

Muslim Contribution to Geometry

Dr. Ali Daffa'a

Mathematics had its origin during the earliest events in human history, from the time man found it necessary to count and to measure. These early activities stimulated the eventual development of independent subjects, arithmetic and geometry. Consequently, mathematics has a dual foundation and two main themes. Arithmetical procedures, counting and measurement, appear to have developed simultaneously with the passage of time. If either topic were eliminated, mathematics would be permanently damaged. "Any scheme of mathematical instruction which minimizes or ignores the indispensable role of either geometry or arithmetic seriously unbalances the curriculum, endangers the student's progress, and leads inevitably to mathematical stagnation and inefficiency."

Modern civilization has been focused on science and technology with modern science being a continuation of an ancient era, for modern civilization could not exist without scientific thought. For example, Euclid lived in Alexandria more than twenty – two centuries ago, yet his geometrical ideas are still very much alive. His name is often equated with that of geometry itself.

Euclid's work on geometry entitled Book of Basic Principles and Pillars was the first Greek work to be translated for students in Muslim lands.

Translations of various works began under Al-Mansur and were further developed under his grandson, Al-Ma'mun. A prince with a fine intellect, a scholar, philosopher, and theologian, Al-Ma'mun was instrumental in the discovery and translation of the works of ancient people.

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During the reign of Harun Al-Rashid, Al-Hajjaj ibn Yusuf translated into Arabic several Greek works. Among these translations were the first six books of Euclid and the Almagest. The Almagest, written by Cludius Ptolemy of Alexandria, was the most outstanding ancient Greek work on astronomy.

The rationale for acquiring knowledge of geometry, as regarded by the Muslim mathematicians, is set forth in the writings of Ibn Khaldun:

It should be known that geometry enlightens the intellect and sets one's mind right. All its proofs are very clear -and orderly. It is hardly possible for errors to enter into geometrical reasoning, because it is well arranged and orderly. Thus, the mind that constantly applies itself to geometry is not likely to fall into error. In this convenient way, the person who knows geometry acquires intelligence. The following statement was written upon Plato's door; "No one who is not a geometrician may enter our house."

The work of the Muslims in the application of geometry to the solution of algebraic equations suggests they were the first to establish the close interrelation of algebra and geometry. This was a leading contribution toward the later development of analytic geometry,

The Muslims helped to advance mathematical thought during the Dark Ages. It was during the ninth and tenth centuries that they gave to Europe its first information about Euclid's Elements.

Definition of Geometry

Geometry is science which not only leads to the study of the properties of space, but also deals with the measurement of magnitude. It has as its objective the measurement of extension which has length, width, and height as its three dimensions. The word itself came originally from two Greek words, geo, meaning earth, and metria, measurement. It, therefore, meant the same as the word surveying, which is derived from the Old French, meaning "to measure the earth."

The Muslims explained that the name of Euclid, which they called Uclides, was compounded by Ucli, meaning a key, and Dis or measure. When combined, they meant the 'key of geometry.' Euclid's name has remained a synonym for geometry.

According to William David Reaves

Geometry came to be used to designate that part of mathematics dealing with points, lines, surfaces, and solids or with some combination of these geometric magnitudes.

Origin of Geometry

The first geometrical considerations of mankind are ancient and seem to have their origin in simple observations, beginning from human ability to recognize physical units by comparing shapes and sizes. There were innumerable circumstances in the life of primitive man that would lead to a certain amount of subconscious geometric discovery. Distance was one of the first geometrical concepts to be developed, and the estimation of the time needed to make a journey led to the belief that a straight line constituted the shortest path from one point to another. It is apparent that even animals seem to realize this instinctively. The need

to measure land led to the idea of simple geometric figures, such as, rectangles, squares, and triangles. When fencing a piece of land, the corners were marked first and then joined by straight lines. Other simple geometrical concepts, vertical, parallel, and perpendicular lines, would have originated through practical construction of walls and dwellings.

According to the Greek historian Herodotus (c. 450 B.C.), geometry originated in Egypt because the measurement of land and the fixing of boundaries were necessitated by repeated inundations of the Nile. An ancient manuscript of the Egyptians, now in the British Museum in London, and written by Ahmes, a scribe of about 2000 B.C., contains rules and formulas for finding areas of fields and capacities of wheat warehouses. During the period of its origin, about 1350 B.C., geometry was used largely as a means to measure plane figures and volumes of simple solids. The Egyptian, mathematicians excelled in the field of geometry and were in many respects, superior to the Babylonians. As a deductive science, geometry was started by Thales of Miletus (c. 600 B.C.), who introduced Egyptian geometry to Greece.

Ibn Al-Haitham

Aristotle and Ibn Khaldun both considered optics as a branch of geometry. Progress made in the field of optics would certainly have been impossible in medieval times without the knowledge of Euclid's Elements and Apollonius' conics. The science of optics explains the causes of errors in visual perception. Visual perception takes place through a cone formed by rays, in which the top is the points of vision and the base is the object seen. Close objects appear large and distant images appear

small. Furthermore, small objects appear large under water or behind transparent bodies. Optics seeks to explain these scientific phenomena with geometrical proofs. Optics also presents an explanation of the differences in the perspective view of the moon at various latitudes. Knowledge of the visibility of the new moon and of the occurrence of eclipses is based on these conjecture.

A great stimulus to optical investigation was provided in the first half of the eleventh century by Ibn al-Haitham (Alhazen). The Muslim mathematician was the first scholar to attempt to refute the optical doctrines of Euclid and Ptolemy. According to those doctrines, the eye received images of various objects by sending visual rays to certain points. In his book on optics, Al-Haitham proved that the process is actually the reverse and thus laid the foundations of modern optics. His formula was that it is not a ray that leaves the eye and meets the objects that gives rise to vision, but rather that the form of the perceived object passes into the eye and is transmitted by the lens.

Geometry was used extensively by Al-Haitham in his study of optics. His work on optics, which included the earliest scientific account of atmospheric refraction contained a geometrical solution to the problem of finding a point on a concave mirror; that a ray from a given point must be incident in order to be reflected to another given point. Al-Haitham also discovered some original geometrical theorems such as the theorem of the radical axis.

The works of Ibn al-Haitham became known in Europe during the twelfth and thirteenth centuries. Joseph ibn'Aqnin

referred to Ibn al-Haitham's work in optics as being greater than those of Euclid and Ptolemy. Al-Haitham's optics were made known to European mathematicians at about the same time by John Peckham, the Archbishop of Canterbury, in 1279, and by the Polish physicist, Witelo.

Al-Haitham established the fundamental basis which eventually led to the discovery of magnifying lenses in Italy. Most of the medieval writers in the field of optics, including Roger Bacon, used his findings as their beginning. They particularly used *Opticae Thesaurus*, Al-Haitham's book which was very important to Leonardo da Vinci and Johann Kepler. During the seventeenth century Al-Haitham's work was very useful to the famous Kepler. The writings of Al-Haitham are "rooted in very sound mathematical knowledge, a knowledge that enabled him to propound revolutionary doctrines on such subjects as the halo and the rainbow, eclipses and shadows, and on spherical and parabolic mirrors."

Prior to his death in Cairo, Al-Haitham issued a collection of problems similar to the *Data* of Euclid. He is known to have written nearly two hundred works on mathematics, physics, astronomy, and medicine. He also wrote commentaries on Aristotle and the Roman physician, Galen. Although he made major contributions to the field of mathematics, it is especially in the realm of physics that he made his outstanding achievements. He was an accurate observer and experimenter, as well as a theoretician.

Howard Eves has observed:

The name Al-Haitham (965-1039), has been preserved in mathematics in

connection with the so-called problem of Alhazen: To draw from two given points in the plane of a given circle lines which intersect on the circle and make equal angles with the circle at that point. The problem leads to a quartic equation which was solved in Greek fashion by an intersecting hyperbola and circle. **Alhazen** was born in Basra in South Iraq and was perhaps the greatest of the Muslim physicists. The above problem arose in connection with his optics, a treatise that later had great influence in Europe.

The following is a partial list of Al-Haitham's works on geometry as appears in the Thirteen Books of Euclid's Elements, Vol. I:

1. Commentary and abridgment of Elements.
2. Collection of the Elements of Geometry and Arithmetic, drawn from the treatises of Euclid and Apollonius.
3. Collection of the Elements of the Calculus deduced from the principles laid down by Euclid in his Elements.
4. Treatise on 'measure' after the manner of Euclid's Elements.
5. Memoir on the solution of the difficulties in Book I.
6. Memoir for the solution of a doubt about Euclid, relative to Book V.
7. Memoir on the solution of a doubt about the stereometric portion.
8. Memoir on the solution of a doubt about Book XII.
9. Memoir on the division of the two magnitudes mentioned in Book X. (Theorem of exhaustion).
10. Commentary on the definitions in the work of Euclid.

Ibn al-Haitham tried to prove Euclid's fifth postulate. The Greeks' attempt to prove the postulate had become a "fourth famous

problem of geometry," and several Muslim mathematicians continued the effort. Al-Haitham started his proof with a tri-rectangular quadrilateral (sometimes known as "Lambert's quadrangle" in recognition of his efforts in the eighteenth century). Ibn al-Haitham thought that he had proved the fourth angle must always be a right angle. From this theorem on the quadrilateral, the fifth postulate is shown to follow. In his "proof" he assumed that the focus of a point that remains equidistant from a given line is necessarily a line parallel to the given line, which is an assumption shown in modern times to be equivalent to Euclid's postulate.

According to Hakim Muhammad Said, president of Hamdard National Foundation, Karachi:

In this year of grace, when man has first set foot on the moon and is reaching out to other stars, it is salutary to remember and acknowledge the great debt that modern mathematics and technology owe to the patient and exacting work of the early pioneers. This year we celebrate the 1,000 anniversary of one of the greatest of them, Abu Ali al-Hasan ibn al-Hasan ibn al-Haitham... Ibn al-Haitham was a man of many parts, mathematician, astronomer, physicist, and physician. He had a 20th century mind in a 10th century setting and his contributions to knowledge were quite extraordinary.

Thabit ibn Kurra

Thabit ibn Kurra (836-911 A.D.) of Harran, Mesopotamia, is often regarded as the greatest Muslim geometer. He carried on the work of Al-Khwarizmi and translated into Arabic seven of the eight books of the conic sections of Apollonius. He also

translated certain works of Euclid, Archimedes, and Ptolemy which became standard texts.

Archimedes' original work on the regular heptagon has been lost, but the Arabic translation by Thabit ibn Kurra proves the Greek still exists. Carl Schoy found the Arabian manuscript in Cairo, and revealed it to the Western public. It was translated into German in 1929.

Ibn Kurra wrote several books on the subject of geometry. A partial list of his works include: On the Premises (Axioms, Postulates, etc.) of Euclid. On the Propositions of Euclid, and a book on the propositions and questions which arise when two straight lines are cut by a third (the "proof" of Euclid's famous postulate). He is also credited with Introduction to the Book of Euclid, which is a treatise on geometry.

The starting point for all geometric study among Muslims was Euclid's Elements. Ibn Kurra developed new propositions and studied irrational numbers. He also estimated the distance to the sun and computed the length of the solar year. He solved a special case of the cubic equation by the geometric method, to which Ibn Haitham had given particular attention in 1000 A.D. This was the solution of cubic equations of the form $X^3 + a^2b = cx^2$ by finding the intersection of $cx^2 = ay$ (a parabola) and $y(c - x) = ab$ (a hyperbola).

Other Muslim Geometers

Al-Kindi, who made significant contributions in the field of arithmetic, also worked in the area of geometry. His most important contributions to scientific knowledge was his work on optics, dealing with reflection of light, and his treatises on the concentric

structure of the universe. Using a geometrical model, Al-Kindi gave a proof of the following:

1. The body of the universe is necessarily spherical .
2. The earth will necessarily be spherical and (located) at the center of the universe.
3. It is not possible that the surface of the water be non-spherical.

Al-Kindi wrote many works on spherical geometry and its application to the universe. The following is a partial list of his works on spherics:

1. Manuscript on "The body of the universe is necessarily spherical."
2. Manuscript on "The Simple Elements and the Outermost Body are Spherical in Shape."
3. Manuscript on "Spherics."
4. Manuscript on "The construction of an Azimuth on a Sphere."
5. Manuscript on "The surface on the water of the sea is spherical."
6. Manuscript on "How to level a sphere."
7. Manuscript on "The form of a skeleton sphere representing the relative positions of the Ecliptic and other Celestial circles."

According to Florian Cajori the algebra of Al-Khwarizmi contained some geometrical ideas. He not only gave the theorem of the right triangle when the right triangle is isosceles, but also calculated the areas of the triangle, parallelogram, and circle. For he used the approximation $3\frac{1}{7}$. One chapter in Al-Khwarizmi's algebra on mensuration dealt only with geometry and is called Bab al-Misaha. If Al-Khwarizmi had really studied Greek mathematics, there would

certainly have been some traces of the contents or terminology of Euclid's Elements in his geometry. There are none. "Euclid's Elements in their spirit and letter are entirely unknown to him."

Al-Hajjaj ibn Yusuf, Muslim geometer, translated the Elements of Euclid for Harun al-Rashid (786-809 A.D.) renaming the work Haruni. Al-Hajjaj revised his first translation for Al-Ma'mun (813-833 A.C.), the Caliphate, and the revised work was known as Al-Ma'mun.

The translation of the Elements of Euclid by Al-Hajjaj did not include Book X, which was later translated with Pappus' commentary by Sa'id A-Dimishqi.

Summary

The Muslims emphasized the study of geometry in their curriculum because it possessed practical applications in surveying, astronomy, and it aided the study of algebra and physics. Muslim geometry could be divided into constructional and arithmetical branches. When constructions were involved, the Muslims expressed the elements of geometrical figures in terms of one another, that is, by the Methods of Greek geometry. Al-Khwarizmi was representative of this approach, with the solutions involving no arithmetical or algebraic technique.

However, the numerical approach was more characteristic of Muslim geometry.

According to Suter:

"In the application of arithmetic and algebra to geometry, and conversely in the solutions of algebraic problems by geometric means, the Muslims far surpassed the Greek and Hindus.

The work of ibn al-Hailham on optics was the outstanding Muslim work in the area of applied geometry. On his work, while using geometry most effectively, he also contributed to the development of the subject with his work on the radical axis. Thabit ibn Kurra's translation of Archimedes' work on the regular heptagon saved the manuscript from being lost forever. Ibn Kurra also contributed several original texts based on the work of Euclid, and he generalized the Pythagorean theorem.

Finally, as the signs of mathematical awakening of Europe appeared in the thirteenth century, the Greek classics were available for translation. As the Christian monks made contact with Muslim universities in Spain, opening the way to the Renaissance, Euclid's Elements were translated again, but this time from Arabic to Latin.

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

Imam Sha'fayi

Dr. Hafiz Muhammad Fazlur Rahman Ansari

Imam Shafayi's full name was Muhammad bin Idrees bin Abbas. He belonged to the Hashmite clan of the Arabs and was born at Ghaza, in 150 A. H. He acquired most of his education at Mecca and Medina under such celebrated teachers as Im'am Ma'lik and Muslim bin Khalid. It was only after he had attained a high rank as a scholar that he visited Baghdad, where he became a pupil of Imam Muhammad.

Imam Sha'fayi possessed a versatile genius and, consequently, he shone out not only in the domain of law, namely, as one of the four great Imams of Sunni Law, but also in all other branches of learning, whether of a theological or a secular character. Thus, for instance, he was held in high esteem for his knowledge of the Holy Qur'an, the Hadith, literature, philology and medicine.

His great qualities of head and heart attracted the attention of the Government at Baghdad, at an early stage, and he was consequently appointed the Governor of Najran (South—West Arabia). There he acquitted himself of his high office with great distinction. He had to leave that post, however, after some years, because his political enemies succeeded in poisoning the ears of Caliph Harun-ar-Rashid, on the basis of the rivalry between the Abbaside and the Hashmite clans.

As already stated, the Imam passed his early life in Arabia, Later on, he visited Iraq several times and dictated some of his books to his pupils there. Finally, however, he selected Egypt for his residence and moved to that country in 199 A.H., remaining there, most of the time, till he

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died on 30th Rajab in 204 A.H., and was buried at Jabel Muqtam in the cemetery of Bani Abdul Haka.

It was in Egypt that Imam Sha'fayi wrote most of his celebrated books which are distinguished for their maturity of thought, and it was there that he worked most to propagate and disseminate the knowledge of theological sciences. He used to lecture in the famous mosque of Amru bin al-Ass at Cairo, where learned scholars used to flock from far and near for drinking deep at the fountain of his knowledge. His superiority in scholarship was recognized freely throughout the Islamic world, and among his pupils were great personalities like Imam Ahmed ibn Hambal, who, later on, shone out as the fourth great imam of Sunni Law.

Imam Sha'fayi was not, however, distinguished only for his scholarship but also for his great piety and his exemplary character. He used to pass whole nights in meditation and prayers, and in his relations with men he was most sweet and large – hearted. As a scholar, he possessed a broad-mindedness and spirit of tolerance which was of the highest type and which can be hardly imagined today.

He was not only great in thought but also in 'action. He worked very hard throughout his life, although he suffered often from weak health and ailments.

Imam Sha'fayi raised the foundations of his school of Law (Fiqh) on four things: (i) The Holy Qur'an; (ii) the Hadith; (iii) Ijma (Consensus of Opinion); (iv) Qiyas.

Ijma and Qiyas do not, however, enjoy the

same importance in the Sha'fayi system of thought as they do, for instance, in the Hanafi school of Law. Indeed, Im'am Sha'fayi lays very great stress on Hadith and it is through his principles of the acceptance and interpretation of Hadith which, next to the Qur'an forms the main stay of his system. This importance of Hadith comes to light in the historical fact that Imam Sha'fayi had codified the Islamic Law differently in the beginning, and he changed it considerably when he came to

know about more traditions of the Holy Prophet (ﷺ).

There were two schools of Sunni Law at that time, i.e. the Hijazi School and the Iraqi School. Imam Sha'fayi tried to combine the merits of both in his system.

Imam Sha'fayi's school of law became popular in his own day in Egypt. Today, the millions of Indonesian, Malay, Ceylonese and Malabari Muslims follow this school alone.



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From Principles to Practice

Attuh I. Asama

Islam is a comprehensive way of life. It touches every part of man's existence. For a Muslim especially, it is always obligatory to practice Islam anywhere, any time, it can be said that for one to be conscious of life in Islam is to make it one's very nature. If it were not so, can Islam have any meaning for anyone?

No single idea, no system of ideas or ideology can ever become a part, at least, of man's life unless that idea or system is lived every single moment of one's entire life. It is one thing to preach religion, but quite another to practice it. It is a merit to write about it, but it is doubtful whether those who read what has been written are positively affected by it. But if actions speak louder than words, then life's practical examples ought to be more eloquent than the most dignified words coming from the preacher's lips and the scholar's pen.

To start one's day right, consider what the elements of the daily prayers can do to engender a proper frame of mind and the positive action that they can lead to. The phrase, 'prayer is better than sleep', in the moazzin's call at dawn, prayer rouses the idea in the believer's mind that prayer, being a pious act, is so much a part of life as to constitute the first thing that a Muslim should do early in the morning and the very beginning of every other good thing that is going to be none for the rest of the day. If prayer stands for activity and life, and sleep symbolizes passivity and death, then as life is better than death, so is prayer better than sleep.

There are indeed meaningful elements in the daily prayers which infer the very MINARET

pattern of most of man's everyday life. It can be argued that if a principle of Islam, like prayer, is a guide to action, then these elements could be translated into the daily activities which every individual goes through consciously or not.

Every activity starts with an idea or a plan of action. Likewise every prayer starts with an intention. And if a plan is to be fruitful, it should have a goal or direction. For the same reason prayer is meaningful when it is directed God-wards and offered only for His pleasure.

In practical terms, whether it is the case of a housekeeper, a farm or factory worker, teacher or lawyer, businessman, scholar or head of state — each one of them, as a rule, chalks out plans for his daily work. They narrow down their task for the day to a specific place, within a time limit, and set a target to accomplish. Is it a wondrous coincidence that daily prayers are supposed to be offered at specific places, set at certain periods of the day, to complete a specific number of raka'ats?

The wise and economical use of time and space (place) is as much a feature of life's daily routine as no time is more fit to offer a particular prayer than the designated one, and no number of raka'ats should be performed more than what is required. In either the daily religious duties of prayers or manual or intellectual work in the secular sphere — assuming that they are attended to with the same degree of awareness, concentration and dedication — it ought to be that certain useful habits of work and the early beginnings of character and personality should be formed, then and

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there. In this regard, time spent in self – evaluation should prove better than merely observing (sometimes, criticizing) others who might otherwise be better persons.

What if one asks oneself questions such as:

Am I as prompt and punctual in making my appointments or arriving at my place of work as I do when coming to the mosque for my prayers? Do I proceed to do my daily work in as systematically and orderly a manner as I execute each successive posture in prayer or take note of the number of raka'ats required? Am I in the habit of doing my work as carefully and thoroughly as I do pay attention to every word and movement in my prayers. Do I have the same ease and confidence doing my work in the proper place. at the proper time, for the right goal as I do have during prayer, knowing what prayer for which period and for whose sake? Am I used to doing my work in the best way I can as though God were always watching me, as He equally is aware of my prayers, expecting from me no less than what pleases Him? Does the ritual wash (ablution) that precedes every period of prayer teach me to maintain strict habits of personal hygiene and sanitation, and constant cleanliness in person, in dress, in the home, in my immediate surroundings, and wherever I might be?

Freedom of choice and action is another element in prayer that reaches out into practical life. Sunnah prayers which are

private and optional, and fard prayers which are, as a rule, corporate and obligatory, have their correspondence in mans' exercise of his individual freedom on the one hand, and of his acceptance of social responsibility, on the other. The knowledge of where the former ends and where the latter begins and extends sets a seal on the role of both the individual and the group: that each is useless without the other if community life has to contribute to welfare and progress in a larger context.

The role that prayer plays as a principle of Islam can no better be appreciated than to analyze in depth and take lessons from the natural interdependence and unity of the thoughts, words, and deeds of a believer. Intention in prayer is a thought formed in the mind; prayers, audible or mute, consist of words or language; the accompanying movements or gestures symbolize continuing activity and good deeds. When a prayer is being concluded by a right, and then left, turn of the face, each accompanied by the utterance of "assalamo' alaikum a greeting addressed to the entire universe, as it were, are we not moved to conclude that the worshipper has emerged as a being born anew, infused with a fresh spiritual personality, and just like the sweet breath and gladdening light of dawn he or she is now ready to enter upon the task of a new day, that provides a fit setting for the full and synchronized use of his or her thoughts, words, and deeds?



Qur'anic Code for Trade

Khalid Durrani

Islam is a complete code of life that provides guidance to the humankind in every walk of life. Although trade and commerce is vital for the survival and progress of human society, it can only be carried out according to a code of ethics, to ensure justice and fair play. It is also essential to abide by the principles of good management, and indeed no human activity is complete without the element of benevolence and charity.

Lastly, there has to be a strong legal machinery to monitor observance of the prescribed code of conduct and impose sanctions on those who violate it. The principles of trade mentioned in the holy Qur'an, encompass all the essential aspects of human conduct.

'Woe to those that deal in fraud. Those who, when they have to receive by measure from men, exact full measure, but when they have to give by measure or weight to men, give less than due.' (83: 1-3). The word 'fraud' here, does not apply only to the practice of resorting to short measure or short weight but in fact it is the spirit of injustice that has been condemned.

In domestic and social matters it refers to an individual or group that may ask for honour or respect or services which they are not willing to give to others in similar circumstances. With what face can a man ask for mercy or love from Allah when he is unwilling to give it to his fellow beings? The spirit of the Ayaat is that we must give in full what is due from us, whether we expect to receive full consideration from the other side or not. Ayat 35 of Surah Al-Asra reiterates that giving just measure and

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weight is not only right in itself, but is ultimately, to the best spiritual and material advantage of the person who gives it. "Give full measure when you measure and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination.

The holy Quran further enjoins men not to indulge in mischief by withholding things from people unjustly. Surah Al Shuara, Ayaat 181- to 183 state, "give just measure and cause no loss (to others by fraud). And weigh with scales true and upright. And withhold not things justly due to men, nor do evil in the land, working mischief."

Allah Almighty has guided men to be honest, just and fair in all their dealings. This includes not only weighing things that one is selling, but justice and honesty in conduct. In fact the scope of this Ayat also encompasses justice with one's own self and obedience of divine laws. The importance of 'balance' in trade and other worldly affairs has been further reiterated in Ayaat 7-9 of Surah Rahman, 'And the firmament has He raised high, and He has set up the balance (of justice) In order that you may not transgress (due balance). So establish weight with justice and fall not short in the balance.'

It is unfortunate that many of us today, do not realize the hazards of accumulating wealth-through unjust and unfair means. Amassing wealth by unfair means is in fact a clear and willful disobedience of our Creator. "Give measure and weight with full justice, no burden do We place on any soul, but that which it can bear." (6: 152).

‘Now has come to you a clear (sign) from your Lord! Give just measure and weight, nor withhold from the people the things that are their due, and do no mischief on the earth after it has been set in order: that will be best for you, if you have faith.’ (7: 85).

Almighty Allah has urged men to earn by means of free and fair trade. We have also been warned against the hazards of greed and jealousy because Allah has promised to reward each individual, according to the effort he puts in.

“O you people who believe! Do not devour each other's property by deceit (or unlawful)”. (4: 29). “Do not desire (in greed) of His Grace which, Allah gives more to some than the others Men's portion is according to what they earn and women's portion is according to what they earn. And keep asking Him of His bounty. (4: 32)

Human mind is not like a computer where data may be stored permanently. Man is likely to forget things. Similarly, oral communication is likely to be misheard and misunderstood. Miscommunication is often the cause of disputes and misunderstandings between human beings. It destroys the otherwise affectionate and cordial relationship between dear friends and relatives. This is precisely the reason why Islam has ordained men to reduce their business contracts to writing. “You who believe! When you deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing. Let a scribe write down faithfully as between the parties: let not the scribe, refuse to write as Allah has taught him, so let him write. Let him, who incurs the liability dictate, but let him fear his Lord Allah.

“There should be no (word or item) left out or reduced. If the party liable, is mentally deficient, or weak, or unable himself to dictate, let his guardian dictate faithfully. And get two witnesses out of your own men. And if there are not two men, then a man and two women, such as you choose for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (for evidence). Disdain not to reduce to, writing (your contract) for a future period, whether it be small or big, also fix (and enter) term agreed, There is justice in this for you, in the sight of Allah, more suitable as evidence and more convenient to prevent doubts among yourselves.” (2: 282).

The first part of Ayat 282 deals with transactions involving future payment or future consideration. In order to understand the above part of the Ayat more realistically, it may be prudent to note the following points:

- The words, “There is justice in this for you, in the sight of Allah, more suitable as evidence and more convenient to prevent doubts among Yourselves”, indicate that a written document is recommended in case of future transactions, but it is not obligatory in law.
- it is desirable that the men or women chosen as witness should be from the circle to which the parties belong, as they would best be able to understand the transaction, and will be more easily available, if their evidence is required in future.

The second part of Ayat 282, deals with transactions in which payment and delivery are made on the spot. Such transactions

require no contract or evidence in writing, but apparently oral witnesses to such transactions are recommended.

“But if it be a transaction which you carry out on the spot among yourselves, there is no blame on you if you reduce it not to writing. But take witnesses whenever you make a commercial contract, and let neither scribe nor witness suffer harm, if you do (such harm) it would be wickedness in you. So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things.” (2: 282).

Commercial morality in the above part of the Ayat has been taught in the most practical manner, both in regard to the bargains to be made, the evidence to be provided, the doubts to be avoided and the duties and rights of scribes and witnesses.

Ayat 283 of Surah Al Baqarah explains the principles of pledge as a means of commercial transactions “If you are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust, and let him fear Allah, his Rabb. Conceal not evidence: for whoever conceals it, his heart is tainted with sin. And Allah Knows all that you do.”

A pledge or security stands on its own independent footing, though it is a very convenient form of closing the bargain where the parties cannot trust each other and cannot get a written Agreement with proper witnesses. The law of deposit implies great trust in the depositary on the part of the depositor. The depositary becomes a trustee whose duty is to guard the interests of the person on whose behalf he holds the trust and to render back the

property and accounts when required, according to the terms of the trust. It is at times possible to gain a material advantage by destroying or concealing an inconvenient piece of evidence. We have been warned not to yield to such temptation. Concealment of evidence has a serious effect on our own moral and spiritual life. Our heart is the seat of all our affections and false dealings taint all our affections.

Allah Almighty has forbidden excessive profit taking and exploitation of the needy. We have been strictly restrained from multiplying our wealth through unjust, exploitative and excessive profit taking. “O you people who believe! Do not eat (earnings) doubled and multiplied through Riba, but fear Allah that you may really prosper.” (3: 130).

According to the explanation of the above Ayat by Abdullah Yusuf Ali, it is highly incumbent on us to refrain from oppressing our fellow beings in need. Usury or Riba is the opposite extreme of charity, unselfishness, striving and giving ourselves in the service of Allah and of our fellow beings. Real prosperity consists not in greed but in giving ourselves and our wealth in the cause of Allah, and in the service of Allah’s creatures. Al-mighty Allah has warned us that those who are only engrossed in the vanities of this world, and wish to accumulate wealth in this temporary and transitory life, are disregarding the direction and advice of Allah, Such people may become materialistically rich in this world, but they would be paupers in the eternal life hereafter.

“Whoever intends to harvest his crop in the hereafter, We increase the yield of his crop.

And If one intends to harvest his crop in this world, We give It to him in this (life), then he has no share of it in the hereafter” (Surah Al Shura, Ayat 20). Ayaat 15 and 16 of Surah Hud (11), explain the above concept in greater depth. “One who desires the life of this world and its glitters, We will satisfy him in full (according to) his deeds, in this life, there will be no deduction from it. For all such people there is nothing in the hereafter, except fire. What they had built (in this world) will be rendered futile, and all their deeds will be ineffective.”

It is by no means enough to give guidance to people, frame rules and regulations, but leave people free to violate the law if they choose to do so. Justice and fair play must be enforced with iron hand in order to ensure a just, equitable and peaceful co-existence in the society (Surah Al Hadeed, Ayat 25 says, “When We sent our apostles with clear signs and sent down with them the Book and the Balance (of right and wrong), that men may stand forth in justice.

And We sent down Iron in which is (material for) mighty war, as well as many

benefits for mankind that Allah may test, who it is that will help, unseen, Him and His apostles: For Allah is full of strength, exalted in Might (And able to enforce His will).

In the above Ayat, three things are mentioned as gifts of Allah. In concrete terms they are ‘The Book’, The Balance, and ‘Iron’ which stand as emblems of the three things which hold the society together. These are:

- The Revelation: which commands good and forbids evil
- Justice’ which gives to each person his due
- The strong arm of law which imposes sanctions on evil doers and handles them with an iron hand. Iron in the above Ayat stands as the symbol of strength, power, and enforcement of law.

The writer is a retired commander of Pakistan Navy;

(Courtesy: “DAWN”)

PATIENCE

Endure with patience the harm of the creatures and neighbors, for there is much good in patience. All of you are commanded to show patience and are responsible for yourselves and your flock. The Prophet (Allah’s prayer and peace be on him) has said: “Each one of you is a shepherd and responsible for his flock.” Be patient with destiny until suffering transforms into bliss. Patience is the foundation of good. The angels were tested with afflictions and they endured them with patience, and the prophets were tested with afflictions and they endured them with patience. You are following in the footsteps of the people of Allah, so emulate their deeds and endure the afflictions with patience.

(Shaykh Abdul Al Qadir Al Jilani (RA) in his book: Purification of the Mind (Jila' Al-Khatir)

Islamic Belief and Sexual Justice – 2

Nizam uddin

(Continued from December 2020 issue)

Let us now discuss his case after his mate had been fertilized. He is ever ready and wants union with his mate after some time. He cannot, rather he must not, go to his pregnant mate. He must not disturb her. One of the mates has no desire for union. The other is full of the same and he cannot be blamed for that, because it is natural with him. He can claim for lawful means to satisfy that desire. By nature he is justified for the claim. That is another story if he cannot afford to have another wife under straitened pecuniary circumstances, or through love for the one mate he already possesses or he commits adultery and is yet called monogamous. Most of the western countries are executing unlicensed polygamy resulting in polyandry and still throw mud on polygamous institutions. Does not the very nature of man and the structure of the reproductory organs present irrefutable argument for his claim to lead a polygamous life.

Now let us discuss another characteristic in female sex. The same authority on physiology says. "In the females there takes place, usually between the ages of 40 to 50, a regression of sexual potentiality — In some women there is a degeneration of the sexual organs." It means if a girl is married at the age of 20 years with a boy of 25 years the pair can enjoy full natural course only for 20 or 30 years after which the woman possesses no sexual urge, but the man after the age of 50 right upto 90 years, can have the sexual urge and the necessary power to fertilize the female. Is this nature of his in favour of monogamy?

Certainly not. He must, in the name of nature and rationalism, be allowed, if he can afford to do so and if he can manage the upkeep of more than one, to marry another mate.

The social worth and the political significance of polygamy

This is an admitted fact that in all civilized countries the women preponderate over men. Western Europe has especially a surplus of millions of women. Match one man with one woman and you shall have millions of women going about without companions in marital tie. None can easily extinguish passions. Millions of human beings cannot become angels. Ask any sane person what these women in surplus age should do? They cannot enter into wedlock against the prevalent laws of the country. The only alternative left for them is to enter into illicit union with the opposite sex and by the force of prevailing circumstances they practically become promiscuous in character and polyandrous, better called prostitutes. The only morally healthy process of accommodating them is to provide them with legal protectors and mates to produce legal children who must become noble citizens in due course. The introduction of polygamy in countries mentioned above will eradicate the curse of polyandry and production of illegitimate children and the complicated allied problems.

If normally neither sex preponderates over the other, then there is no need of polygamy, but nations as it cannot be

denied, often go to war. Most of the youths die in the field and vacate so many women. Should these women perform the old Hindu custom, "Sati", and die with their husbands. Under the monogamous institution, how can they be utilized to produce children? It is only polygamy which comes forth to make up the shortage in manpower. Then should its practice be condemned and discouraged? Now let us deal with another question. Suppose a woman comes out to be barren or she is too ill to bear children. What remedy is there with monogamous institutions to enable the man to lawfully appease himself. He cannot have children from his mate. His desire for having progeny to possess his property and estate is natural. Besides this, to have children is most natural with everyone. Under the monogamous institutions, he is debarred from the fulfillment of this lawful desire. He has to divorce his first wife, but ordinarily, he cannot out off this sacred marital tie. Therefore he searches for immoral means to sever his relation with first wife however pious and faithful she may be. But under the polygamous institutions he can keep good relations with the first wife and marry another to produce children for him.

Quotations from Eminent authors and religious leaders of Europe

Pit Rivers in his book, "The Clash of Cultures or the Contact of Races" says:

"Turning again to the monogamous countries of Christendom, we find a much larger proportion of women who inevitably remain permanently promiscuous, polyandrous and sterile than in polygamous countries, since there must be a large surplus of women that cannot be absorbed in monogamy In countries where polygamy is the accepted system,

polyandrous group is temporary mainly consisting of pre-nubile girls who, in due course, are absorbed in marriage – Polygamous, institutions are of great sociological importance in their relations to other institutions in so far as they provide the only normal and healthy means of absorbing the surplus age of women. The complementary sexual functions of the two sexes are better expressed in polygamous than in monogamous institutions".

Dr. Annie Besant, a great reformer of international reputation, says, "When we see thousands of miserable women, who crowd the streets of Western towns during the night, we must surely feel that it does not lie in Western mouth to reproach Islam for its polygamy. It is better for a woman, happier for a woman, more respectable for a woman, to live in Mohammedan polygamy, united with one man only, with legitimate child in her arms, surrounded with respect, than be seduced, cast out into the streets, perhaps with an illegitimate child, outside the pale of law, unsheltered and uncared for, to become a victim of any passerby — night after night, rendered incapable of motherhood, deprived of all."

Mr. Bertrand Russell, in his book, "The Principles of Social Reconstruction" says. "A very small section of the public genuinely believes that sexual relations outside marriage are wicked Very large numbers of women who are sufficiently free to think for themselves, do not desire to have children or, at most, desire one in order not to miss the experience which a child brings. There are women who are intelligent and active-minded, who resent the slavery to the body which is involved in having children. There are ambitious women who desire a career which leaves

no time for children. There are women who like pleasure and gaiety and women who love the admiration of men. Such women will at least postpone childbearing, until their youth is past. All these women are becoming more numerous and it may safely be assumed their numbers will continue for many years to come.”

Mr. Dean Inge humorously remarks, “All young people with soft hearts’ tend to be socialists at twenty one (in the heat of their passions) only those with soft heads are socialists twenty years later. The only consolation is that as the average age of the population is slowly rising, each election will show a slightly increased proportion of those to whom years have brought

Isaac Taylor, in a Christian Congress (Church), held in London, says in his presidential address, “The two great practical difficulties in the conversion of Africa are polygamy and domestic slavery Polygamy is a more difficult question. Moses did not prohibit it. It was practiced by David and it is not directly forbidden in the New Testament. Muhammad (ﷺ) limited the unbounded license of polygamy. It is the exception rather than the rule in the most civilized lands — European — Turkey, Algiers and Egypt. Polygamy with all its evils, has its counter — balancing advantages. It has abolished female infanticide and gives every women a legal protector. Owing to polygamy these countries are free from professional out — casts, a greater reproach to Christendom than polygamy is to Islam. The strictly regulated polygamy of Muslim lands is infinitely less degrading to women and less injurious to men than the promiscuous polyandry which is the curse of Christian

cities and which is absolutely unknown in Islam. The polyandrous English are not entitled to cast stones at polygamous Muslims. Let us first pluck out the beam from our own eyes before we meddle with the mate in our brother's eye. — Let us remember that in some respects Muslim morality is better than our own. **“In resignation to God's will, in temperance, charity, veracity and in the brotherhood of believers they set us a pattern which we should do well to follow. Islam has abolished drunkenness, gambling and prostitution, the three curses of Christian lands.”** I think that much is enough for one who is fond of logical discussion of the subject, but I would like to let you know the injunctions of Al-Qur’an in this connection. Just peep into the past and go back some 1400 years. Every ancient religion permitted polygamy without limit or restraint. Hinduism puts no limits to the number of wives one might marry. The old testament heroes married by the hundred and in New testament, which inherits the old testament; system of law is silent on the subject with the sole exception of St. Paul's recommendations to bishops not to marry more than one wife. Islam is the first religion in the history of mankind to put restrictions on the individual's freedom in the matter of polygamy. It was the first to lay down that a men could not marry even one wife if he could not afford to provide her with her physical needs. He must wield self — restraint to keep down his sexual urge by other means such as fasting, medicine, change of food and change of good society etc. He is permitted to marry more than one wife, under certain conditions and hard restrictions. But he cannot marry more than four wives. It was the first to enunciate and recommend the

ideal of monogamy provided it did not interfere with the natural demands made on him. The Holy Qur'an lays certain conditions and to avoid certain sins you may marry two, three or four wives but if you fear that you will not be able to treat them equitably than only one will do. It does not forbid polygamy for obvious reasons' for while it permits polygamy, it also declares adultery a criminal offence, punishable with death or 100 lashes which is not the case in those social organizations which follow the strict rule of monogamy. All Christian communities of Europe are monogamous by law but it is also well-known that sexual morality does not stand on a very high level there. They go so far as to say that skin to skin is no sin. In Islam it is strictly forbidden to see the opposite sex only for the purpose of enjoying the beauty.

Let me close the discussion by quoting restrictions laid down in Islam for those who practice polygamy for biological, social, political or personal reasons and then ask any opponent if Islam allows licentious sexual intercourse or if they can say Islam is a religion of four wives.

If a person has four wives, it is his religious duty to provide them all with similar clothes, foods, ornaments. etc. He is a sinner if he prefers one to the other.

He must remain for equal periods of time with each.

If he is going out somewhere on a journey. It is not he to decide who shall accompany him. He must make selection by toss to avoid any chance of their displeasure.

Supposing a person has an ugly looking wife 40 years old and another is possessing the best of beauty, he cannot remain or pass more of his time with the younger one. He must treat them equitably in all respects.

I think the opponents have not understood the institution and its application. It is the exception and not the rule as has been best expressed by Mr. Isaac Tylor referred to earlier.

Islam is the only religion of peace, justice, equality, wisdom, love and piety.

(Concluded)

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Drunkenness is so odious a sin in itself, especially in a minister, and most of all, in the time of his administration of sacred things, that the use of wine was strictly forbidden on those occasions. This liquor was also forbidden to the Nazarites (the tribe of Jesus), as the Bible says:

'He shall separate himself from wine and strong drink, and shall drink no wine grape of wine, or vinegar, of strong drink, neither shall he drink any liquor of grapes, nor eat

moist grapes, or dried (Num. 6 : 3)

John never took wine (Lk 7:33) and there is no record that Jesus ever took. Even Paul told the People that they should be not drunk with wine. (Eph. 5:18)

Alcohol is not good to keep as a friend because it is the handiwork of the devil, so we all should shun it.

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Human Rights

Hamidullah Siddiqi

A distinction must be made at the very outset between the notions involved in the two expressions, namely, "the Universal Human Rights" and "the Universal Conception of Human Rights". The former is simply a recognition of the fact that human rights accrue to every man and woman without any distinction whatsoever. This is largely the result of an instinctive belief that all members of the human society are entitled to the enjoyment of certain rights. They sum up the practical truths which have emerged from common experience of mankind, though they are justified on grounds different from or even opposed to each other. On the basis of similar experience, social groups and political communities have felt the necessity of promulgating a number of rules of behavior and principles of action in order to solve their practical problems arising between man and man and between man and society. The pragmatic approach does not immediately require a philosophical foundation. What it is directly concerned with is an affirmation of certain human rights and the contrivance of means to control the enjoyment by men of these rights. In this way an adjustment is sought between conflicting claims. Undoubtedly men would continue to quarrel on the question of the ultimate nature and notion of human rights. That would not, however, prevent them from agreeing on joint declarations of them and on a single body of rules for purposes of action.

Universal Rights:

The conviction that human rights are universal has recently been further

strengthened by the fact that the United Nations, symbolizing the International Community, is well advanced on its way to growing into an effective power. It has exhibited the inter-dependence of the world in a way never done before in man's history.

The expression "The Universal Conception of Human Rights" is linked, on the other hand, with the formation of a philosophical idea as to the ultimate nature and structure of human rights. The issue is how to conceive them with due regard to the significant aspects of experience. Broadly speaking, there are two theories on this point:—

According to one view, human rights originate in and derive their ultimate sanction from the Natural Law which lays down rules of conduct for the guidance of mankind in general. Its principles are written, so to say, in the hearts of men and they can be discovered and made explicit by the application of reason in man. It is divine in nature and it is based upon the Universal Reason in which every human being more or less participates by virtue of his innate rational nature, the written laws must on no account go against it, and to the extent to which they are repugnant to it they would be held to be irrational and blasphemous. Accordingly, the principles of the Natural law emanating from the Transcendent Reason, call it God or what you please, furnish the standard of perfection to man in the light of which he ought to guide his footsteps during the course of his earthly career. As they are imposed from outside and by no less than

God Himself, contingencies are not permitted to impugn the absoluteness of their demands.

Law of Nature:

“Things which were regarded as intrinsically right or wrong were assumed to be so by force of the law of Nature. Thus the right to life and liberty, the duty of worship and maintenance of the family, sprang from the Law of Nature. Similarly crime such as murder, theft or perjury were wrong acts contrary to the Law of Nature; they were, therefore, mala in se as contrasted with merely man-made offences — mala prohibitas. Justice itself was either “Natural” or “Conventional” (Osborn).

Man possesses Reason. This fact entitles him to certain absolute and inalienable rights. Conversely duties are imposed which, in so far as they do not reach the requisite measure of excellence, are looked upon as infringements of the Natural Law.

It would be seen from the above account that the Natural Law is conceived to be antecedent both to the individual and to the society, so that rights and obligations with their interrelations can only be justified on their conformity to the a priori requirements of the State of Nature without taking into account the conditions of life. The necessities imposed by the Natural Law are inexorable and no regard for social utility, howsoever urgently requiring their relaxation, could impinge on their absolute character. Human rights, accordingly, are fundamental and imprescriptible.

In its cosmological transcription, the Law of Nature is completely transcendent to the world of phenomena to which, however, it is supposed to prescribe rules of behaviour. This amounts to the adoption of

the metaphysical doctrine of External Relations, implying that each one of the existents composing the order of nature subsist by virtue of its private qualifications and therefore becomes understandable without any reference to other individuals. Descartes defined “Substance” in some such way when he declared that it is that which exists by itself and requires nothing except itself to exist. This is but an affirmation of External Relations. Whatever necessity is imposed on an individual to enter into relationships with other individuals, it has its roots neither in his nature nor in his experience nor in the historical situation but in the extraneous Absolute Law. This means firstly an extremely individualistic conception of man, endowed with absolute rights and duties unrelated to the actual conditions of his existence. Secondly, all connections he forms with others are external to his own being. The earlier Declarations of Human Rights were based on this theory with the result that the emphasis fell on the rights of the individual as against the society rather than on his duties to the latter, apart from any historical justification. This was due to the belief that the individuals ought to realize themselves completely by pursuing their private and personal ends, the only limitation being the external relations consequent on the myth of a Social Contract. The principle of Laissez Faire was the logical outcome of the conception of man as an insular being. Rights and duties of man, therefore, could integrate on no better foundation than the fiction of Social Contract.

Artificial Concept:

The concept of Natural Law has rightly been denounced not only as artificial but

also as totally misleading. It was soon realized that in spite of several declarations of his Civil and Political Rights, Man lacked the means to implement them in actual practice, because of the perverted use of the concept of Natural Law by a minority in securing all material advantages for themselves. It was felt that unless right and duties lost their absolute character and were regarded as relative to the material conditions of well-being, needs and their satisfaction against the background of historical situation, man would continue to suffer injustice. Thus the verdict of history went against the doctrine of absolute rights.

The theory of the Natural Law, on critical examination, would appear, to be based upon the dualism of the Greek thought. Plato who looked upon the world of the senses as a copy of the extra-temporal ideas could not find a foothold in the transient life for certainty of knowledge. The eternal Ideas alone could be understood and not this changing world. He was therefore, forced by the assumption of his thought to search for the absolute principles of knowledge from the characteristics of the immutable Ideas. Consistently with this position, it was not possible for him to regard the material world as real. The Doctrine of External Relations, being the logical outcome of the Natural Law, meant a denial of the reality of evolution and, therefore, of time. The relativity of a large number of human rights, accordingly, cannot be explained on the basis of the Natural Law. The reason is obvious. Relativity implies a constant shift in the positions of the relata. It was, therefore, necessary to discard the concept of external relation so as to accommodate the notion of growth. Any world-view recognizing the validity of change cannot

do without an idea of same sort of Internal Relations.

As a reaction against the absolutist theory of human rights, another view has been put forward according to which man's rights and liberties derive their legitimacy and sanction from his role in the historic evolution of the community of which he is a member. Human rights, it is thought, are relative to and conditioned by the material surroundings and as the latter are perpetually varying, being always in a state of flux, the rights are the product of society itself, depending upon the level of its material development, constraints and structure at any particular time in its history.

Pantheism:

When God is conceived to be completely immanent in the Universe without having a transcendental character, the consequence is pantheism, making the world of his creation exhaust. His being without a remainder. Any attempt at equating the Creator with His creation would end in His depersonalization, as it happened in Buddhism. Historical Materialism, too, is grounded in immanence. Immanence whether material or spiritual, is based on the idea of non-durational change which is interpreted in terms of internal relation as a series of logical deductions. Where there is nothing except change, no security is left for any values, material or spiritual, nor can the world be prevented from relapsing into lawlessness.

Meaningless Jargon:

These two theories take opposite views of man's status in the universe and between them completely invert the scales of values. No conciliation, therefore, appears possible. For one the source of human

rights is in spiritual principle which is thoroughly transcendental; for the other it is totally immanent in the world where the material forces, chiefly economic, are the determining factors. The conflict that has been raging between them has produced a great crisis in civilization which, if not removed before long, would in all probability spell ruin for human society. One of the frightful results is that confidence in human worth and dignity has been shaken. If the human ego has no centrality of its own and is simply a chain of reflexes in the enormous mechanism of material forces, all talk about higher values and spiritual ideals is a meaningless jargon.

Relativist Theory:

Various solutions have been offered to put an end to the deadlock and two of them by way of illustrations, are as under:—

1. Social and economic rights stressed by the exponents of the relativist theory are complementary to the civil and political rights embodied in the declarations of the 17th and 18th Centuries. As both sets of rights have their justifications in history, they cannot be considered to be opposed to each other but rather they should be regarded as exemplifying various stages in the development of human society. Political and civil rights remain incomplete unless these are placed at the service of the certain individual social and economic guarantees. This is what historical Materialism claims to have done.

A compromise like this is philosophically unsound. Unless there is some common ground between the two conflicting theories, the fundamental cleavage between them cannot be repaired. It would

be agreed that human rights like rights in general sprout from the substrata of values which are left ex hypothesi in the same state of antagonism as before. The solution, therefore, is not substantial.

2. It is suggested that the only difference between the two conceptions of human rights pertains firstly to the Area or the sphere of their application and secondly to the method of their implementation. As to the Area, it is pointed out that whereas formerly the stress was laid on the negative rights of man, now the positive rights are given priority. As to the Method instead of the Laissez Faire policy another technique was necessary to make the enjoyment of social and economic rights full and real which has been found in the socialistic organization of national economy. This solution also does not go to the root cause. The divergence between the two approaches is too fundamental to be composed by their simple reduction to a difference in technique.

At the base of the conflict lie contradictory concepts about the status of man. Unless a consensus is reached on the doctrinal side, it is not possible to reconcile them by designating them as mere questions of procedure, method, or area.

It will be conceded that a way out from the difficulty demands a creative synthesis of the truths contained in each of these conceptions. Various attempts have been made by thinkers in this respect but they have not commanded themselves to acceptance generally. As men differ in their outlook on life and on values which ultimately relate to their metaphysical and spiritual convictions, it is too much to hope that any solution, howsoever meritorious, would be assented to and adopted by a

large majority. Efforts, however, should not be relaxed. If not today, some time thence experience may reveal the excess and failings of the two views to their respective adherents who may veer away from the positions which they hold at present and meet each other halfway. This discussion reveals that the following points should be kept in view while formulating a concept of human rights on the basis of a rational interpretation of experience.

Absolute Rights:

1. Some of these rights must be considered to be absolute, as for instance, the right to live. This necessitates the First Principles to be transcendental so that the nucleus of a constitutional framework may be provided to the existents before initiation of action and life become possible. Values require security in the ultimate scheme of things. In fact this is the principle of Creation which the Qur'an calls "Taqdir":

"Of what thing did He create him? Of a small life-germ. He created him, then He made him according to a measure. Then (as for the way) He made it easy for him." (80 : 18-20)

It is only the objective solidarity of values which imparts meaning to our ideals that we are exhorted to realize for the purposes of spiritual development.

It will be interesting to note that a case was decided in England in the last century in which Judges held that 'human life could under no circumstances be taken away unless justice required it. The facts of the case were:

A few sailors in a boat got astray on the high seas and for a number of days they went without food and water. As they were

on the verge of death due to starvation, they killed one of them who happened to be the youngest amongst them and unmarried. Thus they saved their lives. Sometimes afterwards they were hauled up before the court on the charge of murder of the deceased. It was argued on behalf of the accused persons that considering the facts of the case, there was no other alternative than to kill him with a view to saving so many lives on the boat. The plea was not accepted on the ground that man's right to his life is absolute. An almost similar decision had been reported from the early history of Islam.

2. The First Principle must also be imminent in the Universe so as to accommodate the claim to reality of material existence. This is necessary because we do not want to be thrown into the wilderness like the supporters of the classical theory of the Natural Law. If these relations in their mutuality are not conceived as mere Universals or external as the Absolutist philosophy preaches, the material conditions can metaphysically limit the operations of human rights other than those of the absolute ones e.g., economic and social rights belong to this category. The relativity of most of the human rights will be provided for in this way.

The above analysis makes it imperative that we should also form a notion of the scale of values strictly within the above principles. Everybody in practice does make such a distinction. Those with greater value should be given a priority over those of lesser value.

Qur'anic Solution:

Let us see if the Qur'an gives us any clue as to the solution of the problem. The

following verses are relevant in this connection:—

“We have made Our Signs clear to those who meditate.” (5 : 127)

“Those who reflect on the Creation of the heavens and the earth exclaim: ‘Our Lord! Thou hast not created all this in vain’.” (2:192)

“And He hath subjected to you the night and the day, the sun and the moon and stars too are subject to you by His behest; verily in this are signs for those who understand.” (16:12)

“The East and West are God's: therefore Whichever way ye turn, there is the face of God.” (2:109)

“We created man and we know what his soul whispereth to him and we are closer to him than his jugular-vein.” (50:15)

“Already, before your time, have precedents been made. Traverse the earth then and see what hath been the end of those who falsify the signs of God.” (3:131)

“He is the First and the Last, the Manifest and the Hidden and He is Cognizant of all things.” (47:3)

“Say—go through the earth and see how God hath brought forth all creation; thereafter will He give it another birth.” (29:19)

“He (God) adds to His Creation what He wills.” (35 :1)

God And His Creation:

“We have not created the Heavens and the Earth and whatever is between them in sport; we have not created them but for a serious end; but the greater part of them understand it not.” (44:38)

“And the birds and the trees do adore Him.” (55-6)

“Every moment He is in a newer glory.” (55:29)

“And your Lord saith, call Me and I respond to your call.”

“If ye do good, ye do good for your own souls, and if ye do evil, it is for them (in like manner). (17:7)

“And how many signs in the heavens and the earth which they pass by yet they turn aside them”. (12:105)

“And people are naught but a single nation.” (10:19)

“The seven heavens declare His glory and the earth too, and those who are in them; and there is not single thing but glorifies Him with His Praise, but ye do not understand their glorification.” (17:44)

God and His Creation:

The verses cited above make it clear that God is organic with the world. His relation to His creation may be conceived as one of soul to body. The world is organically and completely dependent on Him. It is in the making and is constantly developing from moment to moment. In other words it is a plastic world. Time is real and is the essential form of the cosmic process. God is both immanent and transcendent. He is not without a keen interest in our struggle. In short, He is essentially bound up with the life in time. He has laid down the rules for the guidance of man and now it is up to him which way to choose — the way of evil or the way of virtue and goodness. God alone is the true repository of all values and it is from Him alone that they derive their objective reality. The world we live in

exhibits degrees of reality inasmuch as it is the manifestation of God's attributes.

Islam on Human Rights:

The following observations may accordingly be made as to how Islam looks at the problem of human rights:—

1. The right to equality is based on the primordial oneness of the human race which, with the passage of time, has got differentiated into so many clans, nations and tribes under the pressures of physical existence. The idea of brotherhood of man is ultimately based on the assumption that the Creator is a unity. It is obvious, therefore, that without a living personal God it is not possible to conceive the idea of human brotherhood. Islam, which is a monotheistic religion, has exhibited the truth of this observation in that it alone amongst all creeds of the world has been able to level down the irritations brought about by prejudices as to race, sex, colour and religion. Humanism cannot be a substitute for a personal God for a twofold reason. In the first place, it cannot provide any metaphysical ground for the objectivity of values. Man not only wants to realize values but he also seeks some sort of security for the gains achieved. In the second place it has not succeeded in evolving any satisfactory moral ends and all attempts so far made in this direction have proved to be a failure. Naturalistic morality cannot find its bearings in anything higher than self-interest and expediency.

2. The fundamental rights of equality and liberty can find scope for any sizeable

application only in a democracy in which the lead and initiative remain in the hands of the enlightened people. The Islamic principle of *Ijma'* remains unexcelled as an instrument for the extraction of fresh rights and obligations as well as for their conservation. The democracy envisaged by Islam can never produce the tyranny of the mass unlike some of the democracies of the modern world.

3. The doctrine of the Natural Law requires restatement so that it may serve as a metaphysical basis for Universal Conception of Human Rights. The Law must be both immanent and transcendent in recognition of the relativity of a large number of human rights and the absolute character of certain 'values respectively. This is possible only on the lines suggested by the Qur'an which, as we have seen, regards the Creator as Transcendent yet organically related to His creation. To the Absolute of the Platonic tradition the idea of progress and evolution is foreign; only a God actively engaged in the continuous creation can permit flexibility. The Absolute gives us only a block universe and, therefore, denudes the material world of meaning. The Quran locates the Natural Law in the heart of man to whom it is no longer unknown. His ideals and purposes gain in significance in his actual pursuit of them amidst his environment and surroundings. Nature becomes understandable and the language it speaks is discovered to be the language of his ideal self.

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Al-Cohol

In spite of the fact that alcohol is considered to be injurious to health, it is widely used.

Islam, like other ways of life, prohibits the use of alcohol and other intoxicating drinks, and the use of all intoxicants is strictly forbidden, regardless of quantity.

About the use of alcohol, Al-mighty Allah says in the Holy Qur'an.

"They ask thee about strong drinks and games of chance Say: in both is great sin" — (2 : 219)

"O! ye who believe, strong drinks and games of chance and idols and diving arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed" (5 : 90)

"Satan seeketh only to cast among you enmity and hatred by means of strong drinks and games of chance" (5 : 91)

It is thus clear to Muslims, who are supposed to be the true representatives of Allah in this world, that al-cohol is a part of the devil's handiwork; and hence, it should be avoided.

The prohibition of the use of al-cohol did not come all of a sudden to the Muslims but came in a gradual process until it was finally and totally prohibited. The prohibition started with the following verse :-

"O! you who believe, draw not near unto prayer when you are drunk, till you know what you utter". (4 : 43)

Thus the early followers of Islam were prohibited from using alcoholic drinks to the extent that they shall not be drunk when Salaat had to be offered. This first

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command already had a great impact on many who found that it was impossible for them to drink, as Salaat (Islamic compulsory worship) had to be performed five times every day.

But those who were addicts continued taking some until the final prohibition came, and Allah said :

O! you who believe, strong drinks and games of chance, and idols and diving arrows are only infamy of Satan's handiwork. Leave it aside in order that ye may succeed. (5 : 90)

It is recorded in the Islamic History that the Arabs, before becoming Muslims, upheld every form of vice, and the use of alcohol as a great pastime for all. Consequently, they used to store large quantities of fermented grape, juice, and other fermented juices. When the prohibition came, the followers of the Holy Prophet Muhammad (ﷺ) began breaking the wine containers and causing the contents to flow down on the streets. So much wine was there that it inundated the roads.

Islam is not the only religion that prohibits the use of alcoholic beverages; it is also prohibited in the Bible. The use of wine was forbidden to the priests during all the time they were in the tabernacle, and employed in the service of the altar. This is recorded in the Bible as follows :

And the Lord spoke unto Aaron, saying, do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be statute for ever throughout your generations (Lev. (10 : 9) *(Continued on page #. 19)*

عاصیوں کو در تمہارا مل گیا

(حضرت مولانا حسن رضا بریلوی رحمۃ اللہ علیہ)

عاصیوں کو در تمہارا مل گیا
بے ٹھکانوں کو ٹھکانہ مل گیا
فصل رب سے پھر کمی کس بات کی
مل گیا سب کچھ جو طیبہ مل گیا
ناخدائی کے لیے آئے حضور
ڈوبتوں کو تو سہارا مل گیا
آنکھیں پر خم ہو گئیں سر جھک گیا
جب ترا نقش کف پا مل گیا
ان کے طالب نے جو چاہا پا لیا
ان کے سائل نے جو مانگا مل گیا
تیرے در کے گلڑے ہیں اور میں غریب
مجھ کو روزی کا ٹھکانہ مل گیا
اے حسن فردوس میں جائیں جناب
ہم کو صحرائے مدینہ مل گیا

کوشش کرتا ہے۔

ثانیاً وہ یہ بات جان لیتا ہے کہ اس مقصد کے حصول کے لئے کوئی دوسرا راستہ تلاش کرنا ہو گا۔ جس کی تلاش میں کچھ دوسری راہیں اس پر روشن ہو جاتی ہیں جو انسان کو کامیابی کی شاہراہ پر گامزن کر دیتی ہیں۔ جب وہ ایک نئے عزم کے ساتھ دوبارہ کوشش کرے گا تو کم از کم ان غلطیوں کو نہیں دہرائے گا جن کی وجہ سے اسے ناکامی کا سامنا کرنا پڑا۔ بہر حال انسان کو کبھی بھی مایوس، مضحل، پر مڑو نہ ہونا چاہئے۔

نہ ہو مضحل میرے ہم سفر، تجھے شاید نہیں اس کی خبر

ان ہی ظلمتوں کے دوش پر ابھی کاروان سحر بھی ہے
عظیم مقاصد کے حامل افراد اگر اپنے مقصد عظیم میں کامیاب نہ بھی ہوں تو چھوٹے چھوٹے کئی فوائد ضرور حاصل کر لیتے ہیں۔ مثلاً پھل دار درخت لگانے والا اگر اس درخت سے سے پھل نہ بھی حاصل کر پائے پھر بھی اس کے سایہ سے محروم نہ ہو گا اور ماحولیاتی آلودگی میں ضرور کمی کا باعث بنے گا۔ یا علم کی فضیلت جاننے والا اگر علم کی بڑی بڑی قد بلیں روشن کرنے کی کوشش کرے۔ اس کے لئے اپنی کھلم زندگی صرف کر دے اگر اس میں اسے کامیابی نہ بھی حاصل ہوئی مکمل معاشرہ علم کے نور سے روشن نہ بھی ہو تو اس سے مستفید طبقہ کچھ علم کے نور سے تو مستفیض ہو گا اور اس طرح وہ اپنے بچنے سے پہلے کچھ شمعیں تو جلانے میں بہر حال کامیاب ہو ہی جائے گا۔

عمر بھر جلنے کا اتنا تو صلہ پائیں گے ہم

بجھتے بجھتے چند شمعیں تو جلا جائیں گے ہم

ٹکست ہو جائے تو پھر ناکامی پر افسوس و ندامت نہیں ہونا چاہئے کیونکہ کسی بھی کام کے نتائج کے اظہار کی دو صورتیں ہیں۔ دنیاوی اور اخروی، عارضی اور قطعی، وقتی اور ابدی۔ اس وسیع تر تناظر میں دیکھا جائے تو حقیقت یہی ہے کہ: "إِنَّ اللَّهَ لَظَهِيرٌ أَلْحَزَنٌ الْمُحْسِنِينَ" اللہ سبحانہ و تعالیٰ نیکی کرنے والوں کے اجر ضائع نہیں کرتا (التوبہ: ۱۲۰)۔ اور حدیث مبارکہ: عَجِبَا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَخَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ۔ ان اصابتہ سراء شکر فكان خیر الہ وان اصابتہ ضراء صبر فكان خیر الہ۔ "مومن کا معاملہ حیرت انگیز ہے۔ اس کے ہر معاملے میں خیر و بھلائی ہے۔ ایسا مومن کے علاوہ کسی دوسرے کے لئے نہیں ہے۔ اگر اسے کوئی بھلائی پہنچتی ہے تو وہ رب کا شکر ادا کرتا جس میں اس کے لئے بھلائی ہے اور اگر اس کو کوئی نقصان (ناکامی) پہنچے تو اس پر وہ صبر کرتا ہے جس میں اس کے لئے بھلائی ہے۔" (مسلم)۔ اس طرح مومن کبھی مایوس نہیں ہوتا بلکہ صحت و مرض، غنا و فقر، کامیابی و ناکامی، خوشی و غم اور نفع و نقصان الغرض زندگی کے تمام احوال میں وہ رب العزت کا شکر ادا کرتا ہے اور اس کی رضا حاصل کرتا ہے جو مومن کی زندگی کا مقصد حقیقی و نصب العین ہے۔

دنیاوی اعتبار سے بھی ناکامی کامیابی کا پیش خیمہ ثابت ہوتی ہے۔ انسان اپنی خامیوں اور کوتاہیوں کا ادراک کر لیتا ہے۔ غلطی جان لینے کے بعد اسے دہرائیہ مومن کی شان کے خلاف ہے۔ "لا یندغ المؤمن من جحر واحد مرتین"۔ یعنی مومن ایک سوراخ سے دوبار نہیں ڈسا جاتا۔ وہ نہ صرف اپنی غلطیوں بلکہ دوسروں کی غلطیوں سے بھی سبق سیکھتا ہے اور ان کا تدارک کرنے کی

حاصل کرنے کے بعد بغداد پر نہ صرف حملہ کیا بلکہ اسے مکمل تباہ و برباد کر دیا اور بیس لاکھ کی آبادی والے شہر سے صرف چار لاکھ افراد ہی زندہ فرار ہو سکے، خلیفہ وقت بھی مارے جانے والے لوگوں میں شامل تھا اور کئی دن تک دجلہ فرات میں پانی کی بجائے لاکھوں مسلمانوں کا خون اور لاکھوں نادر و نایاب کتابوں کی سیاہی بہتی رہی۔ اور ان کی مثال اس شخص کی طرح تھی جس نے آگ لگ جانے کے بعد اس خوف سے ہاتھ پاؤں تک نہ مارے کہ باوجود کوشش وہ جل کر مر جائے گا۔ تو یقیناً اس ہلاکت کا سبب اس کی اپنی کوتاہی اور سستی ہے۔

کتنے معصوم ہیں انساں کہ جل جاتے ہیں

اپنی کوتاہی کو دے کر غم و آلام کا نام

ناکامی پر افسوس!

عظیم اور کامیاب ترین افراد کی بھی ہر کوشش کا کامیابی سے ہمکنار ہونا ضروری نہیں۔ بعض اوقات ناکامی کا بھی سامنا کرنا پڑ سکتا ہے۔ جیسا کہ مشہور سائنسدان اور موجودہ تھامس ایڈیسن (1847) کا شہرہ آفاق قول ہے کہ بلب کی ایجاد سے پہلے مجھے تقریباً تین سو بار ناکامی کا منہ دیکھنا پڑا لیکن اس سے میں نے تین سو ایسے طریقے بھی دریافت کئے جن سے بلب نہیں بنتے اور اسی وجہ سے وہ صرف ایک بلب کی ایجاد تک محدود نہ رہا بلکہ اس نے اپنی زندگی میں تیرہ سو ایجادات رجسٹرڈ کرائیں اور آنے والوں کے لئے کئی ایسے راستے روشن کر گیا جن کے مرہون منت ہی آج سائنس و ٹیکنالوجی کی ترقی ممکن ہوئی۔

لہذا اگر محنت و جدوجہد اور بہترین حکمت عملی کے باوجود بھی

فوج نے ساز و سامان کی پرواہ کئے بغیر بڑی فوج کو ہزیمت اور شکست سے دوچار کیا۔

طارق بن زیاد نے کشتیاں جلانے، فرار کے راستے مسدود کرنے اور ناکامی کا خوف اپنی فوج کے دل سے نکالنے کے بعد جب اندلس پر بغیر ساز و سامان بارہ ہزار کی قلیل فوج کے ساتھ حملہ کیا تو تنگ آلود تلواریں والی قلیل فوج نے دیدار غیر میں بہادری کی وہ لازوال داستانیں رقم کیں اور اس بے جگری سے دشمن پر وار کیا کہ ایک لاکھ مسلح دشمن کی فوج ان کے سامنے نہ ٹھہر سکی اور میدان بدر ہو گئی۔ یہ ٹوٹی تلواریں والے ایک لاکھ کے مسلح لشکر پر غالب آ گئے۔

کپڑوں پر بیچو نہ لگے ہیں تلواریں بھی ٹوٹی ہیں

پھر بھی دشمن کا نپ رہے ہیں آخر لشکر کس کا ہے

زخموں کے نشان بدن پر سجانے والے مجاہدین جنہوں نے میدان جنگ میں دشمنوں کا مردانہ وار مقابلہ کیا، اگر یہ شکست بھی کھا جاتے تو بھی انہیں مورد الزام نہ ٹھہرایا جاتا کیونکہ انہوں نے جس ہمت و جرأت کا مظاہرہ کیا وہ بہر حال قابل قدر و ستائش تھا۔ اس کے برخلاف پر تعیش مخلوں کے وہ باسی جنہوں نے مقابلے کی ہی ہمت ہی نہ کی اور بغیر جنگ لڑے اپنا مال، جان اور عزت دشمن کے حوالے کر دی۔ جیسا کہ خلیفہ مستعصم جس نے تین لاکھ کی فوج اور جلال الدین خوارزم کی دعوت کے باوجود صرف اس خوف سے تاتاریوں کے خلاف جنگ میں حصہ نہ لیا کہ شکست کی صورت میں بغداد کو نقصان پہنچے گا۔ تاریخ شاہد ہے کہ بالآخر ہلاکو خان نے اردگرد کے تمام مسلم علاقوں پر فتح

یہاں ذہنوں میں ایک سوال پیدا ہوتا ہے کہ کسی بھی کام کے آغاز کا بہترین وقت کیا ہے؟ تو اس کا جواب یہ ہے کہ موجودہ لمحہ ہی سب سے زیادہ اہم ہے جب ہم کسی بھی طور پر کسی کام کا آغاز کر سکتے ہیں۔ کیونکہ اسی لمحہ ہم میں قوت موجود ہے کچھ کرنے کی اور جب ایک بار کام کے عواقب و نتائج سے بہرہ مند ہو گئے اور جان لیا کہ وہ ناممکن العمل نہیں یعنی آسمان سے تارے توڑنے کے مترادف نہیں اور انسانی بساط میں ممکن ہے پھر خواہ چاند پر جانے ہی کا کام کیوں نہ ہو اور وہ اپنی قوت، طاقت، استطاعت، صلاحیت، قابلیت، لیاقت، دلچسپیوں کو مد نظر رکھتے ہوئے اس کام کا ارادہ کر چکا ہے تو پھر کسی بھی طور پیچھے مڑ کر نہ دیکھے۔ نہ ہی ناکامی کے خوف سے اپنی جدوجہد ترک کرے بلکہ ناکامی کا شائبہ تک دل میں نہ لائے۔ بہترین منصوبہ بندی اور حکمت عملی اختیار کرنے کے بعد دلچسپی، لگن، دلجمعی، یکسوئی اور خلوص کے ساتھ سخت کوشش و محنت کرے اور نتیجہ اللہ رب العزت پر چھوڑ دے۔ اس عمل سے اس کے اعتماد میں اضافہ اور کام میں حسن و نکھار پیدا ہوگا۔ قابل تعریف ہیں وہ افراد جو خواب دیکھنے کے بجائے عملی اقدامات کرتے ہیں۔ خالی بیٹھنے کے بجائے دوسروں کی خاطر کام کرنا پسند کرتے ہیں جیسے شہد کی مکھی جو ہمہ وقت دوسروں کو شہد کی مٹھاس و چاشنی دینے کے لئے مصروف عمل رہتی ہے اور اللہ رب العزت نے اسے یہ اعزاز بخشا کہ قرآن مجید کی ایک سورت اس کے نام سے موسوم کر دی۔

نتائج: انسانی کوشش کے نتائج کی تین صورتیں ہیں۔ مکمل کامیابی، جزوی کامیابی اور ناکامی۔ اگر سوچ مثبت ہو تو تینوں صورتیں ہی

سود مند ہیں۔

مکمل کامیابی: کامیابی تو بہر کیف ہے ہی کامیابی کہ انسان نے اپنی منزل مقصود حاصل کر لی۔

جزوی کامیابی: بعض اوقات انسان کو مکمل کامیابی کے بجائے جزوی کامیابی حاصل ہوتی ہے۔ آدھا گلاس بھرے ہونے کی صورت میں مثبت سوچ رکھنے والا غم کے بجائے خوشی کا اظہار کرے گا۔ جیسا کہ انگریزی محاورہ ہے (Half a loaf is better than none) "بالکل نہ ہونے سے کچھ ہونا بہتر ہے"۔

مکمل ناکامی: بہترین منصوبہ بندی اور کوشش کے باوجود بھی اگر ناکامی ہوئی تو اس کا افسوس نہیں کرنا چاہئے اور انسان کو اپنی سوچ مثبت رکھنی چاہئے۔ کیونکہ مقابلہ کرنے والا ہی کامیاب اور ناکام ہوتا ہے۔ شہسواری کرنے والا ہی گھوڑے سے گرتا ہے ورنہ گھٹنوں کے بل چلنے والا شیر خوار طفل کہاں گرے گا۔

گرتے ہیں شہسواری میدان جنگ میں
وہ طفل کیا گرے گا جو گھٹنوں کے بل چلے گا

فلسفہ ناکامی:

خواہ معاملات انفرادی ہوں یا اجتماعی ناکامی اسباب اور وسائل کی کمی سے نہیں بلکہ ذہنی اضمحلال، قوت فیصلہ کے فقدان اور جذبات کی کمی سے واقع ہوتی ہے اور ہاتھ پر ہاتھ رکھ کر بیٹھے رہنے کا صرف اور صرف ایک ہی نتیجہ ہے ناکامی، ذلت و رسوائی۔ تاریخ میں کامیاب اور ناکام دونوں کرداروں کی بے شمار مثالیں ہیں جب کوئی قوم لڑائی اور نقصان کے خوف سے بغیر لڑے جنگ ہار گئی اور عبرتناک انجام سے دوچار ہوئی یا قہقہے

تمدنی باد مخالف سے نہ گھبراے عقاب

ابو عبد القدوس محمد یحییٰ

وہی کچھ حاصل ہوتا ہے جس کی وہ کوشش کرے (النجم: ۳۹)۔
دارالعمل میں کامیابی رنگین خیالات، تخیل، سہانے خواب دیکھنے
سے نہیں بلکہ عمل، جدوجہد اور کوشش سے ملتی ہے۔ بقول شاعر
ہے عمل لازم تکمیل تمنا کے لئے
ورنہ رنگین خیالات سے کیا ہوتا ہے

اسی خیال کو انگریزی میں شاعر ان الفاظ میں بیان کرتا ہے:

Action is man's mirror, words don't ever count;
In his work appears the extent of his mind;

لہذا ضرورت اس امر کی ہے کہ خواہشات کے اس سیلاب کو عملی
دھارے کا رخ دیا جائے۔ جب کسی کام کی ابتداء مقصود ہو تو پہلے
اچھی طرح اس کے عملی خاکہ، عواقب و نتائج پر غور و فکر کر لیا
جائے اور بہتر ہے کہ استخارہ بھی کر لے۔ استخارہ کے معنی ہی بھلائی
طلب کرنا ہے۔ لہذا اگر کوئی اہم کام شروع کرنے سے پہلے استخارہ
کرتا ہے تو اگر اس کام میں انسان کے لئے بھلائی ہے تو اللہ رب
العزت اس کام کو آسان بنا دیتا ہے اور ایسے اسباب مہیا ہو جاتے
ہیں جن کی مدد سے وہ کام پایہ تکمیل پہنچ جائے۔ جیسا کہ قرآن مجید
میں ہے: فسنبسطہ للیسری: (اللیل: ۷) اس کو ہم آسان راستے
کے لئے سہولت دیں گے۔ یعنی بھلائی اور اچھائی کے راستے پر چلنا
اس کے لئے آسان بنا دیں گے اور اس کے لئے اچھے کام ہی آسان
بنادئے جائیں گے۔ اگر وہ کام دنیا و آخرت کے خسارہ کا باعث ہے
تو اس کام میں مشکلات پیدا ہو جائیں گی۔ اس طرح اس کام کو نہ
کرنے کا خیال اس کے دل میں جاگزیں ہو جاتا ہے۔

ابتدائے آفرینش سے انسان خواہشات، تمناؤں، آرزوؤں کا
مجسمہ ہے۔ وہ سارے جہاں کو اپنے تصرف میں لینا چاہتا ہے، ہر
خوبصورت چیز کو اپنا بنانا اور ہر قیمتی چیز کا مالک بننا چاہتا ہے بلکہ مثل
پارس چاہتا ہے کہ جس چیز کو بھی ہاتھ لگائے وہ سونا بن جائے۔
الغرض خواہشات کا ایک نہ رکنے والا سیلاب ہے اور حدیث کی رو
سے، لمن یملا فاه الا اللعاب۔ "انسان کے منہ کو صرف قبر کی مٹی
ہی بھر سکتی ہے" (متفق علیہ)۔ یعنی اس کی خواہشات کو صرف
سوت ہی لگام دے سکتی ہے۔

اس حدیث میں خواہشات کی مکمل نفی نہیں کی گئی بلکہ یہاں نفس
کے سرکش گھوڑے کو لگام دینا مقصود ہے۔ خواہشات کا ابھرتا تو
فطری امر ہے اور خوب سے خوب تر کی جستجو و آرزو ہی ترقی
و کامیابی کے لئے مہیز و محرک ہیں۔ جائز خواہشات کی تکمیل اور
کامیابی کی تمنا کرنے میں کوئی عیب نہیں۔ ہر شخص فطری طور پر
کامیابی کا متہی ہے۔ ناکامی تو ناکامی، شکست خوردہ انسان کو بھی کوئی
گلے لگانے کے لئے تیار نہیں ہوتا لیکن جب جدوجہد اور عملی
کوشش کی بات کی جائے تو کامیابی کے عملی اقدامات بہت کم افراد
کرتے ہیں۔ اکثر بلا سستی و عمل ہی کامیابی کے آرزو مند ہوتے
ہیں۔ اور اپنے قدم تو درکنار اپنی ہلکوں تک کو جنبش دیئے
بغیر عتقا پرندے ہما کے منتظر رہتے ہیں اور کامیابی کے خواہاں
ہوتے ہیں۔ وہ قرآن مجید میں بیان کردہ اس حقیقت کو فراموش
کر دیتے ہیں: وان لیس للانسان الا ما سعی۔ اور بے شک انسان کو