. Hence if science attempts to operate beyond its sphere — if it attempts to solve the questions raised respecting God's immortality, the angels, heaven and the hell, it shall find itself enmeshed in a number of contradictions. The illegitimacy of our endeavours may result in what Kant calls the antinomies of reason. So nobody should have any misgiving about our program of spiritualization of science and technology. The sole purpose of our noble endeavour would be the conquest of nature through science for the establishment of a moral and spiritual order where mankind is not only governed by the principles of freedom, equality and fraternity but by the love of God and love of humanity.



Hadhrat Ali Al-Murtaza (رضى الله عنه) Conqueror of Khyber

Farhat Hussain

Amir-ul-Momineen Hadhrat Ali Al-Murtaza (رضى الله عنه), the scion of Hashmi family, was the first cousin and son-in-law of the Holy Prophet Hadhrat Muhammad (ﷺ). His name was Ali and Kuniyat was 'Abul Hasan' and 'Abu Turab'. Due to the name of his son, Imam Hasan (رضى الله عنه), he used to be called as 'Abul Hasan', while the Holy Prophet (ﷺ) bestowed him with the Kuniyat of 'Abu Turab'.

The reason for this filial appellation was that one day; he came out of his house, went to the masjid and fell asleep there. In the meantime, the Holy Prophet (ﷺ) came and woke him. The Holy Prophet (ﷺ) started cleaning the dust from Hadhrat Ali's (رضى الله عنه) body and called out to him, "get up Bu Turab, Get up Bu Turab".

Since then, he was named 'Bu Turab'. Hadhrat Ali (رضى الله عنه), himself, liked this name very much and whenever someone called him with this title, he became very happy.

Hadhrat Ali (رضى الله عنه) was ten years old at the time of Annunciation (of the Holy Prophet) and was being brought up by the Holy Prophet (ﷺ) as Hadhrat Ali's (رضى الله عنه) father was passing through financial crisis and due to poverty; he was unable to run his family.

So to divide the burden of his uncle, the Holy Prophet (ﷺ) brought his cousin Ali with him while the other brothers of Hadhrat Ali (رضى الله عنه) were sent to other uncles of the Holy Prophet (ﷺ) and only

Hadhrat Aqil (رضى الله عنه) remained with his father, Hadhrat Abu Talib (رضى الله عنه).

It was the result of the Holy Prophet's (ﷺ) training that just after the Holy Prophet's announcement of his prophethood, Hadhrat Ali (رضى الله عنه) despite being a child of ten, embraced Islam. As Hadhrat Ali (رضى الله عنه) was too young when he accepted Islam, so there will be no exaggeration to say that he grew up with Islam. The Holy Prophet (ﷺ) loved him very much and he was given extraordinary status almost on all occasions. The Holy Prophet (ﷺ) had so much confidence in Hadhrat Ali (رضى الله عنه) that on the event of Hijra, he handed over the deposits of the people of Qureysh to Hadhrat Ali (رضى الله عنه) so that he (Hadhrat Ali) could return them to their owners on the next day. Hadhrat Ali (رضى الله عنه) slept on the bed of Hadhrat Muhammad (ﷺ) that night. On the next morning, Ali returned the deposits to their owners and set out for Madinah.

In Madinah, when Holy Prophet (ﷺ) was acting upon Mo'akhat (fraternization) among Mohajirs and Ansars, he made his brotherhood with Hadhrat Ali (رضى الله عنه). It was not enough, but the Holy Prophet (ﷺ) also gave the hand of his beloved daughter, Bibi Fatima Zehra (رضى الله عنها) in the hand of Hadhrat Ali (رضى الله عنه).

Hadhrat Ali (RA) remained with the Holy Prophet (ﷺ) in all the Ghazvans and in the major battles, the A'laam (standard) of Islamic forces was carried by Hadhrat Ali

(رضى الله عنه). While marching for 'Ghazva-e-Tabook', the Holy Prophet (ﷺ) left Hadhrat Ali (رضى الله عنه) nominating him his Na'ib (vicegerent) in Madinah and said, "O Ali, you are like with me as Hadhrat Haroon (عليه السلام) was with Hadhrat Moosa (عليه السلام). But the only difference is that there will be no prophet after me." The Holy Prophet (ﷺ) had so much confidence in the bravery of Hadhrat Ali (رضى الله عنه) that on the occasion of 'Ghazva-e-Khyber', when the fort of Khyber could not be captured, even after a prolong siege, the Holy Prophet (ﷺ), keeping the personality of Hadhrat Ali (عليه السلام), said that the next day, he would bestow the standard (flag) of the army to one whom Allah would not disgrace and he loved Allah and His Prophet (ﷺ) a lot and Allah and His Prophet (ﷺ) loved him very much. The following day, the Holy Prophet (ﷺ) called Hadhrat Ali (رضى الله عنه), who came with aching eyes. The Holy Prophet (ﷺ) applied his saliva on Hadhrat Ali's (رضى الله عنه) eyes and they recovered instantly. Then the flag was handed over to Hadhrat Ali (رضى الله عنه) who set out for his mission. It is revealed by Hadhrat Jabir Abdullah (RA) that in the war of 'Khyber', Hadhrat Ali (رضى الله عنه) dislocated the door of fort of Khyber and carried it on his back. This made the Muslims enter the fort easily.

Then Hadhrat Ali (رضى الله عنه) threw the door by himself. When the door was dragged, forty people were required to do so. It was the bravery of Hadhrat Ali (رضى الله عنه) that he was given the title of "Fatih-e-Khyber" (the Conqueror of Khyber).

Hadhrat Ali (رضى الله عنه) was the ocean of knowledge and there was no match of his Qur'anic perception. According to Hadhrat Abu Tufail (رضى الله عنه), Hadhrat Ali (رضى الله عنه)

used to say, "Ask from me, ask from me, ask from me. Ask anything about the Book of Allah (the Holy Qur'an) from me, I swear I know about each Aayah, whether it is revealed in day time or in night". The Holy Prophet (ﷺ) termed the love of Hadhrat Ali (رضى الله عنه) as the standard of Eiman (belief) and the enmity and abomination of Ali (رضى الله عنه) as the pretension to Islam. Hadhrat Abdullah bin Abbas (RA) says that there was no one superior than Ali (رضى الله عنه) in Madinah in giving verdicts of cases. Hadhrat Ayesha (رضى الله عنها) says that no one possesses knowledge of Sunnah more than Ali (رضى الله عنه).

During the caliphates of all the three preceding caliphs, Hadhrat Ali (RA) was appointed on the post of "Ifta" (one who gives judicial verdicts) and was also the member of Majlis-e-Shoora (parliament). In important matters of the government and administration, he was consulted for his opinion.

After the martyrdom of Hadhrat Usman (رضى الله عنه), Hadhrat Ali (رضى الله عنه) was made the caliph of Muslims on 26th Dhil Haj, 35 Hijra. It was a very tumultuous period and hence was a test case to Hadhrat Ali's (رضى الله عنه) wisdom, intelligence and perception. But Hadhrat Ali (رضى الله عنه) passed through each obstacle adroitly with sagacity, wisdom and merit.

An attempt on Hadhrat Ali's (RA) life was made on 19th Ramadhan, 40 Hijra in Jama Masjid Kufa in the small hours when he was offering his Fajr prayers. The motive of the martyrdom of Hadhrat Ali (رضى الله عنه) was the enmity of Kharjis. The background of the enmity is that Kharjis were very annoyed with Hadhrat Ali (رضى الله عنه). Despite educating them, (Continued on page # 11)

Relevant Quranic Guidance

Jafar Wafa

in the present global scene, non-Muslims appear to be converging on an anti-Muslim agenda because of their perceived danger from what they call 'radical' Islam. What is happening in the Middle East, which can rightly be called Islam's heart-land, requires the true believers to turn to the Qur'an for guidance and Divine help, in the inscrutable ways that the Almighty extends to those who deserve it.

Such help lends amazing strength to the material efforts that are necessary for the Muslims to protect their interests as a community constituting one-fifth of humanity.

Even the sceptics among Muslims, and there is no dearth of them, and those who are more concerned to protect their personal interests in retaining their hold on pelf and power in the Muslim world, should heed the Divine advice available in the various Suras of the holy Qur'an.

An attempt has been made, hereunder, to piece together these advices and edicts from the scripture, it will appear that although they were revealed a millennium and a half ago, they are applicable to the current Middle East crisis in almost the same way as they were applicable to the situation that prevailed during the infancy of Islam in its place of origin.

It has taken a lot of labour to extract from the Book the advices that are ideally relevant for today's Muslims to fight their way with success through the hostile circumstances in which they appear to have been caught.

Apt quotations are manifold and the select

ones can be arranged as such: "*Take not the Jews and Christians for friends. They are friends of one another*" (5:51). Should this edict not form the basis on which foreign policies of Muslim states be crafted although in a diplomatic manner to avoid dangerous confrontation with the opposite party? As we will see, the Qur'an never encourages reckless action oblivious of the dire consequences that may follow.

"*The believers should not take disbelievers for friends in preference to believers, and who so does it has no connection with Allah, except that it is a measure of security to guard yourself against them*" (3:28). The Qur'an never makes a rigid statement that cannot be interpreted slightly differently under special circumstances. So, in the above edict much room has been left for the Muslim societies and state to adopt a policy that would safeguard their security and not endanger their lives and liberty.

"*Show kindness to them who did not wage war against you on account of your religion and deal justly with them*" (60:8). This is the conciliatory and friendly face of Islam showing how Muslim individuals and states should display softness in their dealings with their non-Muslim counterparts in peace time.

While, in the preceding space, the focus was on the ways in which Muslims should conduct their affairs in warlike or hostile situations, the above Qur'anic injunction provides the guidelines of dealings—social and political with non-Muslim societies and state in normal times when the conflict has either subsided or resolved completely.

It needs no re-statement, because what has been stated above has made the issue abundantly clear that the Qur'an, revealed more than a thousand years ago, has the best advice to offer to its believers in all kinds of situations, in war and in peace, — a quality not to be expected from scripts of human origin.

Having established that the Qur'anic advice is available for adoption by concerned Muslim societies, or states, in varying situations of strength and weakness and during war or peace, it must be made explicit that such advice can produce the desired result only when it is acted upon with full faith by such Muslims who are not secular-minded and do not have a lurking doubt about the Divine origin of the scripture.

The Qur'an makes it sufficiently clear in the beginning of the first Sura (Al-Baqara) following the opening Sura (Al-Fatiha) that this book will guide only those who believe in the 'unseen'.

The word 'unseen' can be interpreted in many ways. No doubt, God Himself is in the centre of the 'unseen' but there are myriad others—the future existence of human life after death being the main issue.

According to the Qur'an, the soul of man does never die' it is the mortal frame in which it survives during man's life on earth which is subject to death and decay. Not the soul, which remains preserved for accountability on the Day of Judgment.

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(Continued from page # 9)

they wanted Hadhrat Ali (رضى الله عنه) to quit his faith which, according to them, was Kufr, so he must seek repentance. This started the rivalry between Hadhrat Ali (رضى الله عنه) and Kharjis. Once Hadhrat Abdullah (رضى الله عنه), a companion of Hadhrat Ali (رضى الله عنه), was coming back from a journey and passed through a place called Nehrwan, where the Kharjis' sought his opinion about the four caliphs of Muslims (Khulfa-e-Rashideen). Abdullah (رضى الله عنه) expressed his best wishes and sentiments about them. When Kharjis heard the polite and respectful words for Hadhrat Ali (رضى الله عنه), they got infuriated and killed Hadhrat Abdullah (رضى الله عنه).

When the news of Abdullah's (رضى الله عنه) murder reached Hadhrat Ali (رضى الله عنه), he sent Harras Bin Mara (رضى الله عنه) to inquire into

the facts, but he too was killed. So to take revenge, Hadhrat Ali (رضى الله عنه) attacked Kharjis in 38 Hijra. This encounter is known as 'Battle of Nehrwan'. The Kharjis were defeated and only nine could escape alive. They spread in various areas and started conspiring against Hadhrat Ali (رضى الله عنه). When they could not achieve their motive, they sent Abdur Rehman Ibne Muljim, Burk Bin Abdullah Tamimi and Amr Bin Bakr Tamimi to take revenge of the slaying of Nehrwan by killing Hadhrat Ali (رضى الله عنه), Hadhrat Moawiya (رضى الله عنه) and Hadhrat Amr Bin Aas (رضى الله عنه). Burk and Amr could not succeed in their mission, whereas Ibne Muljim achieved his goal by fatally injuring Hadhrat Ali while he was in Sajda (prostration). Two days after being seriously wounded, Hadhrat Ali (رضى الله عنه) passed away on 21st Ramadhan.

Sufiism

Fasting (Al-Sawm)

(an extract from Kashful Mahjoob)

God hath said: "O believers, fasting is prescribed unto you" (Qur.ii, 179) And the Apostle said that he was informed by Gabriel that God said: "Fasting is mine, and I have the best right to give recompense for it" (الصوم لى و انا اجزى به), because the religious practice of fasting is a mystery unconnected with any external thing, a mystery in which none other than God participates: hence its recompense is infinite. It has been said that mankind with enter Paradise through God's mercy, and that their rank therein depends on their religious devotion, and that their abiding therein for ever is the recompense of their fasting, because God said: "I have the best right to give recompense for it." Junayd said: "Fasting is half of the Way." I have seen Shaykhs who fasted without intermission, and others who fasted only during the month of Ramadan: the former were seeking recompense, and the latter were renouncing self will and ostentation. Again, I have seen others who fasted and were not conscious of anyone and ate only when food was set before them. This is more in accordance with the Sunnah. It is related that the Apostle came to 'A'isha and Hafsa, who said to him: "We have kept some dates and butter (hays) for thee." "Bring it," said he; "I was intending to fast, but I will fast another day instead." I have seen others who fasted on the "white days" (from the 13th to the 15th of every month), and on the ten (last nights) of the blessed month (Ramadan), and also during

Rajab, Sha'ban, and Ramadan. Others I have seen who observed the fast of David, which the Apostle called the best of fasts, i.e. they fasted one day and broke their fast the next day. Once I came into the presence of Shaykh Ahmad Bukhari. He had a dish of sweetmeat (halwa) before him, from which he was eating, and he made a sign to me that I should do the same. As is the way of young men, I answered (without consideration) that I was fasting. He asked why. I said: "In conformity with such and such a one" He said: "It is not right for human beings to conform with human beings." I was about to break my fast, but he said: "Since you wish to be quite in conformity with him, do not conform with me, for I too am a human being." Fasting is really abstinence, and this includes the whole method of Sufi'ism (tariqat). The least degree in fasting is hunger, which is God's food on earth, and is universally commended in the eye of the law and of reason. One month's continual fasting is incumbent on every reasonable Muslim who has attained to manhood. The fast begins on the appearance of the moon of Ramadan, and continues until the appearance of the moon of Shawwal, and for every day a sincere intention and firm obligation are necessary. Abstinence involves many obligations, e.g. keeping the belly without food and drink, and guarding the eye from lustful looks, and the ear from listening to evil speech about anyone in his absence, and the tongue from vain or foul

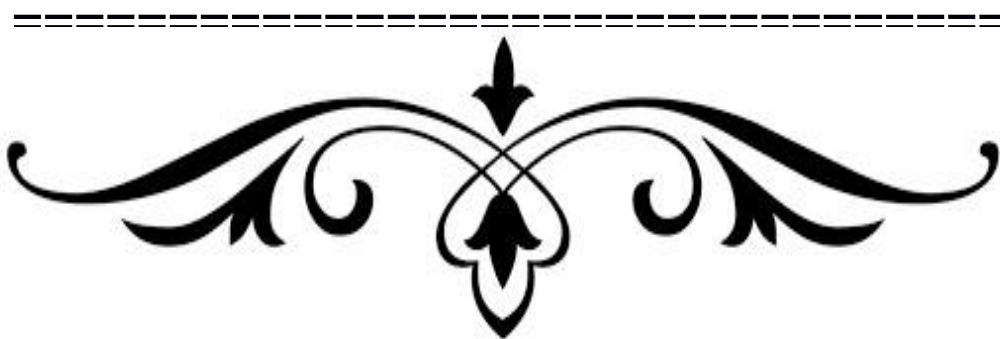
words, and the body from following after worldly things and disobedience to God. One who acts in this manner is truly keeping his fast, for the Apostle said to a certain man, "When you fast, let your ear fast and your eye and your tongue and your hand and every limb;" and he also said, "Many a one has no good of his fasting except hunger and thirst."

I dreamed that I saw the Apostle and asked him to give me a word of counsel, and that he replied: "Imprison thy tongue and thy senses." To imprison the senses is complete self-mortification, because all kinds of knowledge are acquired through the five senses: sight, hearing, taste, smell, and touch. Four of the senses have a particular locus, but the fifth, namely touch, is spread over the Whole body. Everything that becomes known to human beings passes through these five doors, except intuitive knowledge and Divine inspiration, and in each sense there is a purity and an impurity; for, just as they are open to knowledge, reason, and spirit, so they are open to imagination and passion, being organs which partake of piety and sin and of felicity and misery. Therefore it behoves him who is keeping a fast to imprison all the senses in order that they may return from disobedience to obedience. To abstain only from food and drink is child's play. One must abstain from idle pleasures and unlawful acts, not from eating lawful food. I marvel at those who say that they are keeping a voluntary fast and yet fail to perform an obligatory duty. Not to commit sin is obligatory, whereas continual fasting is an apostolic custom (which maybe observed or neglected). When a man is divinely protected from sin all his circumstances are at fast. It is related by Abu Talha al-Maliki that Sahl b. 'Abdullah

of Tustar was fasting on the day of his birth and also on the day of his death, because he was born in the forenoon and tasted no milk until the evening prayer, and on the day of his decease he was keeping a fast. But continual fasting (ruza-i wisal) has been forbidden by the Apostle, for when he fasted continually, and his Companions conformed with him in that respect, he forbade them, saying: "I am not as one of you: I pass the night with my Lord, who gives me food and drink." The votaries of self-mortification assert that this prohibition was an act of indulgence, not a veto declaring such fasts to be unlawful, and others regard them as being contrary to the Sunnah, but the fact is that continuance (wisal) is impossible, because the day's fast is interrupted by night or, at any rate, does not continue beyond a certain period. It is related that Sahl b. 'Abdullah of Tustar used to eat only once in fifteen days, and when the month of Ramadan arrived he ate nothing until the Feast, and performed four hundred bowings in prayer every night. This exceeds the limit of human endurance, and cannot be accomplished by anyone without Divine aid, which itself becomes his nourishment. It is well known that Shaykh Abu Nasr Sarraj, the author of the Luma, who was surnamed the Peacock of the Poor (Ta'us al-fuqara), came to Baghdad in the month of Ramadan, and was given a private chamber in the Shuniziyya masjid, and was appointed to preside over the dervishes until the Feast. During the nightly prayers of Ramdan (tarawih) he recited the whole Quran five times. Every night a servant brought a loaf of bread to his room. When he departed, on the day of the Feast, the servant found all the thirty loaves untouched. 'Ali b. Bakkar relates that Hafs Missisi ate nothing

in Ramadan except on the fifteenth day of that month. We are told that Ibrahim Adham fasted from the beginning to the end of Ramadan, and, although it was the month of Tammuz (July), worked every day as a harvester and gave his wages to the dervishes, and prayed from nightfall to daybreak; they watched him closely and saw that he neither ate nor slept. It is said that Shaykh Abu 'Abdullah Khafif during his life kept forty uninterrupted fasts of forty days, and I have met with an old man who used to keep annually two fasts of forty days in the desert. I was present at the death-bed of Danishmand Abu Muhammad Banghari; he had tasted no food for eighty days and had not missed a single occasion of public worship. At Merv there were two spiritual directors; one was called Masud and the other was Shaykh Abu 'Ali Siyah. Masud sent a message to Abu 'Ali, saying: "How long shall we make empty pretensions? Come, let us sit fasting for forty days." Abu 'Ali replied: "No; let us eat three times a day and nevertheless require only one purification during these forty days." The difficulties of this question are not yet removed. Ignorant persons conclude that continuance in fasting is possible, while physicians allege that such a theory is entirely baseless. I will now explain the matter in full. To fast continuously, without infringing the Divine

command, is a miracle (karamat). Miracles have a special, not a general, application: if they were vouchsafed to all, faith would be an act of necessity (jabr) and gnostics would not be recompensed on account of gnosis. The Apostle wrought evidentiary miracles (mi'jizat) and therefore divulged his continuance in fasting; but he forbade the saints (ahl-i karamat) to divulge it, because a karamat involves concealment, whereas a mujizaj involves revelation. This is a clear distinction between the miracles performed by Apostles and those performed by saints, and will be sufficient for anyone who is divinely guided. The forty days' fasts (chillah) of the saints are derived from the fast of Moses (Qur.vii,138). When the saints desire to hear the word of God spiritually, they remain fasting for forty days. After thirty days have passed they rub their teeth; then they fast ten days more, and God speaks to their hearts, because whatever the prophets enjoy openly the saints may enjoy secretly. Now, hearing the word of God is not compatible with the subsistence of the natural temperament: therefore the four humors must be deprived of food and drink for forty days in order that they may be utterly subdued, and that the purity of love and the subtlety of the spirit may hold absolute sway.



Respecting the Sahabah

Abdul Munim Saleh

We love the companions of Prophet Muhammad (ﷺ). Nonetheless we do not go to extremes in the love of anyone of them, nor do we forsake anyone of them. But we dislike him who hates them, and talk of them in an unseemly manner. As for us, we do not mention them but in good terms. Their love is religion, faith, and excellence. And their hatred is disbelief, hypocrisy and rebellion.

This is because Allah spoke well of them, as did His Messenger Muhammad (ﷺ). Allah was pleased with them and promised them "the good". He said:

"And the out strippers from among the immigrants (Muhajireen) and the (Helpers) Ansars and those who followed them in good deeds, Allah was pleased with them and they were pleased with Him. He has prepared for them gardens beneath which rivers flow, abiding therein forever. That is the great triumph." (Al-Qur'an 9 :100).

Allah also said: *"Muhammad (ﷺ) the Messenger of Allah and those who are with him, are hard upon the disbelievers, compassionate among themselves, you see them bowing down, prostrating themselves"*. (Al-Qur'an 29: 29)

Sahih Bukhari and Sahih Muslim have a report narrated by Hadhrat Abu Saeed Khudri (RDA). It says that something happened between Hadhrat Khalid bin Walid (RDA) and Hadhrat Abdur Rahman bin Auf (RDA), Hadhrat Khalid said a harsh word to Hadhrat Abdur Rahman. The Holy Prophet (ﷺ) said: "Do not abuse my companions for if any one of you spent gold equal to Uhud (in Allah's Cause) it would not

be equal to a Mud or even a half Mud spent by one of them." Thus we see that the Holy Prophet (ﷺ) prohibited one who had later companionship from speaking ill of or abusing his companions (the Sahabah).

This is the case when a person of the stature of Hadhrat Khalid bin Walid is involved, who embraced Islam before the fall of Makkah, what about him who had no share of his companionship? Incidentally, what is narrated of the Holy Prophet's (ﷺ) words, viz, "My companions are stars. Whomsoever you followed, you will be guided."

However, the following is an authentic report from the Holy Prophet (ﷺ). He said, "No one who pledged his hand under the tree will not enter the Fire".

Hadhrat Abdullah bin Masood (RDA) put it very aptly when he said describing them: "Allah looked upon the hearts of the people and found the heart of Muhammad as the best among them. So He chose him for Himself and sent him with His message. Then He looked at the hearts of the people, after the heart of the Holy Prophet (ﷺ) and found the hearts of his companions as the best among the people. Therefore, He made them helpers to His Messenger".

Referring to Imam Tahawi's words. "Their hatred is disbelief and hypocrisy." We have already spoken over the declaration of apostasy while speaking of the innovators.

This disbelief — as used by Imam Tahawi is of the same nature as mentioned in the words of Allah: *"And whoever did not judge by what Allah has revealed: such are the disbelievers"*. (Al-Qur'an 5: 44)

How Islamic inventors changed the world

Paul Valley, The Independent News, UK

From coffee to cheques and the three-course meal, the Muslim world has given us many innovations that we take for granted in daily life.

1. The story goes that an Arab named Khalid was tending his goats in the Kaffa region of southern Ethiopia, when he noticed his animals became livelier after eating a certain berry. He boiled the berries to make the first coffee. Certainly the first record of the drink is of beans exported from Ethiopia to Yemen where Sufis drank it to stay awake all night to pray on special occasions. By the late 15th century it had arrived in Mecca and Turkey from where it made its way to Venice in 1645. It was brought to England in 1650 by a Turk named Pasqua Rosee who opened the first coffee house in Lombard Street in the City of London. The Arabic qahwa became the Turkish kahve then the Italian caffè and then English coffee.
2. The ancient Greeks thought our eyes emitted rays, like a laser, which enabled us to see. The first person to realize that light enters the eye, rather than leaving it, was the 10th-century Muslim mathematician, astronomer and physicist Ibn al-Haitham. He invented the first pin-hole camera after noticing the way light came through a hole in window shutters. The smaller the hole, the better the picture, he worked out, and set up the first Camera Obscura (from the Arab word qamara for a dark or private room). He is also credited with being the first man to shift physics from a philosophical activity to an experimental one.
3. A form of chess was played in ancient India but the game was developed into the form we know it today in Persia. From there it spread westward to Europe - where it was introduced by the Moors in Spain in the 10th century - and eastward as far as Japan. The word rook comes from the Persian rukh, which means chariot.
4. A thousand years before the Wright brothers a Muslim poet, astronomer, musician and engineer named Abbas ibn Firnas made several attempts to construct a flying machine. In 852 he jumped from the minaret of the Grand Mosque in Cordoba using a loose cloak stiffened with wooden struts. He hoped to glide like a bird. He didn't. But the cloak slowed his fall, creating what is thought to be the first parachute, and leaving him with only minor injuries. In 875, aged 70, having perfected a machine of silk and eagles' feathers he tried again, jumping from a mountain. He flew to a significant height and stayed aloft for ten minutes but crashed on landing - concluding, correctly, that it was because he had not given his device a tail so it would stall on landing. Baghdad international airport and a crater on the Moon are named after him.
5. Washing and bathing are religious requirements for Muslims, which is perhaps why they perfected the recipe for soap which we still use today. The ancient Egyptians had soap of a kind,

as did the Romans who used it more as a pomade. But it was the Arabs who combined vegetable oils with sodium hydroxide and aromatics such as thyme oil. One of the Crusaders' most striking characteristics, to Arab nostrils, was that they did not wash. Shampoo was introduced to England by a Muslim who opened Mahomed's Indian Vapor Baths on Brighton seafront in 1759 and was appointed Shampooing Surgeon to Kings George IV and William IV.

6. Distillation, the means of separating liquids through differences in their boiling points, was invented around the year 800 by Islam's foremost scientist, Jabir ibn Hayyan, who transformed alchemy into chemistry, inventing many of the basic processes and apparatus still in use today - liquefaction, crystallization, distillation, purification, oxidization, evaporation and filtration. As well as discovering sulphuric and nitric acid, he invented the alembic still, giving the world intense rosewater and other perfumes and alcoholic spirits (although drinking them is haram, or forbidden, in Islam). Ibn Hayyan emphasized systematic experimentation and was the founder of modern chemistry.
7. The crank-shaft is a device which translates rotary into linear motion and is central to much of the machinery in the modern world, not least the internal combustion engine. One of the most important mechanical inventions in the history of humankind, it was created by an ingenious Muslim engineer called al-Jazari to raise water for irrigation. His 1206 Book of Knowledge of Ingenious Mechanical Devices shows he also invented or refined the use of valves and pistons, devised some of the first mechanical clocks driven by water and weights, and was the father of robotics. Among his 50 other inventions was the combination lock.
8. Quilting is a method of sewing or tying two layers of cloth with a layer of insulating material in between. It is not clear whether it was invented in the Muslim world or whether it was imported there from India or China. But it certainly came to the West via the Crusaders. They saw it used by Saracen warriors, who wore straw-filled quilted canvas shirts instead of armour. As well as a form of protection, it proved an effective guard against the chafing of the Crusaders' metal armour and was an effective form of insulation - so much so that it became a cottage industry back home in colder climates such as Britain and Holland.
9. The pointed arch so characteristic of Europe's Gothic cathedrals was an invention borrowed from Islamic architecture. It was much stronger than the rounded arch used by the Romans and Normans, thus allowing the building of bigger, higher, more complex and grander buildings. Other borrowings from Muslim genius included ribbed vaulting, rose windows and dome-building techniques. Europe's castles were also adapted to copy the Islamic world's - with arrow slits, battlements, a barbican and parapets. Square towers and keeps gave way to more easily defended round ones. Henry V's castle architect was a Muslim.
10. Many modern surgical instruments are of exactly the same design as those devised in the 10th century by a Muslim

surgeon called al-Zahrawi. His scalpels, bone saws, forceps, fine scissors for eye surgery and many of the 200 instruments he devised are recognisable to a modern surgeon. It was he who discovered that catgut used for internal stitches dissolves away naturally (a discovery he made when his monkey ate his lute strings) and that it can be also used to make medicine capsules. In the 13th century, another Muslim medic named Ibn Nafis described the circulation of the blood, 300 years before William Harvey discovered it. Muslims doctors also invented anesthetics of opium and alcohol mixes and developed hollow needles to suck cataracts from eyes in a technique still used today.

11. The windmill was invented in 634 for a Persian caliph and was used to grind corn and draw up water for irrigation. In the vast deserts of Arabia, when the seasonal streams ran dry, the only source of power was the wind which blew steadily from one direction for months. Mills had six or 12 sails covered in fabric or palm leaves. It was 500 years before the first windmill was seen in Europe.
12. The technique of inoculation was not invented by Jenner and Pasteur but was devised in the Muslim world and brought to Europe from Turkey by the wife of the English ambassador to Istanbul in 1724. Children in Turkey were vaccinated with cowpox to fight the deadly smallpox at least 50 years before the West discovered it.
13. The fountain pen was invented for the Sultan of Egypt in 953 after he demanded a pen which would not stain his hands or clothes. It held ink in a

reservoir and, as with modern pens, fed ink to the nib by a combination of gravity and capillary action.

14. The system of numbering in use all round the world is probably Indian in origin but the style of the numerals is Arabic and first appears in print in the work of the Muslim mathematicians al-Khwarizmi and al-Kindi around 825. Algebra was named after al-Khwarizmi's book, *Al-Jabr wa-al-Muqabilah*, much of whose contents are still in use. The work of Muslim maths scholars was imported into Europe 300 years later by the Italian mathematician Fibonacci. Algorithms and much of the theory of trigonometry came from the Muslim world. And Al-Kindi's discovery of frequency analysis rendered all the codes of the ancient world soluble and created the basis of modern cryptology.
15. Ali ibn Nafi, known by his nickname of Ziryab (Blackbird) came from Iraq to Cordoba in the 9th century and brought with him the concept of the three-course meal – soup, followed by fish or meat, then fruit and nuts. He also introduced crystal glasses (which had been invented after experiments with rock crystal by Abbas ibn Firnas - see No 4).
16. Carpets were regarded as part of Paradise by medieval Muslims, thanks to their advanced weaving techniques, new tinctures from Islamic chemistry and highly developed sense of pattern and arabesque which were the basis of Islam's non-representational art. In contrast, Europe's floors were distinctly earthly, not to say earthy, until Arabian and Persian carpets were introduced. In England, as Erasmus recorded,

floors were "covered in rushes, occasionally renewed, but so imperfectly that the bottom layer is left undisturbed, sometimes for 20 years, harboring expectoration, vomiting, the leakage of dogs and men, ale droppings, scraps of fish, and other abominations not fit to be mentioned". Carpets, unsurprisingly, caught on quickly.

17. The modern cheque comes from the Arabic saqq, a written vow to pay for goods when they were delivered, to avoid money having to be transported across dangerous terrain. In the 9th century, a Muslim businessman could cash a cheque in China drawn on his bank in Baghdad.

18. By the 9th century, many Muslim scholars took it for granted that the Earth was a sphere. The proof, said astronomer Ibn Hazm, "is that the Sun is always vertical to a particular spot on Earth". It was 500 years before that realization dawned on Galileo. The calculations of Muslim astronomers were so accurate that in the 9th century

they reckoned the Earth's circumference to be 40,253.4km—less than 200km out. The scholar al-Idrisi took a globe depicting the world to the court of King Roger of Sicily in 1139.

19. Though the Chinese invented saltpeter gunpowder, and used it in their fireworks, it was the Arabs who worked out that it could be purified using potassium nitrate for military use. Muslim incendiary devices terrified the Crusaders. By the 15th century they had invented both a rocket, which they called a "self-moving and combusting egg", and a torpedo - a self-propelled pear-shaped bomb with a spear at the front which impaled itself in enemy ships and then blew up.

20. Medieval Europe had kitchen and herb gardens, but it was the Arabs who developed the idea of the garden as a place of beauty and meditation. The first royal pleasure gardens in Europe were opened in 11th-century Muslim Spain. Flowers which originated in Muslim gardens include the carnation and the tulip.

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Eid — The Islamic Festival

S. A. H. Bukhari

Islam sanctifies two festivals in a year—the Eidul Fitr and the Eidul Adha. There is no other festival sanctified in Islam.

It may be noted that these festivals are marked with deep religious significance. Similar to prayer, they are celebrated in a way, and on occasions which strengthen the bounds of loyalty to God, faith in Him and greater devotion to Him. On the other hand, these festivals also serve to establish better understanding and the spirit of sympathetic co-operation between all sections of the society.

Eidul Fitr:

The Eidul Fitr is celebrated at the end of one month obligatory fasting during Ramadan. It is celebrated as a token of thanks given to God who helped us to fast during the month of Ramadan and has now removed the restrictions observed during fasting for the rest of the year. It is also a token of thanksgiving for the great reward which God has promised to distribute with His own Hands among His faithful servants who have refrained from eating and drinking even that which was lawful, and passing the whole month under a rigid moral discipline. According to the Holy Prophet (ﷺ). God says:

“Fasting is carried on for My sake and I will reward for it” Yet another Hadith depicts the conversation between God and His angels as follows:

“When the Day of Eidul Fitr sets in, God takes pride in the Faithful before His angels and says: My angels; What is the reward of a worker who has completely performed his

work? They say: O'Lord; he should be paid his full wages. Then God says: O My angels; My servants – both male and female - have fulfilled their obligation, and have now come out raising their voices in prayer. By My power, My Majesty, My Generosity and by My Sublimity; I should respond to their prayers. Then He addresses the Faithful and says: Return; I have pardoned you and have turned your sins into acts of virtue. (Baihaqui)

Fitrah – The Right of the Poor

Islam reminds the rich of his obligation towards the poor and enjoins upon them not to be forgetful of their less fortunate brethren during their rejoicings. It is essential for every Muslim who possess Nisab (the minimum of wealth on which Zakat is payable) of any kind of wealth cash, gold, and silver ornaments, merchandise, cattle and flocks, or agricultural products – to pay approximately four pounds (i.e., two kilo and three grams) of wheat or its price, on behalf of each of his dependents, male or female to the poor who do not possess Nisab. Islam thus creates a spirit of good will and cooperation among all sections of the society.

Observance of Eidul Fitr:

The Muslim begins his festival of Fitr by prostrating before his Lord, Glorifying Him and taking the vows of loyalty to Him. He confirms his pledge saying: Thee alone do we worship and Thee alone we seek for help. For taking this pledge, he prepares himself from the early morning: he takes bath, puts on his best clothes, applies perfumes if available, and eats a little before the prayers, and sets forth for the prayer of Eid. On the Day of Fitr, he should not say the takbir aloud

on the way to the place of prayer. He should not perform Nafil prayer at the musalla. When the sun has risen a little high over the horizon, the Imam should lead a prayer composed of two Fiak'ah. in the first Fiak'ah, he will say three takbirs in addition before recitation and in the second Rak'ah, he will similarly say three additional takbirs after the recitation. Hands should be raised upto earlobes at each Takbir. After the prayer, the imam should deliver two sermons expounding therein the significance of Eid and the Fitrah.

Innocent Rejoicing:

On the day of Eid one receives or visits as many people as possible cheering them up with his good will and happy countenance.

The Holy Prophet (ﷺ) used to go to the place of prayer from one route and return home from yet another in order to visit as many people as possible. He would encourage people to make merry through innocent means of rejoicing.

Lady Aysha narrates that on one such occasions she was enjoying the company of two girls who were beating the drums and singing. They were so enjoying themselves when Abu Bakr (R.A.) entered. He rebuked the girls for their merry making. The Holy Prophet (ﷺ) thereupon said: "Let them alone, O Abubakr for every nation has a festival, and this is the day of our festival. (Bukhari and Muslim).

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The Origin of the Universe

(The Holy Qur'an and Science)

Hafiz Muhammad Saleem

Universe is a word having the expression about whatever exists externally throughout the natural phenomena including the whole creation, all stars, planets and their satellites' etc. According to "The Macmillan. Encyclopedia", "the universe consists of all potentially knowable objects—the earth, sun and other solar-system bodies, the stars and other members of our galaxy, countless millions of other galaxies and the matter between these objects". It also includes rocks, metals, gases, dust, animals, people and all moveable and immovable bodies etc. Astronomers, however use the word "Universe" to mean space and all heavenly bodies contained in it. "As regards the vastness of the Universe, the earth, sun and planets are tiny dots. The sun is a single star in a galaxy comprising about 100,000 million stars. Earth and other planets rotating round the sun constitute an organized world dimensions which, to our human scale, appear quite colossal. The earth is roughly 93 million miles away from the sun. This may be a great distance for a human being, but it is very small in comparison to the distance separating the sun from the farther most planet from it in the solar system. Pluto is forty times the distance from the Earth to the sun, i.e., approximately 3,672 million miles away. This distance, when doubled, represents the largest dimensions of our solar system.

Many theories have been enunciated concerning the origin of the Universe, but the most modern is known as "Big Bang"

theory. Big Bang was first proposed in 1920 by George Lamaitre, that all the matter and radiation in the Universe originated in an immense explosion with what began the expansion of the Universe, which still continues. The explosion occurred about 10 to 20 thousand million years ago. Since the initially high temperature of hydrogen and helium were able to form the observed cosmic abundance of helium, it agrees very well with the predicted value. This matter eventually interacted to form galaxies. Lemaitre, of all the galaxies were traced backwards, they would presumably meet in a single point. This large blob of matter must have been all that existed in the Universe in the distant past. This giant blob of matter for some reason, exploded, flinging material outwards like a bomb. This marked the creation (origin) of the Universe.

Another striking and astonishing discovery about the universe is Hubble's Law of Expanding Universe. According to this theory, the expansion of the Universe. is going on and this expansion is isotropic that is, the same in all directions. It states that the light from distant galaxies is subject to a Red Shift which arises from the recession of the galaxies from us.

Recently, it came out that the scientists have found giant galaxies which appear to be much larger than the Milky way and are 10 billion light years away from earth. The galaxies have been identified for the

first time and may help scientists determine whether the Universe is expanding indefinitely or is fated to collapse inwardly itself.

The Holy Qur'an-the final and last message of the Creator, very obviously and clearly reveals the basic facts about the creation of the Universe. It explains that all that exists in the Universe is a result of His act of creation. The sun, the moon, the skies, the earth and everything which lies between them have been created with due proportion. The Holy Book reveals about the creation of Universe:

"Allah the Originator of the heaven and the earth! when He decreeth a thing, He Says unto it only: Be and it is". (Al-Quran, 2:117)

The verse indicates that Allah is the Originator of the heavens and earth. The Arabic word (بَدِيع) denotes the impression of "sometime out of nothingness" out of nothingness". Allama Raghib writes in his well known work "Al-Mufradat" that (بَدِيع) means to fashion certain thing without models or material. When the word (بَدِيع) is used as an infinite attribute to Allah, it gives the meaning that He is Who originates things out of nothingness as Holy Qur'an says:

"To Him is due the primal origin of the heavens and the earth". (Al-Qur'an: 2: 117)

The Holy Qur'an further says:

"He is Who created the heavens and the earth in truth."

Allama Raghib says that "Al-Khalq" is used to indicate about such a new thing which is not modeless, but when it is

applied to describe the quality of creation of Allah, it means the creation of a new thing out of nothingness as Holy Qur'an tells (وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ) About the creation of Universal and physical phenomena, the Holy Qur'an reveals:

"And Allah is He Who created the night and this day, and the sun and the moon".

"It is He Who made the sun a splendour and the moon a light, and measured her stages, so that you might know the number of years, and the reckoning, Allah created not that same in truth. He detaileth the revelations for people who have knowledge."

"Have they not seen that Allah Who created the heavens and the earth, and was not wearied by their creation is able to give life to the dead."

The Holy Verses mentioned above make it clear that Allah has created this physical world with due proportion and is able to create a new world like this and it is very easy for Him to create and repeat the action after the collapse of the Universe. His decree is the source of origination of matter and energy and of all the physical laws and forces governing them. His intention about creation of Universe is the source of origination of each and everything found all over the Universe.

The Process of Creation

The process of creation of the Universe has been explained in the Holy Qur'an at various places but the following verses present a brief synthesis of the phenomena that constituted the basic process of the formation of the Universe, the verses reveal:

“Do not the Unbelievers see that the heavens and the earth were joined together, then We clove them asunder and We got every living thing out of water. Will they not then believe?”

The second verse speaks about the formation of the heaven after the creation of the earth which reflects sequence in the process of creation as:

“Then He turned to the heaven when it was smoke” and said unto it and to earth, come both of you, willing or loth. They said we come, obedient” The first verse (21:30) reveals the following facts that:

1. The material which formed the Universe was a single entity.
2. The entire Universe was joined as one piece.
3. The separation occurred systematically to produce the physical laws and ordering of matter. Not only is there order for our solar system and for stars within our galaxy, but the galaxies are part of a higher ordering. Instead of being randomly scattered across the Universe, galaxies are grouped in clusters. Within the cluster the galaxies orbit their common centre of mass.

Ibn-e-Katheer has reported some early interpretations of the verse which indicate that Hadrat Ibn ‘Abbas, Ibn Umar and Mujahid were of the opinion that *“The Heaven was one: whole piece and Allah divided it into seven heavens and the earth was one whole piece and Allah divided it into seven earths while Al-Hasan and Katada said that “they were all one whole piece and they were separated from one another by the*

atmosphere”.

In recent days, Dr. Maurice Bucaille stand is very much closer to the ideas of the above mentioned scholars of Islam. He states that “the concept of the disintegration of a whole into several parts is indicated from the word ‘FATQ’. FATQ which denotes the meaning of process of separation of primary single mass whose elements were initially fused together (RATQ). The Arabic word Fatq gives the impression of breaking, diffusing, separating, while Ratq is the action of fusing or binding together to make a homogeneous whole”

According to contemporary scientific theory "the big bang" did occur from a single cataclysmic event at a single moment of time and at extraordinarily high temperature, it is presumed that at the time of “big bang” the whole Universe was condensed to a single piece at a single point from which the parting occurred, however, the physical laws were not “produced” by the big bang. Here it is clear that the theory of big bang is very close to the information given by the Holy Qur’an and it is very much amazing that the Holy Book revealed it 1400 years ago when there was no sign of such scientific researches.

Moreover the Holy Book reveals the facts about the expansion of the Universe as:

“With power and skill did We construct the Firmament: for it is We Who create the vastness of space.” (Al-Qur’an, 51:47)

When we try to understand the process of expansion of the universe in the light of modern knowledge, we come to know that hydrogen in the sun is continuously converted by nuclear fusion to helium;

and star—dust is nothing but a high grade nuclear fuel. Thus the whole Universe is constituted or built of might, or packed energy or power and is expanding. These findings are based on the assumption that the 'Red Shift' results from the Doppler effect on the light from receding objects, and measures their velocity of recession.

About the vastness and expansion of universe, Qur'anic description of Alameen is a matter of great importance. The term "Worlds" reappears dozens of times in the Holy Qur'an as:

"But Allah is Gracious unto the Worlds." (Al-Qur'an, 2:251)

"Say: Verily my prayer and my rites and my living and my dying are all for Allah, Lord of the Worlds". (Al-Qur'an, 6:162)

"Lo! His is the Creation and the Command. Blessed is Allah, the Lord of the Worlds." (Al-Qur'an, 7:54)

"And We have not sent thee except as a mercy unto the Worlds." (Al-Qur'an, 21:107)

"Verily! I am Allah, the Lord of the Worlds." (Al-Qur'an, 28:30)

All the above mentioned verses indicate that Allah is the sole Lord Originator, Sustainer and Organizer of the Worlds while the term "Worlds" give the concept of plurality of Worlds.

In the context of plurality of worlds, Allama Raghīb says that Allah has created more than ten thousand worlds including our own. Tafseer Ibn Kathir also confirms the idea of plurality of worlds while describing the meanings of 'Alameen. The concept of a number of

worlds has also been elaborated by Imam Razi approving the notion of "Worlds."

The above Qur'anic Verses clearly reveal that there are so many worlds, other than that in which we are living and life certainly exists there. There are also billions of galactic systems and each galactic system has billions of stars and planets within each system. If only one star in every 100,000 of the 100,000 million stars that exist in the Milky Way alone has one planet which bears Earth like life, that still means there may be a million such planets that could communicate with Earth. However, in the light of modern knowledge old cosmology, it can be anticipated that the active communication to other planets would be possible in near future.

The fact of seven Heavens has also been described in the Holy Qur'an as:

"(Allah) is the one Who created for you all that is on the earth. Moreover He turned to the heavens and fashioned seven heavens with harmony. He is full of knowledge of all things." (Al-Quran, 2:29)

"We have created seven paths above you. We have never been unmindful of the creation." (Al-Quran, 23:17) *"Allah is the One Who created seven heavens one above another. Thou canst see no fault in the creation of the Beneficent. Turn the vision again! canst thou see any rift"* (Al-Quran, 67:2-4)

There must be many heavens and earths, and it comes as no small surprise to the reader of the Holy Qur'an to find that earths such as our own may be found in the universe, as the Holy Book says:

"Allah is the One Who created seven heavens and of the earth a similar

number. The command descends among them so that you know that Allah has power over all things and comprehends all things in His Knowledge". (Al-Quran, 65:12)

According to Maurice Bucaille, "The word seven indicates an indefinite plurality. It is possible to conclude that the Qur'anic Text clearly indicates the existence of more than one single earth, there are others like it in the Universe. Another observation which reveals the fact verses refer to three groups of things created, i.e.

- things in the Heavens
- things on the Earth
- things between the Heavens and the Earth".

All the verses quoted above and many other passages of the Holy Book describe the plurality and multiplicity of the heavens and the earth, and the balanced and controlled movements of the heavenly bodies in extreme precision and regularity according to the Law of their Creator. The review of Prof. Muhammed Qutb, about the Universal phenomena may be quoted here with advantage: "the celestial phenomena draw human attention to the glory of God and show that all the Universe, with its immense space and unlimited number of celestial bodies, which seem so huge in comparison to man's world and beyond his comprehension, is just a tiny part of the Kingdom of Allah. Man is advised to learn a lesson from this natural world. How many spiritual journeys can we make into Allah's miraculous phenomena in this universe, which is simultaneously huge and orderly? Our minds, as well as our finest and most developed, well

equipped machinery, fail to reach the depths of its vastness, or conceive the hugeness of its stars and planets, or comprehend the miraculous precision in their undisturbed circulation."

A scientific data concerning the hugeness of the Universe has been given by Dr. Maurice Bucaille which can be concluded that "the sunbeam takes nearly six hours to reach Pluto and yet the journey is made at the speed of over 186,000 miles per second. The light coming from stars on the very confines of the known celestial world therefore takes billions of years to reach us".

This brief analysis of the natural world may help us understand the meanings of the Qur'anic Version "*We have built the heavens with power and We are steadily expanding.*" (Al-Qur'an, 51:47)

Referring to the condition of ash and smoke in the early history of the Universe, the Holy Qur'an reveals:

"Then He turned to the heaven when it was smoke and said unto it and unto the earth come both of you, willingly or loth, they said we come obedient." (Al-Quran, 41:11)

The existence at an early stage of the Universe of the 'smoke' referred to the above mentioned verse, meaning the predominantly gaseous state of the material that composes it. Modern science gives forth the concept of nebula which deals with primary stage of the Universe.

When we read the two verses: "*Do not the unbelievers see that the heavens and earth were one single entity, which We then parted asunder*" (Al-Qur'an, 21:30),

and the second verse “*then He turned to the heaven when it was smoke*” (Al-Qur’an, 41:11)”, we draw the conclusion that process of formation occurred as a result of condensation of the primary nebula and then their separation. This is exactly what the Qur’an reveals clearly when it refers to the processes that produced a fusion and subsequent separation starting from a celestial ‘smoke’ This is, what modern science is trying to explain about the origin of the

Universe.

The Holy Qur’an has described the past and present of the Universe in a manner that proves much of the modern scientific knowledge of the cosmos. Upto date research in cosmology could have hardly been imaginable to scientists even 50 years ago. The Holy Qur’an mentioned all these facts 1400 years ago which is an open invitation to the whole humanity to believe in the supremacy of the Holy Qur’an and Islam.

**THE QUR’ANIC FOUNDATIONS
AND
STRUCTURE OF MUSLIM SOCIETY**

By

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ہو۔ دوسرے یہ کہ دین میں تحریف نہ ہو۔ نیز نبی ﷺ نے فرمایا کہ ”تم میں سے کوئی جب اذان سنے اور اس کے ہاتھ میں برتن ہو تو وہ اس کو رکھ نہ دے۔ بلکہ اپنی حاجت پوری کر لے۔“ اذان سے مراد حضرت بلال رضی اللہ عنہ کی اذان ہے جس سے وہ سحری کا وقت ختم ہو جانے کا اعلان کرتے تھے۔ (یہ ہدایت بھی تشدد و تعق سے چپنے کیلئے ہے)

آپ ﷺ کی یہ ہدایت کہ آدمی کھجوروں یا پانی سے انظار کرے، اس لئے ہے کہ انسان طبعاً میٹھی چیز کی طرف میلان رکھتا ہے، خصوصاً بھوک کی حالت میں۔ جگر بھی شیریں چیز کو پسند کرتا ہے، اور اہل عرب کی طبائع کھجور کو مرغوب رکھتی ہیں۔ ایسے امور میں طبیعت کے میلان پر اثر پڑتا ہے اور غذا صحیح طور پر ہضم ہو جاتی ہے۔ یہ بھی برکت کی ایک قسم ہے۔

انظار کے وقت نبی ﷺ کی دعاؤں میں سے ایک یہ ہے کہ ”ذهب الظماء و ابتلت العروق و ثبت الاجران شاء اللہ“ اس میں اشارہ ہے کہ جن باتوں کو انسان باالطبع مرغوب رکھتا ہے، یا اس کی عقل ان کو پسند کرتی ہے، ان کے حصول پر بھی شکر ادا کرنا چاہئے۔ اور ایک دعا یہ ہے کہ ”اللهم لك صمت و على رزقك افطرت“ اس دعا میں اخلاص عمل اور شکر نعمت کی تاکید ہے۔

نیز نبی ﷺ نے فرمایا کہ ”جب کوئی آدمی جمعہ کے دن روزہ رکھے تو اس سے پہلے یا اس کے بعد بھی ایک دن روزہ رکھے۔“ اور آپ ﷺ نے فرمایا کہ ”جمعہ کی رات کو قیام کے لئے اور دن کو روزہ کے لئے مخصوص نہ کرو۔“

ان ہدایات کا راز دو حکمتوں میں ہے۔ ایک حکمت یہ ہے

کہ تعق کا دروازہ بند کرنا مقصود ہے۔ اس لئے کہ شارع نے جمعہ کے دن کو روزہ کے لئے بعض عبادات مخصوص کی ہیں، اور اس کی فضیلت بھی بیان کی ہے۔ جمعہ کے دن کے لئے مخصوص کرنے میں اس بات کا امکان تھا کہ تعق کرنے والے اس دن کے روزہ کو بھی انہی عبادات میں شمار کر لیں۔ دوسری حکمت یہ ہے کہ جمعہ کے دن کی حقیقت عیسیت عید کے دن کے برقرار رہے۔ عید خوشی منانے اور لذت حاصل کرنے کا دن ہوتا ہے اور جمعہ کو عید قرار دینے میں یہ حکمت ہے کہ اس دن کا اجتماع لوگوں کے لئے ایسا اجتماع بن جائے جس میں وہ بغیر جبر و اکراہ کے پوری رغبت کے ساتھ شریک ہوں۔ جمعہ کے دن روزہ رکھنے کو لازمی قرار دینے سے یہ حکمت مجروح ہوتی ہے۔ اسی طرح آپ ﷺ نے فرمایا کہ ”عید الفطر اور عید الاضحیٰ کے دن روزہ رکھنا جائز نہیں۔“ اور یہ بھی کہ ”ایام تشریق کھانے پینے اور ذکر الہی کے دن ہیں۔“ ان ہدایات میں بھی یہی حکمت ہے کہ عید کے دنوں کی یہ حقیقت برقرار رہے کہ یہ خوشی کے دن ہیں، اور زہد خشک اور دین میں تعق سے چھایا جائے۔

اس حدیث میں کہ نبی ﷺ روزہ کی حالت میں مسواک کرتے تھے جس سے منہ کی بو زائل ہوتی ہے، اور آپ ﷺ کے اس ارشاد میں کہ روزہ دار کے منہ کی یہ بو اللہ تعالیٰ کو محبوب ہے، کوئی تعارض نہیں ہے۔ دوسرے قول میں مبالغہ کا اسلوب بیان ہے۔ گویا کہ روزہ دار اللہ تعالیٰ کو اتنا محبوب ہے کہ اگر اس کے منہ میں بدبو بھی پیدا ہو جائے تو وہ بھی اس محبت کی وجہ سے اسے محبوب ہے (نہ یہ کہ روزہ دار کے منہ میں جو بدبو پیدا ہوتی ہے اسے زائل نہ کیا جائے) یہ وہ بعض حکمتیں ہیں جو احکام صوم کے باب میں ملحوظ رکھی گئی ہیں۔

حد تک کی جائے کہ وہ فرض کی طرح ہو جائے۔

کیفیت کے لحاظ سے تحریف کے انسداد کی مثال یہ ہے کہ آپ ﷺ نے صوم وصال (مسلبل سحری روزہ) سے منع فرمایا ہے، سحری کھانے کی ترغیب دی ہے، اور سحری میں تاخیر کرنے اور روزہ جلد افطار کرنے کا حکم دیا ہے۔ کیونکہ یہ سب باتیں اس تشدد اور تعمق میں شامل ہیں جو جاہلیت کے کام ہیں۔

نبی کریم ﷺ کے اس قول میں کہ ”جب شعبان کا مہینہ آدھا گزر جائے تو روزہ نہ رکھو“ اور ام سلمہؓ کی اس حدیث میں کہ حضور ﷺ رمضان اور شعبان میں متواتر روزے رکھتے، کوئی تعارض نہیں ہے۔ نبی ﷺ بذات خود بعض ایسے افعال کرتے تھے جن سے اپنی امت کو منع فرماتے۔ یہ ممانعت تعمق اور تحریف کے سدباب کیلئے ہوتی ہے یا اصول قائم کرنے کیلئے۔ آپ ﷺ اس بات سے مامون تھے کہ کسی چیز کو بے عمل کریں یا حد سے تجاوز کریں کہ ضعف جسمانی یا ملال خاطر پیدا ہو، لیکن آپ ﷺ کے سوا اور کوئی شخص مامون نہیں ہے اس لئے باقی سب کے لئے ضروری ہوا کہ تشریح کے ذریعہ سے تعمق کا دروازہ بند کیا جائے۔

رویت ہلال کے ثبوت کیلئے ایک مسلمان کی شہادت کافی سمجھی گئی، وہ عادل ہو یا ستور الحال۔ رسول اللہ ﷺ نے دونوں صورتوں میں عمل فرمایا۔ ایک اعرابی آیا اور کہا کہ میں نے چاند دیکھا ہے۔ آپ نے اس سے (صرف یہ) پوچھا، کیا تم گواہی دیتے ہو کہ خدا کے سوا کوئی معبود نہیں؟ اس نے کہا، ہاں۔ آپ ﷺ نے فرمایا، کیا تم گواہی دیتے ہو کہ محمد ﷺ اللہ کے رسول ہیں؟ اس نے کہا،

ہاں۔ آپ ﷺ نے فرمایا، اے بلال رضی اللہ عنہ! لوگوں میں منادی کر دو کہ کل روزہ رکھیں۔ ایک دفعہ حضرت ابن عمر رضی اللہ عنہ نے گواہی دی کہ انہوں نے چاند دیکھا ہے، تو آپ ﷺ نے روزہ رکھ لیا۔ ملت کے سارے معاملات کے بارے میں یہی حکم ہے۔ (کہ غیر ضروری تحقیق و تفتیش سے اجتناب کیا جائے)۔

نبی کریم ﷺ نے فرمایا کہ ”سحری کھایا کرو کیونکہ سحری کھانے میں برکت ہے“۔

سحری میں دو برکتیں ہیں: ایک برکت جسم کیلئے ہے کہ وہ کمزور نہیں ہوتا۔ روزہ کا مقصد پورا کرنے کیلئے پورے ایک دن کھانے پینے اور شہوت سے رکننا کافی ہے۔ لہذا اس میں اضافہ نہ کرنا چاہئے۔ دوسری برکت کا تعلق تدبیر دینی سے ہے۔ وہ یہ کہ لوگ دین میں تعمق نہ کریں، اور اس میں تحریف و تغیر نہ داخل ہو۔ اسی لئے آپ ﷺ نے مزید فرمایا کہ ”جب تک لوگ افطار میں جلدی کرتے رہیں گے، ان کی حالت اچھی رہے گی“۔ نیز یہ کہ ”ہمارے اور اہل کتاب کے روزہ میں فرق سحری کھانے کا ہے“۔ ایک حدیث قدسی میں ہے کہ ”اللہ تعالیٰ فرماتا ہے کہ میرے نزدیک وہ زیادہ محبوب ہے جو افطار میں جلدی کرتا ہے“۔ اس میں اس بات کی طرف بھی اشارہ ہے کہ ان معاملات میں اہل کتاب نے تحریف کی ہے، اس لئے ان سے مختلف رہنے اور ان کی داخل کردہ تحریف کو رد کرنے سے ملت صحیح راہ پر قائم رہے گی۔

نبی کریم ﷺ نے صوم وصال سے منع فرمایا ہے۔ یہ ممانعت بھی دو مقاصد کیلئے ہے۔ ایک یہ کہ روزہ جان کی ہلاکت کا سبب نہ

دیرپائی سب جانتے ہوں۔

ان تشریحی اصولوں کے مطابق شریعت الہی میں روزہ کیلئے ایک دن کی مدت اور تکرار کیلئے ایک ماہ کی مدت مقرر کی گئی۔

جب روزہ کی عبادت تمام لوگوں کیلئے فرض کی گئی اور سب کی اصلاح اور عرب و عجم کی فلاح مطلوب ہوئی تو یہ ضروری ہوا کہ لوگوں کو اس مہینہ کے انتخاب میں آزاد نہ چھوڑا جائے، کہ ہر شخص اس مہینہ کو اختیار کرے جس میں اس کیلئے روزہ رکھنا آسان ہو۔ اس طرح تاویل اور عذر و فرار کا راستہ کھل جاتا، امر بالمعروف اور نہی عن المنکر کا دروازہ بند ہو جاتا، اور اسلام کی یہ عظیم الشان عبادت گنہگار اور غفلت کا شکار ہو جاتی۔

جب ایک مہینہ مقرر کرنا ضروری ہوا، تو اس مہینہ سے بھر اور کون سا مہینہ ہو سکتا تھا جس میں قرآن مجید نازل ہوا، ملت مستحکم و راسخ ہوئی، اور جس میں شب قدر جیسی رات پائی جاتی ہے۔

حکمت احکام و آداب

نبی ﷺ نے فرمایا کہ ”جب تک چاند نظر نہ آئے روزہ نہ رکھو، اور چاند دیکھے بغیر روزے ختم نہ کرو۔ پھر اگر ابر ہو جائے تو اندازہ کر لو“ ایک روایت میں ہے کہ ”تیس روزے پورے کر لو“۔

روزوں کیلئے قمری مہینہ اختیار کیا گیا ہے جس کا انحصار رویت ہلال پر ہے، اور وہ کبھی تیس دن کا ہوتا ہے اور کبھی انتیس کا۔ اسی لئے اہلباہ کی صورت میں قمری مہینہ کی اس بیاد کی طرف رجوع کرنا ہی ضروری ہوا۔ وجہ یہ ہے کہ تشریح کا ایک بنیادی اصول یہ ہے کہ احکام کی بیاد ایسے امور پر ہو جن کو عام اور ان پڑھ لوگ بھی آسانی سے جان لیں، بغیر اس کے کہ وہ تعق میں پڑ کر بال کی کھال نکالیں، یا پیچیدہ حساب کتاب میں پڑیں۔ بلکہ شریعت نے ایسی چیزوں کا سدباب کیا ہے۔ چنانچہ آپ ﷺ نے فرمایا کہ ”ہم ان پڑھ

لوگ ہیں، نہ لکھنا جانتے ہیں نہ حساب کرنا“۔

آپ ﷺ نے فرمایا کہ ”عید کے دو مہینوں، رمضان اور ذوالحجہ، میں کبھی نقصان نہیں ہوتا“۔ بعض نے کہا ہے کہ دو مہینے ایک ہی سال میں انتیس انتیس کے نہیں ہوتے۔ اور بعض نے کہا ہے کہ مہینہ انتیس کا ہو یا تیس کا، اجر میں کوئی کمی نہیں ہوتی۔ دوسری توجیہ قواعد تشریح کے زیادہ مطابق ہے۔ گویا آپ ﷺ نے اس بات کا انسداد کیا کہ دلوں میں خواہ مخواہ ہی کوئی دہم یا کھٹک پیدا ہو۔

احکام صوم کے باب میں دوسرے احکام کی طرح شریعت کے اہم مقاصد میں سے ہے کہ تعق کے اسباب کا سدباب کیا جائے۔ یہود و نصاریٰ اور عبادت گزار اہل عرب بھی روزہ کا اہتمام کرتے تھے، کیونکہ وہ سمجھتے تھے کہ روزہ کا اصل مقصود نفس کو مغلوب کرنا ہے، اس لئے انہوں نے تعق کیا اور کئی بدعات ایجاب کیں تاکہ نفس اور زیادہ مغلوب ہو۔ مگر اسی طرح دین الہی میں تحریف ہوتی ہے۔ یہ تحریف کیت اور کیفیت، دونوں پہلوؤں سے ہوتی ہے۔

کیت کے لحاظ سے تحریف کے انسداد کی ایک مثال یہ ہے کہ آپ ﷺ نے رمضان سے ایک دو دن پہلے روزہ رکھنے سے منع فرمایا، اور عید کے دن اور شکر کے دن بھی روزہ رکھنے سے منع فرمایا۔ ایسے روزہ اور رمضان کے روزہ میں کوئی فصل نہیں ہے (جبکہ فرض کا ممیز رہنا اہم تشریحی اصول ہے)۔ اس کا بھی امکان تھا کہ وہی لوگ ایسے روزہ کو اپنے اوپر لازم کر لیں، اور متاخرین اس کو سنت سمجھ کر اس کی پابندی شروع کر دیں، اور اسی طرح ان کے بعد کے طبقات بھی۔ اس طرح (جو چیز لازم نہ تھی اس کو لازم کر لینے سے) دین میں تحریف ہو جائے۔ تعق کی جڑ یہی ہے کہ احتیاط اس

اس کا نشاط جاتا رہے، اور وہ اپنے نفس کو زندہ درگور کر دے۔ اصل میں روزہ ایک تریاق کی طرح ہے۔ اس لئے اس کا استعمال بھر ضرورت ہی کرنا صحیح ہے۔

تقلیل اکل و شرب کے دو طریقے ہو سکتے ہیں۔ ایک یہ کہ کھانے کی مقدار کم کر دی جائے، دوسرے یہ کہ کھانوں کے درمیان وقفہ طویل کر دیا جائے۔ شریعت نے دوسری صورت اختیار کی ہے۔ اس لئے کہ اس طریقے سے آدمی کمزور ہو جاتا ہے، تھکتا ہے اور بھوک پیاس کو محسوس کرتا ہے۔ حیوانی خواہشات پر چوٹ بھی پڑتی ہے۔ پہلے طریقے میں کوئی دیرپا اثر نہیں ہوتا۔ مگر آدمی

تھک جاتا ہے۔ نیز اس طریقے میں ہر عام آدمی کیلئے ایک ہی قانون نہیں بنایا جاسکتا۔ لوگوں کی حالت مختلف ہوتی ہے، ایک آدمی ایک پاؤ کھاتا ہے تو دوسرا آدمی آدھا سیر۔ خوراک کی مقدار میں جو کمی ایک آدمی کے ضبط نفس کیلئے ضروری ہوگی، وہ دوسرے کیلئے ہلاکت کا باعث بن سکتی ہے۔ یہ بھی نہیں ہو سکتا کہ مدت کا تعین لوگوں کی رائے پر چھوڑا جائے۔ اس لئے کہ ایسا کرنا قاعدہ تشریح کے خلاف ہوگا۔ یہ مدت طویل بھی نہ ہونی چاہئے کہ صحت کے لئے مضر ہو جائے، اس لئے کہ یہ مقصود شرعی کے خلاف ہوگا، اور عام لوگوں کیلئے ناقابل عمل۔

نیز یہ بھی ضروری ہے کہ بھوکا رہنا بار بار ہو، تاکہ مشق ہو اور اطاعت کا ملکہ پیدا ہو۔ ایک دفعہ بھوکا رہنے میں کوئی فائدہ نہیں، خواہ بھوک کتنی ہی شدید اور طویل ہو۔

یہ بھی ضروری ہے کہ نفس کو اس طرح مغلوب کرنے کیلئے کہ وہ ہلاکت تک نہ پہنچ جائے۔ بھوک پیاس کی مدت اور اس کی تکرار کیلئے مدت کے تعین میں ایسی مقداریں اختیار کی جائیں جو عام لوگوں میں مستعمل ہوں، اور جن کو ذی عقل، بے وقوف، شہری،

نفس کو قابو میں رکھنے کیلئے سب سے زیادہ ضروری یہ ہے کہ ان چیزوں کو کم کیا جائے اسی لئے وہ تمام لوگ جو روحانی بلندیوں کا حصول چاہتے ہیں، وہ کسی بھی مذہب کے پیرو ہوں اور کسی بھی ملک کے رہنے والے ہوں۔ اس بات پر متفق ہیں کہ اس مقصد کے حصول کی بہترین تدبیر کھانے پینے اور لذت شہوانی میں انہماک کو کم کرنا ہے۔

مطلوب یہ ہے کہ نفس کی خواہشات روحانی وجود کی تابع ہو جائیں اور صبغۃ اللہ میں رنگ جائیں۔ روح، جسم کے تقاضوں اور خواہشات سے آزادی حاصل کر لے۔ اس کا راستہ اس کے سوا کوئی نہیں کہ روح ایک عمل کا مطالبہ نفس سے کرے، اور اس سے اطاعت کرائے، اسے سرکشی نہ کرنے دے۔ پھر بار بار یہی عمل دہرایا جائے، حتیٰ کہ روح کی اطاعت کرنا نفس کی عادت بن جائے۔ مثلاً اکل و شرب اور شہوت جیسی چیزوں کو ترک کرنے کا مطالبہ، جن کی خواہش نفس کرتا ہے اور جن سے اسے لذت حاصل ہوتی ہے۔ یہی روزہ ہے۔

تدبیر زندگی، اہل و عیال اور اموال میں مشغولیت کی وجہ سے سب لوگوں کیلئے خود اس قسم کے مجاہدہ اور ریاضت کا پابند رہنا ممکن نہیں، اس لئے یہ ضروری ہوا کہ عام آدمی پر وقفہ وقفہ سے، اتنی مقدار میں اس ریاضت کو فرض کیا جائے کہ اس کے روحانی تقاضوں کی تکمیل کا سامان بھی ہو اور جو کوتاہیاں ہو گئی ہوں ان کی تلافی بھی ہو جائے۔ گویا وہ اس گھوڑے کی طرح ہو جائے جو لمبی رسی سے ایک کھونٹے سے بندھا ہو اور دائیں بائیں چکر لگا کر پھر اپنے تھان پر آکھڑا ہو۔

یہ بھی ضروری ہے کہ مدت اتنی مقرر کی جائے کہ افراط و تفریط کا امکان نہ ہو۔ نہ کمی کرنے والا اس عبادت کو اتنا کم کر دے کہ اس کو کوئی فائدہ نہ پہنچے، نہ زیادتی کرنے والا اتنا زیادہ کر لے کہ

احکام و آدابِ صوم کے تشریحی اصول

تحریر: شاہ ولی اللہ

بیادی اصول

خصوصیات کا منع نفس انسانی اور جسم ہے، جو سارے حیوانات و بہائم میں پایا جاتا ہے۔ مگر جسم ارضی روح انسانی کے لئے وہ سواری ہے جس کے ذریعہ سے وہ آخرت میں اپنی سعادت کی منزل مقصود تک پہنچ سکتی ہے۔ اس لئے جسم بھی انسان کی سعادت اور کامیابی کیلئے اتنا ہی ضروری ہے جتنا کہ اس کی ملکوتی خصوصیات۔

روح و جسم ایک دوسرے کے معاون و مددگار بھی ہو سکتے ہیں، اور ایک دوسرے کے مزاحم و مخالف بھی۔ ان دونوں کے درمیان مسلسل کشش برپا رہتی ہے۔ روح ملکوتی بلندیوں کی طرف کھینچتی ہے، نفس حیوانی پستیوں کی طرف، جب نفس و جسم کی قوتیں غالب آجاتی ہیں، تو روح کے تقاضے پورے نہیں ہوتے۔ روح کے تقاضے جب افراط و تفریط میں مبتلا ہو جائیں تو وہ جسم کے تقاضوں کو چکنا شروع کر دیتے ہیں۔ یہ روش اس سواری کو کمزور کرنے یا ختم کر دینے کے مترادف ہے جو انسان کو کامیابی کی منزل تک پہنچا سکتی ہے۔

انسان کی حقیقی کامیابی اس میں پوشیدہ ہے کہ اس کی خواہش نفس اور ہوس عقل کے تابع ہو، اور نفس حیوانی روح انسانی کی اطاعت کرے۔ لیکن اگر خواہشات و شہوات نفسانی زیادہ قوی ہوں تو وہ روح کے تقاضوں کی تکمیل میں ممانع ہوتے ہیں۔ اس لئے ان خواہشات کو مغلوب کرنا اور تقابلاً رکھنا ناگزیر ہے۔ ان خواہشات نفس کو غالب کرنے والے اسباب میں سب سے زیادہ قوی اسباب کھانا پینا اور شہوانی لذتوں میں انہماک ہیں۔ اس لئے ان خواہشات

اللہ تعالیٰ نے انسان پر ایک ایسی امانت کا بار رکھا ہے جس کو اٹھانے کی لیاقت اور استعداد نہ آسمان و زمین میں ہے نہ پہاڑوں میں۔ یہ امانت، اختیار و ارادہ اور اعمال کی مسؤلیت کا مکلف ہونا ہے۔ جس کی وجہ سے انسان کو ایمان لانے اور اطاعت کرنے سے ثواب ملتا ہے، اور انکار و نافرمانی کرنے سے عذاب۔ انسان بالطبع عالم نہیں، لیکن اس میں علم حاصل کر سکنے کی استعداد ہے۔ اسی لئے اگر وہ علم حاصل نہ کرے تو اسے جاہل قرار دیا جاسکتا ہے۔ اسی طرح وہ بالطبع عادل نہیں ہے، لیکن وہ عادل بن سکتا ہے۔ اسی لئے اگر وہ عدل نہ کرے تو وہ ظالم ہے۔

انسان و جن کے سوا جس مخلوق سے ہم واقف ہیں وہ دو نوع کی ہے۔ ایک وہ جو نہ جمل میں مبتلا ہو سکتے ہیں نہ ظلم کر سکتے ہیں، جیسے فرشتے۔ دوسرے وہ جو نہ ظلم حاصل کر سکتے ہیں نہ عدل کر سکتے ہیں، جیسے جانور۔ فرشتے حیوانی خصوصیات جیسے بھوک پیاس، شہوت و غضب اور خوف سے مبرا ہوتے ہیں۔ جانور اس نوعیت کے طبعی اور جسمانی تقاضے پورا کرنے ہی میں مشغول رہتے ہیں۔

اللہ تعالیٰ نے انسان کو، اس امانت کا بار کامیابی کے ساتھ اٹھانے اور اپنے مقصد تخلیق کو پورا کرنے کے لیے، اس کی فطرت اور استعداد میں دونوں قسم کی خصوصیات اور قوتیں بخشی ہیں۔ ملکوتی بھی، اور حیوانی بھی۔ یا ملکیت اور بیہمیت۔ ملکوتی قوت و خصوصیات کا سرچشمہ روح انسانی ہے، جو فرشتوں سے علاقہ رکھتی ہے۔ حیوانی قوت و