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IN THIS ISSUE

1. Islam – the Perfect Religion 2
2. Islam and the West 5
3. Quaid's Vision of an Ideal Muslim Woman 8
4. The Islamic Welfare State 13
5. Democracy 16
6. The Evil Aspect of Wealth 18
7. Islam and the Genetic Code 20
8. Treatment of Minorities the Islamic Model .23
9. صحیفہ ہدایت 32

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Islam – the Perfect Religion

Dr. Maulana Muhammad Fazl-ur-Rahman Al-Ansari Al-Qaderi

(Continued from previous issue)

Social Justice

Unlike most religions Islam has taken the utmost care of the welfare of even the material side of human life. Apart from exhorting the common masses to be generous to their fellow-beings it has also entrusted the state with the responsibility of fulfilling the basic necessities of life of its subjects, without interfering into the free economic pattern of the society. Caliph Omar the Great (together with other pious Caliphs) was conscious of this responsibility to the extent that he is known to have once said:

“If even a camel dies of hunger at the bank of River Euphrates, I shall be held responsible for it.”

He was so conscious of this responsibility that he would not even take necessary rest during the night. When the subjects of the Islamic state would all be asleep, the highest official of the state—the Caliph—would go all around the capital to find out if there was any who needed help. The following is the most oft-quoted instance which occurred once during these nocturnal rounds:

One night the attention of Caliph Omar was captured by the wailing of children in the outskirts of Medina. It was a small family composed of a woman and a few children who were ‘starving for want of food. Omar was moved to the heart to know the truth: he returned to the Government stores, took necessary articles of food and proceeded towards the deprived family. His servant followed him and wanted to carry the load

himself but Omar retorted saying:

“Would you also carry my burden of sins on the Day of Judgement?”

After reaching the tent of the hungry family, Omar prepared the food with his own hands, made the children and the mother eat and returned home only when he had made the innocent children laugh with mirth. Next day he issued orders for the grant of necessary stipend for the family.

The records of history bear witness that Caliph Omar had fixed proper stipends for every citizen. As soon as a child ceased to be nursed by its mother, a stipend was fixed for the child. One day he saw a child crying in the lap of its mother and he asked the mother why she was not nursing it. She replied that she wanted the child stop suckling so that it might get a stipend which would add to the income of the family. Omar was shocked at this selfishness but he knew that the love of wealth is inherent in man. To stop the injustice he immediately issued orders for the grant of stipend as soon as a child is born.

Apart from economic values, due consideration has been paid also to other values of human life, even in the field of emotions. Once Omar heard a young woman singing an amorous song in a pathetic tone. She told him that her husband was a soldier and was out on active service since a long time. He asked her how long can a woman bear separation from her husband and was answered that she could bear it for three months. On hearing this he issued orders that no soldier should be sent

away from his family for more than three months.

This was Omar who had grasped the spirit of Islam in every detail: it was he about whom the Holy Prophet (ﷺ) had said:

لو كان بعدى نبياً لكان عمر

“If there could be a prophet after me it would have been Omar!” (Tirmizi)

Unto his likes did the Holy Prophet (ﷺ) say:

اصحابى كالنجوم فبأيهم اقتديتم اهتديتم

“My Companions are similar to stars: follow any of them and you will get guidance.” (Dar Qutni)

Islam recognizes principles not for the sake of the principles themselves but for the sake of benefit to the society. It has given the government the right to abolish or amend any principle which loses its benign effect and tends to be harmful during the changing conditions of time. This fact is clearly illustrated into the following decision of Caliph Omar:

With regard to the booty gained during wars it was a general practice during the life-time of the Holy Prophet (ﷺ) that a substantial part of it was distributed among the soldiers including land. During the caliphate of Omar when more lands were conquered he decided to withhold land and give the soldiers its price in cash. He was subsequently criticized for acting in contrast to the traditions established by the Holy Prophet (ﷺ). But Omar silenced his critics saying:

“Do you want me to distribute all the land among the present generation and leave nothing for the future generations ?”

This farsightedness of Omar was exactly in agreement with the saying of the Holy

Minaret

Prophet (ﷺ):

اتقوا فراسة المؤمن فانه ينظر بنور الله

“Beware of the insight of the believer for he sees with the Light of God!” (Tirmizi)

Thus, under the teachings of the Holy Qur’an and the Sunnah, Omar had turned the caliphate into a welfare state, a heaven of peace and prosperity. True it is that some of them were very rich but it is also true that none of them lived under sub-human conditions. Every citizen of the state was happy and content, so much so that one might want to disburse charity among the deserving but would return home dejected and exhausted because none was willing to accept the charity.

Whence did this wisdom come to an ignorant Beduin who used to graze camels! It was undoubtedly the blessing of Islam.

Women’s Status

Modern civilization of the West takes pride in raising the social status of women. Whether it has raised their status or mocked ruthlessly at their natural frailties is a subject which requires special and exclusive attention. True it is that from the religious point neither the West nor the East paid the woman her due. She was always regarded as the bane of society and was deprived of her legal, social and economic rights. At best she was regarded as a plaything to pass the vacant hours with. Islam raised the woman from the depth of shame and ignominy to the pinnacle of honour by glorifying motherhood. The Holy Prophet (ﷺ) says:

الجنة تحت اقدام الامهات

“The heaven is under the feet of the mothers.”

Once a man came to the Holy Prophet (ﷺ) and said:

“If I am in a position to do good, whom should I do it to?”

“To your mother” replied the Holy Prophet (ﷺ).

The man repeated the question thrice always getting the same reply. When he repeated it for the fourth time, the Holy Prophet (ﷺ) replied:

“To your father.”

Apart from motherhood a woman also plays the important role of a wife. As a wife, she has been given equal status with man, in a general way, by Islam.

The Holy Qur’an says:

هُنَّ لِيَاسٌ لَكُمْ وَأَنْتُمْ لِيَاسٌ لَهُنَّ ۗ

They are gannets unto you and you are garments unto them.” (2:187)

In the bond of marriage a woman is a gainer rather than loser. She retains all her social, legal and economic rights and in addition she enjoys a new right—that of being economically provided by her husband. In return for this fresh right it is quite natural that some duty should be imposed on her which is that she should obey her husband, as the Holy Qur’an says:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ
وَمَا أَنْتَقِدُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ حَافِظَاتٌ لِّلْغَيْبِ بِمَا
حَفِظَ اللَّهُ

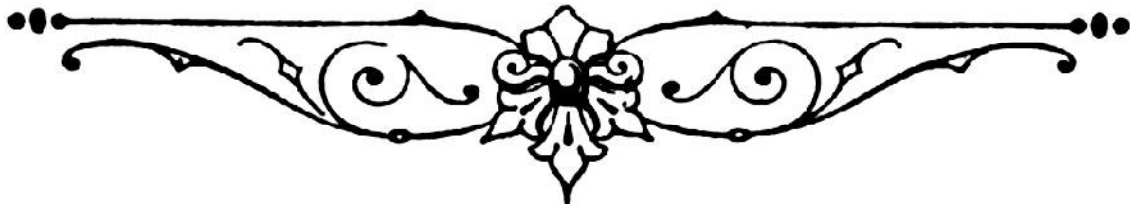
“Men are the protectors and maintainers of women, because God has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient and guard in (the husband’s) absence what God would have them guard.” (4: 34)

Islam has withdrawn from the woman the responsibility of earning for herself and her children. It is an exemption and not a deprivation: she might earn if she likes to and spend her money as she likes. Similarly she has been exempted from military service but she might participate in it if she likes. All through the course of Islamic history women have volunteered themselves for military service in different capacities. The field of learning is likewise open to her, nay, it is even regarded as an obligation, as the Holy Prophet (ﷺ) him says:

طلب العلم فريضة على كل مسلم

“Seeking of knowledge is obligatory to all Muslims.” (Ibn e Majah)

The teachings of Islam are of a universal nature encompassing almost all aspects of life. This all embracing nature of Islam was criticized by non-believers in the life time of the Holy Prophet (ﷺ), but it is an argument in our favour to prove that Islam is a perfect religion which provides humanity with sure guidance under all circumstances and in all walks of life.



Islam and the West

A. K. Brohi

Islam claims to be a religion of all humanity and its deliverance and dispensation is available for all times to come. It considers mankind itself to have been created like one indivisible self (كنفس واحدة). It enjoins that God has honoured and shown His grace on all the children of Adam. Although it recognizes the differences between races and tribes and people who come from different parts of the world and who speak different languages, Islam is emphatic upon the issue that these differences are only to enable us to identify all persons concerned (لتتعرف) but in no case constitute hallmark of any distinction or superiority in the final and ultimate sense. The Prophet (ﷺ) of God cautioned mankind against treating Arab as superior to the non-Arab or non-Arab superior to the Arab and said that men ultimately are to be adjudged by the Qur'anic norm which has it, that he is near to God who is more of a muttaqi — which word may be interpreted as referring to a person who has acquired control over his lower passions and is self-controlled in that sense. The Prophet (ﷺ) put it eloquently when he said no one need claim excellence or superiority on the basis of any other attribute than taqwa, and, in the case of claim based on racial superiority, let it be known that, we are all from Adam and Adam was from dust.

God Himself is described in the Qur'an as God of East and of West (رب المشارق و المغرب). And the believer is called upon by the Prophet (ﷺ) to acquire attributes of God in his own being by reflecting its operational value in his personal character and conduct. And in yet another place in Chapter 24 Surah "Light", Quran refers to God as the light of Heaven and Earth; "a likeness of His

light is a pillar in which there is lamp lit from a blessed tree which is neither eastern nor western, the oil where of it giveth light though the fire toucheth it nought"

The undue emphasis on distinction between things eastern and western has plagued humanity for the last two hundred years or so, and on close analysis that approach would be seen to be the tragic off-spring of artificial geographical imagination since it seems to assign paramount value to the mere geographical factor. Ordinarily, the place one belongs to and one's location on the planet ought not to be regarded as anything very significant. Despite this a special kind of excellence or superiority is being predicated of the white races. Modern nationalism exploits this fallacious mode of thinking and succeeds only in dividing man against man on the artificial basis of his belonging to a particular country or having a particular colour of skin. Islam cannot, and has never, accorded to these criteria of race, colour or mere belonging to a particular geographical area any decisive value.

Islam is not only not alien to the World of the West but finds in it ample evidence of its having been influenced a great deal by Islamic World-View and its ethos. Indeed, Islam treats whole earth as sacred: all is deemed to be holy ground and Prophet (ﷺ) of Islam characterized it as prayer carpet for the believer where he could say his prayers No wonder, one of the greatest sages of recent time, I am referring to Ananda Kumar Coomasaswamy, has denounced the much-trumpeted dictum "East is East and West is West and never the twain shall meet". In his

words:

"Few will deny that at the present day, Western civilization is faced with the imminent possibility of total functional failure nor that at the same time this civilization has long acted and still continues to act as a powerful agent of disorder and oppression throughout the rest of the world. We dare say that both of these conditions are referable in the last analysis to that impotence and arrogance which have found a perfect expression in the dictum East is East and West is West, and never the twain shall meet", a proposition to which only the most abysmal ignorance and deepest discouragement could have given rise. On the other hand, we recognize that the only possible ground upon which an effective entente of East and West can be accomplished is that of the purely intellectual wisdom, that is one and the same, at all times and for all men, and is independent of all environmental idiosyncrasy."

To the same effect are the observations of Rene Guenon, another among the immortals of the recent time, and for these we may refer to his *La Orient et l'occident* published in Paris, 1932.

Islam came to build the foundations of human order upon the basis of divinely taught wisdom to man – wisdom which draws its nourishment from the teachings of universal religion as it has been brought down to the ages by its Prophets through the revealed word of God. The Prophet of Islam was assigned, in the Qur'anic words, the role of bringing to man's attention signs of God, of purifying them, of teaching them their destiny and imparting to them wisdom (see opening verses of Chap. 62). Islam

embraces these three cardinal coordinates of universal message and agenda for action which in their turn subserve the purpose of enabling man to creatively understand the mystery of God's guidance to man.

Man's innate disposition is to search for truth, to move in aspiration to the Holy of Holies after he has purified himself from the dross that stems from his fallen state. After all man is here for securing his transcendence in the direction of absolute truth to be able to realize "unconditioned primeordial state of being" through higher wisdom — wisdom which is not so much acquired as is given to man through Divine grace when he has done his labour here below in accordance with the heavenly mandate.

The Islamic studies at Oxford, it is my prayer; and my hope, will foster this yearning and longing in the heart and soul of modern man to regard humanity as one - as neither eastern nor western and to enable mankind to make an inviolable commitment to the sanctity of brotherhood of man. This is a great goal indeed and it will be achieved not by acting in a crusaders spirit but by inculcating intellectual honesty and becoming humility in the students.

Down these three thousand years of man's conscious struggle in the domain of higher thought, of Sophia Perrenis, he has learnt the lesson that a being in essence and in substance is all that it knows. Man's reach is greater than his grasp. Who can disagree with the poet who said --

Unless above himself he can Raise himself

What a poor thing is man.

What I have said so far is by way of a preface to the only point that I am here to

make. Islam is founded on a spiritual principle which says to man that there is a presence higher than his own and which presence he must regard with reverence and at whose altar he must unconditionally submit the indiscriminate play of his biological instincts of self-preservation and the preservation of his species by submitting to the mandate of Shariah, or the religious law.

Islam, as a supreme doctrine, will exhibit the metaphysical foundation of the duty it lays upon us to obey the religious law. And Islam, as a culture and civilization, would demonstrate the historical manifestation of the indefatigable labour which the community of believers has put forward in the last fourteen centuries to bring sweetness and light all the world over.

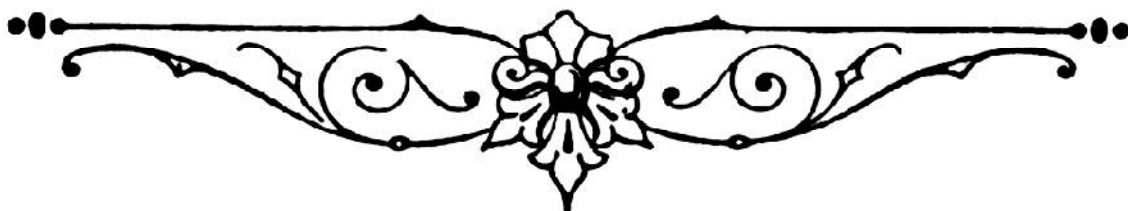
The Prophet (ﷺ) of Islam declared that the 'age of revelation' is over, as no Prophet would come after him and that the age of realization must begin so that the revealed truths that were brought by the several prophets of universal religion may be realized by man in history. Prophet (ﷺ) of Islam made acquisition of knowledge compulsory both for believing men and women. He asked believers to acquire knowledge even if they have to go to China. He also characterized the ink of the scholar as more precious than the blood of martyrs. It is significant that Qur'anic first revelation begins with 'Iqra' (to read) and the second with "Ink and the pen and what they write", and for the rest it lays great emphasis on life

of reflective thought.

Islam is available to all. After all it is a religion of affirmation since it does not repudiate any pre-existing religious formation so much as brings to it its own verification, confirmation of its historical validity. Islam does not take away anything from pre-existing institutions but only adds to them something of its own, a new purpose, a new significance, with the result that they begin to glow with a new meaning. Its programme is to make man God-conscious, to inculcate in him the passion to live for the glory of His Holy Name. Was not the Prophet (ﷺ) of Islam, himself made to say in the Quran.

"Indeed my prayer, my sacrifice, my life and my death is for God alone who Hath no compare and this I have been commanded to accept and this I do accept and I am the first of the Muslims". (6: 162, 163)

Islamic studies at Oxford would, it is my hope and prayer, be conducted in a spirit of scholarly humility and with that much measure of impartiality which comes from a sense of intellectual detachment. The Faculty will show the Moslem ideal in the concrete, both as an operative principle in Islamic history and as a vital impulse that has inspired the hearts and souls of millions upon millions of men and women. In consequence most of them have inscribed their lives in devotion to God and have served Him to the end that the law of their own destiny be fulfilled.



Quaid's Vision of an Ideal Muslim Woman

Dr. Ghazala Butt

Quaid-e-Azam is as much a role-model for women as he is for men. Our leader's graceful personality brave and full love for the nation impressed the women folks and they joined his ranks in thousands and millions.

Quaid-e-Azam considered the role of women in development of society, as important as that of men. His views and opinion about women in a Islamic society are very clear and straightforward. Take for example, when he considered education for men as important, he also considered it compulsory for women. He believed that women's participation in politics and social welfare work was not only beneficial but also essential for the well-being of the community. During his various addresses to the nation, personal meetings with women and in private gatherings, Quaid-e-Azam often spoke about the responsibilities which he envisioned for the woman folk.

If all the speeches and observations of Quaid-e-Azam are compiled together we get a perfect picture of a woman with ideal character and qualities. We can analyze Quaid's views and observations under the following heads:

1. Adherence to Islamic Principles:

In Quaid's view the first quality that women should have is adherence to the Islamic principles and the practical adoption in their daily lives. He held the principles of Islam as a complete code of life. He believed that it was must for all women and men alike to follow the Islamic teachings and mould their lives according to them. (In his book, *Quaid-e-Azam Aur Khawateen* [قائد اعظم اور خواتین], a well-known writer, Dr. Zafar Ali Raja, says:

“Quaid-e-Azam's stressed that Muslim

women have to play their due role in the spread of Islamic ideals and Muslim brotherhood by actively taking part in the practical life”.

In Quaid-e-Azam's view a Muslim woman, besides keeping the spirit of Islam alive in the members of her family, can also provide guidance to the neighbour-hood.

Quaid-e-Azam himself actively led his life according to the principles of Islam and also urged, others to do the same. His own actions were examples for others to follow.

After the death of his wife Quaid-e-Azam sent his daughter Vinah Jinnah to her grandmother, ' Mrs. Denshat, for upbringing. The liberal environment of her grandmother's house changed the thinking of Vinah Jinnah. Gradually she moved away from her father's principles. The situation reached a climax when she married a non-Muslim.

Quaid-e-Azam was very worried when he came to know about the situation. First he himself tried to stop her from adopting the wrong path. He advised her to review her thinking and correct her views. After this, he asked Maulana Shaukat Ali to guide Vinah Jinnah and acquaint her with the Islamic teachings. But he too, despite all his efforts, failed to bring about a positive change in her.

As a last resort Quaid-e-Azam explained to her the problems that could emerge as a result of her marriage to a non-Muslim. He

made it clear to her that the marriage would break her relations with him. Quaid-e-Azam and Maulana Shaukat Ali's advice could not change Vinah's plan. She married Naval Watt, a mill owner. Quaid, true to his word, broke all contact with her.

This clearly shows that he could give greatest sacrifice but would not compromise on the Islamic principles.

2. Sectarianism:

Quaid-e-Azam was against sectarianism among Muslims. He especially stressed upon the women not to be influenced by sectarianism. During his address at a women's college in Delhi he said, "now Muslims redemption lies in their getting united. They should abandon of being Shias, Sunnis or Wahabis."

Quaid-e-Azam did not just verbally advise people to shun prejudices and abandon sectarianism but also made practical efforts in this jihad. He started the Jihad against sectarianism by getting his sister Rehmat Bai married to a Sunni youth. He thus set an example to end the evil of sectarianism.

3. Education

Women should make all efforts to get education which serve as a tool for progress and development besides helping them in overcoming the inferiority complex that comes due to male domination in the society. Only education can give women the confidence and wisdom that is essential for making them useful members of the society. An illiterate woman cannot be expected to bring up the new generation in line with Islamic teachings and national requirements of the country. For modern and good education Quaid-e-Azam set an example. "He had to face strong resistance of elder

family members, when he decided to get Fatima admitted in an English medium school. But young Muhammad Ali Jinnah bravely faced this opposition. Quaid's relatives themselves tried to convince Fatima Jinnah to refuse to take English education, she refused to go against her brother's wish. Quaid-e-Azam did not budge from his stand.

Quaid-e-Azam got Fatima Jinnah admitted in a convent school of Bandara in 1903 and arranged her accommodation in the boarding house. Later in 1906 he got her admitted in Saint Patrick School of Gonandala from where she did her matriculation. She passed the Senior Cambridge exam in 1913. She received certificate in dentistry from Dr. Ahmed Dental College, Calcutta, in 1922.

About the vital need of education for women Quaid-e-Azam said, "Education for girls is as important as for boys. A vehicle has two wheels. If one wheel is not working the vehicle becomes useless because only if both the wheels work, it can run. Therefore, both boys and girls should get educated. The women will fulfill their responsibilities in a better way if they are educated. An educated woman can take better care of her home and children.

Begum Saeeda Qazi says about Quaid:

"He wanted women to get as much education as men but he never wanted all women to work. He wished that women should walk shoulder to shoulder with men but also held that they should show interest in their household work and in the social welfare work."

Quaid wanted to see women equipped with modern education so that they may play a role in the progress and development of the

country but he did not want all this at the expense of family life. He wanted women to maintain a balance. He wanted them to pay as much attention to their homes and upbringing of their children.

In an address at a function of Anjuman-I-Himayat-ul-Islam College, Quaid said, "The girls are getting the right kind of education in this college and have every right to be proud of their success. No nation can make progress if its women are not making progress along with men. You have shown your desire to regain the lost glory of Islam. I fully support you for this."

4. Responsibility of Upbringing of Children:

A woman has great power, which moulds the society in a better way. It is a very difficult thing to keep the nation united and to ensure its progress and development. Women can play an important role in this regard. Women are first architect of the young generation's character. They work as a backbone for the nation. It is necessary that the young generation including the young girls be properly trained and advised so that they may grow up as useful citizens of the country with a positive bent of mind towards progress and development so they can serve Pakistan in a better way.

Quaid-e-Azam, in an address on 10th March, 1944, said, "A woman has great power to put the children on the right path. This great asset should not be wasted.

In his address to the Muslim League Women Wing on 6th Feb 1948, he said, "you have the key to a big success. And that key is the next generation. Bring up your children in such a way that they become citizens who could be pride for the nation.

5. Spirit of Sacrifice in Women:

Quaid-e-Azam expected women to be filled with spirit of sacrifice for the nation and the country. Muslim women gave many sacrifices in the Pakistan Movement. Paying tributes to women, he said:

"You have given many sacrifices for Pakistan, a country which the whole world has now accepted as a reality. You will have to go one step forward. That day is not far when nations of the world will praise Pakistan."

In his address to the nation on Radio Pakistan on August 21st, 1947 Quaid said.

"Now it is the duty of every Muslim whether man or woman, to work more and more, make sacrifices and work earnestly."

6. Equal Rights:

Quaid-e-Azam appreciated those women who worked shoulder to shoulder with men and fought for their rights. He always wrote back to women who wrote him letters about their struggle for rights. He encourage them on all occasions. In private meetings he used to say, "It is essential to provide opportunities to women for their betterment and progress". In his address on 22nd November, 1943, at Jinnah Islamia College for Women, he said:

"If Muslim women cooperate with men in the same manner as they did at the time of Holy Prophet (ﷺ) then very soon we will reach our destination".

7. Women's Role in National Development:

Quaid-e-Azam was a strong supporter of women's role in national development. In his view, development process comes down to

half its pace, if women do not participate in it.

In his address at Dawar Park, Dacca, on 20th March 1948, he said, “women have to play an important role in the development of the nation. Women are the architects of building the character of youth, who are the backbone of the country.”

While addressing Muslim convention in Delhi on 17th April 1946, he said, “It is a good thing that a revolutionary change is taking place in women. This change is of great importance. No nation in the world can make progress unless the women of that nation move ahead along with men”. Once Quaid-e-Azam, while appreciating the work of Khurshid Ara Begum in social welfare, said, “Presently you have a few women for supporters but, I am sure that you will soon have more. You continue your work. I assure you that women will have to play an important role for the uplift of the nation. The women in the Punjab have done well. I have full faith in the abilities and inspiration of women”.

8. Women: The Third Power in the World:

Quaid-e-Azam, while addressing the students of Islamia College for Women (Nawakot) on 25th March, 1940, said, “There are two powers in the world: One is pen and the other is sword. There is a contest going on between the two for supremacy. I have often made this announcement that there is a third power, which is more powerful than both. This power is woman, which at the time of difficulty tells man when to use sword or pen. I do not ask you to follow the west but the man must be made aware of the fact that woman is his helper, friend and

companion. If both men and women work together, they can build their family, home and the nation”.

Speaking at a Muslim League meeting at Muslim University, Aligarh, Quaid said, “Another important thing which I want to make clear to you is that no nation can make progress in the true sense unless its women participate in the development and construction work along with men. We are habitual of wrong customs and traditions of keeping women confined within the four walls of the house. This is not just cruelty but also a crime against humanity. I do not mean to say that they should adopt western way of life or follow them. We must make efforts to improve the condition of women according to Islamic standards and teachings. There is no reason that women should live in the conditions in which they are being kept. You should take the women along with you in every field of life but away from the bad things of the West. How do you expect illiterate woman to give a good upbringing to the children”.

9. Woman’s Participation in Political Struggle:

Quaid-e-Azam wanted to see women in the front ranks of the political struggle and independence movement. He invited Muslim women of the subcontinent to practically enter the political field. Quaid paid tributes to women wherever they did good deeds in the freedom struggle, Quaid-e-Azam used to say, “Muslims will never get freedom unless the women practically take part in politics and play their due role in society”. He used to say that “if a woman of the house becomes a Muslim League member then everyone in the house including children, old people and youth will become

Muslim Leaguers.

Begum Gaiti Ara Bashir Ahmed showed the Muslim women of India the way of being active in the political field. “Our loving Quaid-e-Azam ordered us to become soldiers in the freedom struggle. And devote our whole time for the creation of Pakistan. Within a short span of time Muslim League and Quaid-e-Azam became popular in every-home due to the efforts of women”.

While addressing a group of girl students Quaid-e-Azam said, “The task before you, is big, and you should not remain behind at this moment of your life. Come and work side by side. Remain engaged in the freedom struggle along with us till we are successful. We have constituted an all-India Muslim women control committee in Patan. During the fifteen months I witnessed the work of women, their problems and the hindrances that come in their work, but still they have made a lot of progress. You young girls are luckier than your mothers because you are going to be liberated.

Quaid-e-Azam, while addressing a Muslim women meeting at Town Hall ground in Lahore on 21st November, 1947, said, “I am thankful to you. It appears from your speeches that you understand and I do not need to say anything. I pray to God and assure you that you will be successful *Inshallah*”.

Thus Quaid-e-Azam in every possible way organized and used the force of women for the freedom struggle and hundreds of thousands of women made every sacrifice

for the creation of Pakistan.

Discussion in Brief:

Quaid-e-Azam considered women as important for the development of the country as men. In this article, Quaid’s thinking and vision about women has been presented. In Quaid’s view it is important and essential that a Muslim woman should practically work for spreading the Islamic ideals and Islamic brotherhood. His opinion and thinking about the role of women in the development of country was clear and straight forward.

An educated woman can look after her family in a better way beside she can also take an active part in the national development. Quaid-e-Azam paid tributes to women when they showed extra-ordinary results in the Pakistan Movement. He gave women as much importance as he gave to men.

In Quaid’s view, women were the third greatest power in the world after pen and sword. Quaid-e-Azam considered women’s participation in politics very important. He made many efforts to bring Muslim women to the platform of Muslim League. His efforts bore fruit and women made valuable contribution in the struggle for Pakistan. Quaid-e-Azam is as much a role—model for women as he is for men. Our leader’s graceful personality, bravery and love for nation impressed the women folks and they joined the Muslim League in thousands and millions.



The Islamic Welfare State

Samson Simon Sharaf

In the study and commentary of Arthashastra written by Vishnugupta Kautilya Chanakya, I learned that the subcontinent had a formative influence on the Arab World of antiquity in arts, governance and sciences.

Later, through trade and warfare, this knowledge fused with the Persian and Chinese schools of thought transferred to Europe in the times of Hazrat Umar bin Abdul Aziz (RA), the Muslim ruler of Spain and the Abbasside Khilafat. The Asian Civilization Episodes and their effect on renaissance by the Discovery Channel have refocused this obscure development. Imran Khan's referral to Omar's Law is an indirect reference to this transitional fact.

From antiquity to middle ages, the Arabian Peninsula remained the commercial and educational hub of the world. Caravans used the traditional silk routes to debouch from as far as Eastern Europe, Central Asia, the Subcontinent and China transferring goods and with it politics and knowledge. The Arab sailors dominated all sea fares in the Indian Ocean and the Mediterranean till the arrival of the Portuguese. Philosophy with its diverse schools ultimately became the common language. Though the world assumes that it were the Greek philosophers, like Aristotle and Plato, who provided the framework for modern philosophy, it ignores history!

There were two landmark developments prior and during the Arab influence and Muslim rule of Europe. First, the Arab monks of Christian denominations began the translation of Greek scripts into Arabic and Hebrew. When Abbasids established the House of Wisdom in Baghdad, they ordered all philosophies to be translated into Arabic. While Europe fought wars and plummeted into darkness, the Arabs, Persians and Nestorian Christians were busy in preserving and documenting these great works with accuracy

Writing in his well known book, entitled The Making of Humanity, Robert Briffault admits: "The incorruptible treasures and delights of intellectual culture were accounted by the princes of Baghdad, Shiraz and Cordova, the truest and proudest pomp of their courts.....Caravans laden with manuscripts and botanical specimens plied from Bukhara to Tigris, from Egypt to Andalusia; emissaries were sent to Constantinople and to India for the purpose of obtaining books and teachers; a collection of Greek authors or a distinguished mathematician was as eagerly demanded as the ransom of an Empire."

Later, when the search for origins and authenticity of Greek scripts began, the Baghdad translations assumed cardinal importance. Thus, began a discourse between the Islamic and European worlds that included Al-Kindi (Alkindus), Al-Farabi (Abu Nasr), Ibn Sina (Avicenna), Ibn Bajjah

(Avempace), Ibn Rushd (Averroes), and Ibn Khaldun. Their works and commentaries influenced middle age European and Catholic scholars and helped them retranslate the treatises into European languages.

Modern western philosophy considers Ibn Rushd as the greatest commentator and exponent of Aristotelian philosophy, surpassing Ibn Sina by correcting his misconceptions on rational philosophy. He and Ghazali represented two diverse schools in which he prevailed. Many of his invaluable works were lost when the Christian conquerors set fire to the intellectual treasures of the Moors (Spanish Muslims). His treatises had a permanent impact on Christian Europe and he still continues to be the most popular Muslim philosopher in the West. He was also an astronomer and wrote a treatise dealing with the motion of the sphere and credited with the discovery of sunspots. He also summarised the "Almagest" of Ptolemy, which was translated into Hebrew by Jacob Anatoli in 1231.

According to George Sarton, "He (Ibn Rushd) deeply influenced Jewish philosophy" and "Jewish Averroism reached its zenith under Levi ben Gershon in the fourteenth century, and continued to prosper until the end of the fifteenth century."

Alfred Guillaume in his article, titled Legacy of Islam, writes: "Ibn Rushd belongs to Europe and European thought, rather than to the East..... Averroism continued to be a living factor in European thought until the birth of modern experimental science." He

goes on to write: "We may be sure that those who accuse the Muslim scholars of lack of originality and of intellectual decadence have never read Averroes or looked into Algazel, but have adopted second hand judgements. The presence of doctrines of Islamic origin in the very citadel of Western Christianity, the 'Summa' of Aquinas, is a sufficient refutation of the charge of lack of originality and sterility." According to Phillip K. Hitti, "The last of the great Arabic writing philosophers, Ibn Rushd belonged more to Christian Europe than to Muslim Asia or Africa."

In a painting placed in Vatican (circled in red), Ibn Rushd appears to be the only Muslim scholar in the historic 'School of Athens'.

In statecraft, Ibn Rushd, himself of Maliki tradition, considered the Pious Caliphate as the model republic in which the dreams of Plato's Republic were realized. The later revival of the Caliphate tradition under Hazrat Umar bin Abdul Aziz (RA) (also acclaimed as the fifth Pious Caliph) and the relentless pursuit with which the concept of a welfare state took shape also influenced his writings. So, what was this realization of Plato's Republic?

The Caliphate of Hazrat Umar Farooq (RA) was the consolidation of a model republic with a philosopher head. The state was built around virtues such as honesty, truthfulness, integrity, fairness, equality, compliance and observance. He assisted the Holy Prophet (ﷺ) in stamping the Treaty

of St Catherine, giving equal rights to Christians and refused to pray in churches and synagogues lest someone may make it a precedence to convert them to mosques.

The Caliph lived a simple life as a servant of the people. He established the Diwan with a central treasury called Bait-ul-mal whose main responsibility was distribution, rather than accumulation of wealth, insurance and pensions. He abolished landed aristocracies. He declared that every man including him were equal before the law. His regimentation of the army into different arms and services made it the most agile, hard-hitting and logistically self-contained fighting machine. These monumental developments were eclipsed and abused during the Umayyad rule.

His great grandson Umar bin Abdul Aziz (Al-Khalifat-us-Saleh) emerged as the first revivalist in Islamic history. This philosopher and scholar Caliph sacrificed his lavish lifestyle as Governor of Madina for an ascetic and humble life of abstinence and poverty. He reformed the entire political, social and cultural landscape to Hazrat Umar's Model State.

In his historic address to the people, he said: "Brothers! I have been burdened with the responsibilities of the Caliphate against my will. You are at liberty to elect anyone whom you like." He allowed them to break their allegiance to him, if he wavered from the path of God. Islam's democratic spirit was the outstanding feature of his rule.

As a welfare state, he abolished slavery,
Minaret

undertook extensive public reforms and works in Persia, Khorasan and North Africa removing the distinctions of Arab and non-Arab Muslims. Dignity and honour were restored to minorities. He was the first Caliph to commission a translation of the Holy Quran from Arabic into the ancient Sindhi language and order the compilation of Hadith.

He was the Caliph who began a serious reconciliation of political and religious differences amongst Muslims, i.e. Bani Hashims, Shias and Kharijites. To sustain prolonged peace for development, he recalled his armies from the borders of France, India and the outskirts of Constantinople.

These reforms were not taken well by the Umayyad, who got him murdered; the dynasty crumbled. Abbasids and the rulers of Spain continued the traditions of the model republic with greater focus on development and education. The rise of Muslim philosophers, scientists and inventors were their link with Europe.

If dignity, respect for life, tolerance, good governance, justice and austerity are a measure of a welfare state led by a philosopher, the states established by Hazrat Umar Farooq (RA) and persevered by Umar bin Abdul Aziz, fit the definition of Plato's Philosopher Kings and that of a modern welfare state, Ibn Rushd establishes an intrinsic link between the two that precipitated into the European welfare states post-Industrial Revolution.

(Courtesy: The Nation)

Democracy

late Farid Uddin Ahmad, Former Editor The Minaret

Democracy has become a household topic of discussion in Pakistan, no less than in world at large. In Pakistan people talk of democracy more to enjoy although many from the cross section of society find the performance of democracy and its champions most shocking and discouraging. From a common point of view democracy means corruption, bad governance, denial of rights, political instability and even threat of national security.

In Pakistan democracy till now, has been for the much cared politicians coming to power who belong to tribal and landed elites. Once they are in power, rightly or wrongly, they ride over the resources of the country as their own and abuse the authority ruthlessly.

Democracy in fact is a state of mind, a political attitude oriented towards tolerance of opposition and the interest of those on the other side of the fence. Whereas the politicians in Pakistan and in few third world countries lack this acute sense and perception of democracy. And in our framework of democracy the emerging entrepreneurs, the feudals, industrialists, religio-sectarians and many other groups made inroads into the power structure only to protect their interests and not to serve the electors. They lacked maturity and sophistication as ruling elites to maintain their hold and equilibrium with the people through fair election.

Again when we talk of democracy we speak of a system in which the masses have a self government, chosen by the rights of votes keeping in mind the qualities of the candidate and not his heritage.

The absence of a democratic system of government in majority of Muslim states has led the Western intellectuals to debate about the relationship between Islam and democracy. Many of them think, that since there is no separation between church and state in Islam, divinity and not the public opinion is the ultimate source of exercise of empowering an Islamic state. Muslim societies are considered to be inherently incapable of practicing democracy.

However, Muslim scholars argue that Islam is democratic in spirit. It pronounces religious tolerance and harmony. An Islamic state is a democratic and social state but not on the pattern of western philosophy where democracy means the majority rule. If the majority at any time decide to have a night club, this must be done. Such things cannot happen in an Islamic democracy because Muslims are sanctioned by Holy Qur'an and Sunnah in all their issues and resolutions.

Like several models of socialism of which many now almost extinct, democracy too has many a models practiced throughout the world. The Muslims, could, therefore, have their own model of democracy that embodies all the tenants of Islam. The basic features of Islamic ideology is that it is a thorough going democracy. The society which Islam builds is a spiritual democracy, a social democracy and a political democracy at the same time.

As a social democracy Islam establishes a distinct social order in which the standard of preference and superiority is neither tribe or dynasty nor wealth nor even administrative

leadership but only the character.

As a political democracy the Islamic society establishes the state on the basis of "Government of the God for the people by the people". In the political order of Islam the supremacy on the human level has been granted not to persons but to law. According to Islam, all are equal before the law. Even the head of state and his assistants responsible for the administration do not enjoy any special privilege.

When Islam emphasizes the sovereignty of God it means that no human being has the right to rule over the human being. The head of state, his cabinet and parliament are merely the agencies chosen by the people under the laws of God and the divine mandate to carry out the administration as agents and servants of God and representatives of the people.

Islam's political philosophy being inherently democratic, advises the Muslims to engage in the widest possible consultation in choosing their representatives. Freedom of enterprise and trade is an injunction of the Prophet of Islam (ﷺ). Respect and protection of rights of minorities is central to Islamic society. Respective democracies in Pakistan had more members in parliament to represent religious minorities than most stable democracies of the West. Islam in fact is the upholder of the rights of every oppressed soul.

Ultimately it is within the democratic framework of Islam that Pakistan will have to seek and realize its destiny. However, like some time is needed for a man to become a true and practical Muslim, a state do requires some time to become a model Islamic state.

(Continued from page 19)

The Holy Prophet (ﷺ) had sounded a note of warning to Muslims: "There is a trial for every people, and the trial of my people is by wealth. (Tirmidhi) Verily out of many things which I fear for you after me, is the splendour of this world and the adornment thereof which will be opened to you." A man said, "O Prophet of Allah! shall good bring evil?" The Holy Prophet (ﷺ) kept silent for a while and then said, "Certainly good brings no evil, but verily out of vegetation which the spring brings forth is also that which the

belly is puffed up with it, would kill, or nearly destroy; and verily this wealth is pleasant and sweet, and a good companion of the Muslim who gives out of it to the poor and the orphans and the homeless, so he who takes it by his right and lays it out in its right place, a good help in that; and he who takes it without having any right to it, is as he who eats and is not filled, and it shall be a witness against him on the Day of Resurrection." (Bukhari)

Courtesy: 'DAWN' Karachi



The Evil Aspect of Wealth

Dr. Abdul Karim

Thanks to the materialistic attitude towards life, today wealth has become synonymous with economic welfare — the more the better — and hence the rat race to accumulate as much wealth as possible and as soon as possible. In fact, acquisition of wealth has become an end in itself to be pursued ruthlessly without any regard for the means so long as the trade-off or the cost-benefit is favourable. There is a graphic description of this in the Quran: “Mutual rivalry in seeking worldly increase diverts you from God, till you reach the grave.” (102:2-3)

Allah puts wealth in its proper perspective in the Qur’an: “Wealth and children are an ornament of the life of this world. But enduring good works are better in the sight of thy Lord in respect of immediate reward, and better in respect of future hope.” (18:47)

“And it is not your riches, nor your children that will bring you near Us in rank, but those who believe and do good works, will have a double reward for what they did.” (34:38) “O ye, who believe! let not your wealth and your children divert you from the remembrance of Allah and whoever does so, it is they who are the losers.” (63:10) “The day when wealth and sons shall not avail; But he alone will be saved who brings to Allah a sound heart:” (26:89-90)

In sharp contrast to the currently prevailing view, Islam treats wealth only as a means, not an end in itself, for discharging various obligations to Allah. The very fact that wealth provides the means to do good as well as evil, it becomes a trial for the holder. This aspect is repeatedly mentioned in the

Quran: “And know that your possessions and your children are but a trial and that it is Allah with Whom is the great reward.” (8:29) “You shall surely be tried in your possessions and in your persons.” (3:187) “Verily, your wealth and children are a trial; with Allah is an immense reward.” (64:16)

Wealth is a heady stuff and in abundance it often makes the holder arrogant to the point of defying Allah and His prophets and rejecting, if not actively opposing, with his wealth. This is how the Quran puts it, “And We never sent a Warner to any city but the wealthy ones thereof said, ‘Surely, we disbelieve in what you have been sent with.’ And they say, ‘We have more riches and children; and we are not going to be punished.’” (34:35-6) “Why, then, were there not among the generations before you persons possessed of understanding who would have forbidden corruption in the earth, except a few of those whom We saved from along you? But the wrongdoers followed that by which they were afforded ease and comfort, and they became guilty.” (11:117)

A more pointed warning put it thus; “And when We intend to destroy a township, We address Our commandment to its well-off, but they transgress therein; so the sentence of punishment becomes due against it, And We destroy it with utter destruction.” (17:17) “Until when We seize those of them who indulge in luxury with punishment, behold, they cry for help.” (23:65) the people of the left hand, who will be punished, will be those who, “before this they lived a life of ease and plenty, and used to persist in extreme sinfulness.” (56:46-7) “And when they felt

our punishment, lo, they began to flee from it. 'Flee not, but return to the comfort in which you exulted, and to your dwellings that you might be approached and consulted as before.' (21:13-4)

Similar warning for those who may be too much in love with wealth is a recurring theme in Quran. It says "but as for him who is niggardly and is disdainfully indifferent, and rejects what is right, We will make easy for him the path to distress, And his wealth shall not avail him when he perishes." (92:9-12) "Those who disbelieve, their possessions and their children shall not avail them at all against Allah; and it is they who are the fuel of the Fire." (3:11) "And those who hoard up gold and silver and spend it not in the way of Allah, give to them the tidings of a painful punishment. On the day when it shall be made hot in the fire of Hell and their foreheads and their sides and their backs shall be branded therewith and it shall be said to them; 'This is what you treasured up for yourselves; so now taste what you used to treasure up-' (9:34-5)

The mention of children along with wealth in the Qur'an is very significant. They are inter-related, as they are both deemed to be a source of strength of an individual and, more often than not, a person runs after wealth not for his own needs, but to provide for his children.

The Holy Prophet (ﷺ) said, "Verily the highest distinction which the people of the world go in for is that of wealth." (Nesai) He used to pray, "I seek Thy protection from the trials and torments of the Fire and from the evils of wealth and privation."

(Tirmidhi) "O Allah, I beg of Thee righteousness in what Thou givest men, namely, family, wealth and children, that

they may not lead (me) astray, nor do Thou lead me astray." Tirmidhi) "No two hungry wolves sent into a herd of sheep have wrought more ruin to them than the greed of a man for wealth and dignity to his religion." "On the Day of judgment, the rich and the poor would equally wish that they were provided in the world which was just sufficient." (Ibn Maja)

Wealth is not an unmitigated evil as the Holy Prophet (ﷺ) has assured: "There is no harm in riches for him who fears Allah." (Ahmad) Nevertheless, he (ﷺ) has pointed out the responsibility that wealth brings with it: "They are the losers." When asked who they were, the Holy Prophet (ﷺ) said, "Those who pile up heaps of wealth and do not spend like this." He pointed towards all directions with his hand." "Very few rich people will be men of virtue except those to whom Allah grants wealth and they spend right, left, in front, and behind, thereby earn virtue." (Bukhari) According to a Hadith a person will be asked about five things on the Day of judgement including wealth and how he acquired it and in what way he spent it."

It is interesting to note how early Muslims reacted differently when wealth came to them in torrents. It should suffice to mention the case of Hazrat Umar (RA) only. When the war spoils from Jullia were presented to him, he started weeping. This surprised those present there as the occasion was of jubilation and expression of gratitude to Allah. Hazrat Umar (RA) explained this by saying, "By Allah, I weep because when Allah bestows wealth on a people, it can cause malice and jealousy which, in turn, ultimately ends up in civil strife."

(Continued on page 17)

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Islam and the Genetic Code

In United States genetic discrimination already exists. The risk of increasing the number of people defined as unemployable, uneducable or uninsurable exists. There is the danger of using the genetic tests for purposes of "eugenics." Eugenics means the deliberate manipulation of the gene pool with the idea of creating a master race. Defective people walking around may not be allowed to reproduce for the betterment of society.

On the authority of Abu 'Abd ar-Rahman 'Abdullah ibn Mas'ud (RA), who said: The Messenger of Allah (ﷺ), narrated to us:

“Verily the creation of each one of you is brought together in his mother's belly for forty days in the form of seed, then he is a clot of blood for a like period, then a morsel of flesh for a like period, then there is sent to him the angel who blows the breath of life into him and who is commanded about four matters: to write down his means of livelihood, his life span, his actions, and whether happy or unhappy. By Allah, other than Whom there is no god, verily one of you behaves like the people of Paradise until there is but an arm's length between him and it. And that which has been written overtakes him and so he behaves like the people of Hell-fire and thus he enters it; and one of you behaves like the people of Hellfire until there is but an arm's length between him and it. And that which has been written overtakes him and so he behaves like the people of Paradise and thus he enters it.”

It was related by al-Bukhari and Muslim,

There are some Muslim thinkers who do not like the interpretation of Qur'an or Sunnah in terms of scientific terminology. However, the author believes there is nothing wrong in attempting to understand or interpret "Islam" in the light of modern knowledge. Through this article the author wants to encourage

freethinking, stimulate research ideas among Muslim scholars, scientists and students so that our understanding of Qur'an and Sunnah can be furthered.

This Sunnah deals with the creation of human beings which is mentioned in great detail in Al-Qur'an. However, the astounding and astonishing matter about this Hadith is the angel who blows the breath of life into man and writes down four matters: (1) his means of Livelihood, (2) his life span, (3) his actions, and (4) whether happy or unhappy.

Before the scientific discovery of the Genetic Code and the award of Nobel Prizes to the three discoverers in 1968, it was humanly impossible to scientifically understand this Hadith. In 1990s, we are able to unravel the genetic code with regard to a person's inheritance of certain disease carrying genes. This information may tell us about an individual's life span and/or whether he will be happy or unhappy. Science is yet to discover the genes responsible for a person's "rizq" (food habits, dietetic profile, etc.) and a person's "actions" or behavior such as Type A, B, or C personality.

The present article attempts to show our current knowledge in our ability to perform genetic screening in order to understand a person's inheritance of carrying or developing a certain disease through the study of that person's genes. Our

knowledge is still incomplete and we are very far away in attaining the knowledge about the four matters mentioned in this Hadith.

Inside the nucleus of a living cell there are 46 chromosomes which are visible only when the cell divides. The chromosomes are made of DNA or deoxyribonucleic acid. A certain length of the DNA is called the gene. That length of DNA that codes for complete synthesis of a protein is also called a gene. Along the 46 chromosomes of every human cell are some 100,000 genes. The U.S. Government is funding a \$3 billion, 15-year Human Genome Project, under the joint leadership of the National Institutes of Health and the Department of Energy, which will allow scientists to know exactly where on our chromosomes each of our 100,000 genes reside. Among these 100,000 genes, there are a few genes, which can be lethal. Every person has a unique set of these seven or eight deadly genes. They are usually hidden, but in the wrong environment or in combination with certain other genes they can express themselves in dangerous ways. Some families carry genetic diseases for generations and they know what type of lethal genes they carry. Most of the people do not know if they carry any genetically defective genes.

In the near future it is possible to get a blue print of our genetic inheritance-and with the knowledge of the most likely cause of our own death. This test can be performed by walking into a physician's office and giving a blood sample with a finger prick. The results of the test reveal if a person has any defective genes that will cause a certain disease or the result may be negative in which case that person will not carry the

disease. Most of the adult-onset diseases involve several genes. For example there are at least 17 genes responsible for just one aspect of coronary heart disease-and the genes express themselves only under certain conditions. For most of the genetic diseases it is impossible to predict with a certainty. Geneticists now say that diabetes, hypertension, and cancer run in families. In other words these diseases are genetically inherited. Geneticists can treat adults for the presence of a handful of relatively rare genes - among them those that cause Huntington's disease (causes progressive brain degeneration); adult polycystic kidney disease (causes gradual loss of kidney function); polyposis (this condition leads to colon cancer); hemochromatosis (which could cause liver failure); and certain forms of cancer such as retinoblastoma, some leukemia, and small-cell carcinoma of the lung.

There are two important questions, which have not been answered so far. The first one is whether knowledge of the information is itself potentially hazardous to the individual; and the second one is whether institutions will misuse that knowledge to promote their own dominance and control.

There are two types of tests: prenatal tests and genetic screening tests. The prenatal tests inform future parents of a child's chances of inheriting a condition for which the parent is a carrier-Tay-Sachs disease, sickle cell disease, cystic fibrosis- or of inheriting a condition from which a family member has already died-muscular dystrophy, hemophilia, and beta-thalassemia. The genetic screening test tells the adults about their own genetic destiny. But do we really want to know? Are we willing to learn the details of our genetic

destiny especially when it involves diseases for which there is no cure? Are we capable of understanding the uncertainties inherent in this hi-tech fortunetelling?

Adult polycystic kidney disease comes late in age and causes degenerative condition of the kidneys resulting in gradual loss of kidney function. It is carried on a single, dominant gene. If a man has the disease, then his son has a 50-50 chance of having the gene and if he has two daughters, their chances of having the disease is also 50-50. Usually this disease strikes when one is in his or her 110's. The genetic test only tells whether a person has the gene that causes the disease, but it doesn't tell whether that person gets the disease in his youth or in his late 60's. No treatment exists to prevent kidney failure in polycystic kidney patients.

There is a certain amount of unwillingness on the part of humans to know their future. However there are individuals who have taken the tests for the occurrence of Huntington's disease which is a neurological disease, a progressive and untreatable brain and muscle degeneration with symptoms that usually show themselves in the 40's. The chances of inheriting this disease causing gene is also 50-50. Those who took the test and whose results were positive, there were no instances of suicide and only one of severe depression, and one marital breakup among the 71 patients screened.

Nancy Wexler of the Hereditary Disease Foundation says "If the information is limiting, enervating, depressing, if it tears at your self-esteem, if it gives you nothing to do, it might be better not to know." She devoted her professional life to the search for the gene for Huntington's disease which

killed her mother and for which she and her sister are at risk.

Scientists stress that the results of genetic testing are ambiguous: genes alone do not determine a disease's prognosis. One can say whether or not an individual appears to have the gene, and those who have the gene have gone on to develop the disease. But one cannot say anything about when the disease will start, what will be the course of the disease, and what will be the relevant aspects of the illness.

The danger comes when imprecise tests are used in order to predict the future, and when institutions actually use them to construct the future: when employers refuse to hire or train individuals at high risk of dying in their prime; when health insurance companies insist on knowing the genetic profiles of their potential subscribers before paying for preexisting genetic conditions; when schools require a permanent genetic record to anticipate which children will exhibit behavioral problems or learning disabilities. In United States genetic discrimination already exists. The risk of increasing the number of people defined as unemployable, uneducable or uninsurable exists. Genetic tests can identify employees who are susceptible to workplace toxins and companies may prohibit hiring such employees because they may contract occupational illnesses. 17 companies out of 500 had used genetic tests within the last 12 years, and 59 were considering the possibility. There is the danger of using the genetic tests for purposes of "eugenics." Eugenics means the deliberate manipulation of the gene pool with the idea of creating a master race. Defective people walking around may not be allowed to reproduce for the betterment of society. (Continued on page 28)

Treatment of Minorities the Islamic Model

Syed Mumtaz Ali

This is the text of an address given by Syed Mumtaz Ali, Barrister & Solicitor, President The Canadian Society of Muslims in Toronto Ottawa and Edmonton.

The theologians define Islam as belief in and practice of its creed that “there is no God, if not God Himself.” In a more elaborate form Islam is defined as: the Belief in One God, in His Angels, in His Revealed Books, in His messengers and prophets, in the Last Day and Resurrection, and in the determination of good and evil by God.

This same definition is no less applicable to Muslim law from the point of view of international Jurists. All else stems from this foundation. Islam enjoins on its followers a constant struggle for the well-being of the entire humanity, as the Qur'an affirms that: mankind was but one nation, but differed later” (Qur'an 23:53)

Basic Notions

With this aim in mind - an aim it shares with international law - Islam adheres to certain basic notions. These are:

1. With respect to life in this world, Muslim jurists have always advocated extending the greatest equality possible to both “relatives” (Muslims) and “strangers” (non-Muslims). However, with respect to the life of the Hereafter, the believers and the unbelievers cannot be equals. The former will be granted paradise while the latter will inherit Hell.
2. The Qur'an (2:256) prescribes religious tolerance by clearly and emphatically stating that there should be no compulsion in religion. This means that non-Muslim residents of, as well as

travelers who are travelling through a Muslim state have assurances regarding their safety and their liberty of conscience.

3. In relation to issues of hospitality and asylum, there is a well-known verse of the Qur'an (9:6) which states that: “And if anyone of the pagans seeketh asylum (O Muhammad), then give him asylum and afterwards convey him to his place of safely... “The entire fabric of Muslim international law is intended for non-Muslims. Under Islamic law, Muslims, regardless of geographical location constitute one single Ummah. The Qur'an (10: 19) affirms: “Verity this Brotherhood of yours is a single “Brotherhood.” Consequently founders of Muslim International law sought to codify as to how to deal with other, that is, non-Muslim, states. Justice, even to the detriment of self-interest (Qur'an, iv:134), is enjoined on Muslims in all their conduct. This includes the conduct of Muslims in Foreign and War offices. It is but natural that one should make a distinction, and even a discrimination, between the near and the distant, between the ‘relative’ and the ‘stranger’.

Therefore Islamic law does make a distinction among different non-Muslim communities. It divides them into what might be called: ‘developed’ and ‘primitive’; or, those who believe in One God and follow Divine laws revealed to the founders of their religions, and those who do not operate on

the basis of revealed law (such as idolaters, pagans, atheists, animists, etc.). Everyone both developed and primitive - is a subject who enjoys equal protection with regard to liberty of conscience and life. Yet, a Muslim in his private life approaches each group differently. For example, a Muslim man can marry a 'developed' non-Muslim (Christian, Jewish) woman, but not a 'primitive' pagan. A Muslim woman, on the other hand, cannot be the wife of a non-Muslim irrespective of whatever category (developed or primitive) to which he may belong.

As is true in every other political or social system, Islam makes a distinction between 'relatives' and 'strangers', but there are two features of this differentiation which are peculiar to Islam:

1. The first feature concerns the facility with which one can cross the barrier between stranger and relative. Islam emphasizes the realm of ideas - a thing which depends on the choice of human beings - as the source of the themes which bind together and unite members of society.
2. Secondly, there is only a marginal inequality between the two categories 'developed' and 'primitive' in relation to treatment with respect to the affairs of the world.

Equality Principle

The principle of law at the heart of international relations is repeated in every compendium of Muslim law. This principle maintains that: "in sufferings (i.e., affairs) of this world, Muslims and non-Muslims are equal and alike." Even the most orthodox Muslim authors of international law are all unanimous on this basic principle.

This approach to international law serves
Minaret

the function of a pivot. It is a point which balances all the detailed rules regulating the protection of the spectrum of legitimate interests of the minorities. They are the 'protected' community of non-Muslims.

Minority Autonomy: Judicial, Social, Cultural

One of the most characteristic features of Islam is the award of judicial, social and cultural autonomy to these communities. As a result, they are routinely referred to as the dhimmis, in the technical terminology of the law. The word dhimma means a compact which a believer agrees to respect and the violation of which makes him liable to dham (blame). The other meaning of the word is guarantee of safety (aman). Legally, the term refers to certain rights which must be protected by the state. The people whose rights are protected are known as dhimmis or protected subjects.

Let us take a quick look at the nature of judicial autonomy under Islamic law. Far from imposing Qur'anic laws on everybody, Islam permits and even encourages every group (Jewish, Christian, Maglan or other) to establish its own tribunals presided over by its own judges. Each group should seek to apply its laws to all branches of human affairs. Thus, judicial autonomy is intended to encompass not only individual, private matters (involving personal status) but also for all the affairs of life: civil, penal, religious and others.

As far as issues of social and cultural autonomy are concerned, the safeguard of the rights of non-Muslims in Islamic territory goes even to the extent of giving them the liberty of practicing customs entirely opposed to those of Islam.

To establish liberty of conscience in the

August 2023

world was one of the aims and objectives of the Prophet Muhammad (ﷺ). Therefore the concept of 'holy war' in Islam cannot be employed for the purpose of imposing Islam on non-Muslims or compelling anyone to become Muslim. The spirit of Jihad is one of sacrifice to ensure that the word of God and the practices entailed by that word are not extinguished and, therefore, are available for those who wish to follow the Divine Word and concomitant practices. Waging war for any other reason is illegal. There is absolutely no question of waging war in order to compel people to embrace Islam. This would be an unholy war.

Islamic law expressly recognizes the right of non-Muslims to preserve their beliefs. However, while it categorically forbids all recourse to compulsion in converting others to Islam, Islamic law maintains a rigorous discipline among its own adherents.

For instance, a Christian or Jewish wife of a Muslim is given her liberty to conserve, practice and act in accordance with what her religion permits. Consequently, she may go to church or synagogue, drink wine, gamble, etc.

On the other hand, some of these liberties are not extended to Muslims. They are not permitted alcohol, nor can they gamble. Nonetheless, one should not forget the great practical importance attached to the fact that Muslims obey their system of law as something of Divine origin, and not merely the will of the majority of the leaders of the country. Due to its Divine origin, there is greater stability in the Muslim law than any other secular legislation of the world.

The foregoing discussion presents the main features of a general picture of Muslim law dealing with non-Muslims.

In *The Muslim Conduct of State*, Dr. Hamidullah points out, with respect to the Islamic model for treating minorities, that: "I have tried to explain the reasons of these rules. I am not writing on what, according to modern average Muslims, ought to be the Muslim law, but what has always been considered to be the Muslim law." it is always useful to remind ourselves to make a distinction between the Muslim Law and the laws of the Muslims. Before I proceed to the next section of my paper, let me cite a passage from another author, Professor Sheikh Showkat Hussain, who in his own way reflects the position outlined by Dr. Hamidullah in the previous discussion. Dr. Hussein states:

"The dhimmis or the protected subjects enjoy protection of life, liberty, property, and honour. Full freedom of conscience is given to them. They are exempted from compulsory military service and payment of zakat. However, their able bodied males have to pay jizyah in lieu of military service. Islamic state deals with the dhimmis of all denominations as members of a community, not as individuals. Shariah governs the relations of the dhimmis with both individual Muslims and the Islamic state on the basis of religious distinction. All the internal relations of the dhimmis are left to be regulated by the laws of the religion to which they adhere. Hence it (the Shariah or Islam) regards the adherents of each religion as a community controlled by guardians of its sacred traditions. The individual dhimmis are to be obliged by the Islamic state to follow its tradition relating to internal relationship of the individuals and the community. They are exempted from application of Islamic penal laws to the extent these are not in conformity with their

religious perceptions. Due to this unique position which the dhimmis enjoy in Islamic law their legal status has been subject of a great controversy.”

A Model for Minorities

Dr. Hussain has given expression to the kind of most compassionate and fair treatment non-Muslim minorities should receive at the hands of the Muslim majority, according to the Muslim law. In fact one might be so bold as to propose that because the Islamic model for treatment of minorities serves Muslims so well, it also may be capable of serving other nations and countries as well by providing a universal code of conduct and general model for the treatment of minorities.

Muslim minorities can expect this kind of fair treatment from non-Muslim states only if the latter are prepared to offer a system of treatment similar to what is the case in Islam with respect to minority treatment. History shows that, in the absence of such a system, good or bad treatment of Muslim minorities depended more on the unpredictable whims of the rulers of non-Muslim governments.

Treatment of Muslims: Good and Bad Examples

During the time of the Prophet (ﷺ), certain Muslims had taken refuge in Abyssinia from their Meccan persecutors. In Abyssinia the Muslims enjoyed perfect freedom of conscience. They worshipped according to their rites and celebrated daily religious services. Nobody maltreated them or abused them with unpleasant words. The Negus of Abyssinia assured the Muslims they were safe in his territory and refused to extradite them at the demands of the

Meccans.

On the other hand, at approximately the same period the Negus was protecting the rights of Muslim minorities in Abyssinia, the Byzantine governor of Ma'an embraced Islam. On learning of the governor's conversion the Emperor ordered the governor to abjure his religion. When the governor refused, the Emperor beheaded him. Muslim historians also mention another case of a high church dignitary. This official was lynched by a Byzantine mob upon hearing of his declaration of embracing Islam.

Cases pointing out the practical need for Muslim authorities to come to terms with non-Muslim states even after the Prophet's time date back as early as 31 Hijrah. For instance, in this year a pact was concluded between Muslims and the King of Nubia. The pact stipulated that no objections would be raised by the King if Muslims visited his country or celebrated their services in the mosque in Dongola, the capital of Nubia. Some provision for extradition of criminals was also made in the treaty. In the time of al-Hajjaj Ibn Yusuf, many persecuted Muslims fled to Iraq and wanted to take refuge in Malabar (India), but the Hindus prevented them from landing. However, the Hindus finally agreed to let the Muslims land and settle in Malabar provided the Muslims would completely blend in with the local population.

For example, one condition imposed on the Muslims was the obligation to follow certain Hindu customs, such as adopting the manner of dress of this country and as the country, so the dress,' they took to wearing the Hindu costume. In addition, they were required to perform adhan and recitation of

the Qur'an in secret.

A different perspective is given by Buzurg Ibn Shariyar, an author of the 4th century H. He writes that theft was generally punished in India by death. If the thief was a Muslim, the case was adjudicated by the a Hunarman, a Qadi-like official of the Muslims who judged according to Muslim law. There was a custom in India that non-Muslim rulers would consult (for advice) a Muslim Hunarman, i.e., a Qadi, for criminal offences committed by a Muslim. Evidence of this kind of an arrangement was confirmed by Ibn Hauqal.

Modern Age

Let us take a quantum leap forward to our own age, now commonly referred to as the post-modern era.

“As Muslims, we will live in the post-modern world which is just beginning to shape our lives; therein lies the Muslim predicament: that of living by Islam in an age which is increasingly secular, cynical, irreverent, fragmented, materialistic and, therefore, for a Muslim, often hostile. However, postmodernism also promises hope, understanding and toleration - and this is where it connects with Islam. In an age of cynicism and disintegration, Islam has much to offer.”

Western Media and Knowledge Vacuum

A related theme is the ubiquitous presence of the media: the Western media are all around, stimulating, corrupting, influencing, shaping and challenging us. We cannot hope to understand Muslims without first understanding the nature of the Western media.

Western culture and pervasive technology, is perhaps the most forceful of onslaughts

on Muslim civilization yet. Precisely because it is so amorphous and because it appears in the most unexpected places, Islam appears so threatened and vulnerable. The VCR and TV need no passport or visa. They can invade the most isolated homes and challenge the most traditional values, and in their character and origin they are part and parcel of Western civilization.

Western society can no longer survive in its own interest by being ill informed or misinformed about the Islamic world. They have to get away from the concept that every time that there is a bush fire, or worse than that, it is representative of the Islamic world. So long as they make it representative of the Islamic world, they damage both themselves and their relations with the Islamic world itself because they are sending erroneous messages back. There is what I call a ‘knowledge vacuum’. It is hurting everyone. “We cannot, therefore, even in our modern or post-modern age, ignore or disregard what traditionalists have believed to be necessary. More specifically, for the traditionalists, the larger message of Islam, rather than the narrower sectarian or personal quibbles, is of paramount importance.

Guidelines for Minority Living

In the concluding part of my address, I would like to give some helpful hints and suggest some broad practical guidelines for Muslims living as a minority in non-Muslim countries.

Basically, I will give a condensed and somewhat abridged version of what Maulana Manzoor Nomani, a well-known religious scholar of India, has said on this subject.

“Muslims, who, in the modern world, are

feeling despondent and frustrated at being placed in the position of a weak minority in the countries of their birth (in our case, countries to which we have migrated) have for them a special message of courage and hope in Surah-i-Yusuf in the Qur'an."

"The story of Hazrat Yusuf teaches us the moral that however weak be the numerical or political position of Muslims in a country (they may even be in the minority of one and isolated completely from the rest of the people, religiously as well as racially) if they are true in their faith and righteous in their habits and are also ready to render whatever service they can to fellow citizens and to the state, they are bound to carve out a position of honour and trust for themselves and win the respect and admiration of its inhabitants for their religion. On being questioned by his brothers how a person whom they had pushed into the well could come to rise to such great heights. Hazrat Yusuf offers this explanation from the Qur'an (12:90): "Behold, he that is righteous and patient - never will God suffer the reward to be lost, of those who do

good."

Unfortunately, the spectacle that Muslims are presenting today is quite in contrast to the foregoing examples. While they are eager to take recourse to all sorts of agitational methods for the solution of their political difficulties - methods which are totally the products of the materialistic frame of mind and from which no good has ever accrued or can ever accrue, they are not prepared to give a trial to try the remedy prescribed by the Qur'an.

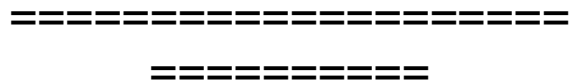
Muslim minorities in non-Muslim lands can also draw a most valuable lesson from the episode of Hudaibiyah in the life of the holy Prophet (ﷺ). Why had the Prophet (ﷺ) agreed to the seemingly humiliating arrangements provided for in that treaty? In point of fact, the Prophet (ﷺ) had wanted channels of contact to be established between Muslims and the people of Mecca. History records that it was this very treaty, shameful and degrading as it looked at first sight, which paved the way for the Meccans to embrace Islam.

(Continued on page 22)

Many of the conditions that will be uncovered through genetic studies are not life threatening, but might not fit into some societal scheme: genetic dyslexia, for example; genetic shyness; genetic arrogance; genetic left-handedness.

It is known that left-handed people have shorter life expectancies, which is relevant

to insurance companies. But left-handed people may suffer for lack of knowledge whether left-handedness occurs for reasons other than genetic. They may be construed from birth as brain-damaged.



ہو جائے تو پھر دوسرا شروع کیا جائے، قرآن کا اندازہ بیان تحریر و تصنیف نہیں، تقریری ہے۔ جو لوگ عام تصانیف و تالیف پر قرآن کریم کا قیاس کر کے اس کا مطالعہ کرتے ہیں انہیں قرآن کریم کی آیتوں اور مضامین میں بے ربطی محسوس ہوتی ہے۔ قرآن کریم اس قسم کی تصنیف سرے سے ہے ہی نہیں۔

نظم قرآن کا محور یہ ہے کہ اس کتاب بے مثال میں بار بار اور جگہ جگہ اللہ تعالیٰ کی ربوبیت اور شانِ خلافت کا ذکر کیا گیا ہے۔ قرآن بار بار آخرت کے محاسبہ کی یاد دلاتا ہے، وہ ان لوگوں کا بھی ذکر کرتا ہے جن پر اللہ کا انعام ہوا ہے اور ان کا بھی جن پر اللہ تعالیٰ کا غضب نازل ہوا۔ کسی فرد یا قوم کا ذکر ہو، آثار و مشاہدات کی تفصیل ہو، معاشرے کے لیے کسی قانون و حکم کی تنفیذ کا اعلان ہو، ہر موقع پر قرآن کریم ذہن انسانی کو یاد دلاتا اور چونکا تارتا ہے کہ:

☆ اللہ تعالیٰ اس کا خالق اور رب ہے۔

☆ انسان کو دنیا میں وہ زندگی گزارنی چاہیے جو اللہ تعالیٰ کو پسند ہے۔

☆ اس دنیاوی زندگی کے اعمال کی بناء پر آخرت میں سزا و جزا ملے گی۔

قرآن کریم کا ہر مضمون اسی دعوت کے ارد گرد گردش کرتا ہے اسی کی جگہ جگہ تکرار کی گئی ہے اور یہی تذکیر اس دعوت کا عمود اور مرکزی نقطہ ہے۔

﴿ قرآن کے ساتھ سلوک ﴾

کوئی شک نہیں قرآن کریم ایک مقدس قانون اور تبرک دستور ہے جس پر عمل کرنا تو منصوص ہے ہی، اس کا پڑھنا اور سننا بھی ثواب ہے۔ جو اہل ایمان قرآن کے معنی جانے بغیر یا ناظرہ اسے پڑھتے اور سنتے ہیں وہ بھی ثواب کے مستحق ہیں مگر قرآن کریم اللہ تعالیٰ نے سمجھ کر پڑھنے، غور کرنے اور عمل کے لیے نازل فرمایا، علامہ اقبال نے درد مندی کے لہجے میں فرمایا تھا کہ دنیا میں سب سے زیادہ مظلوم

کتاب قرآن ہے کہ مسلمان اسے بے سمجھے پڑھتے ہیں۔ قرآن کریم کی تلاوت کرتے ہوئے اللہ تعالیٰ کی عظمت اور اس کے کلام کی تقدیس کا تصور ذہن و فکر میں جمانا چاہیے، قرآن مجید کی آیتیں ٹھہر ٹھہر کر پڑھنی چاہئیں۔ پورے قرآن کو ایک دن میں بغیر سمجھے ختم کر دینے کے مقابلہ میں ایک رکوع سمجھ کر اور عمل کرنے کی نیت سے پڑھنا زیادہ فائدہ مند ہے۔ جن آیتوں میں اللہ تعالیٰ نے مغفرت کی اور جنت کی بشارت دی ہے ان کو تلاوت کرتے ہوئے زبان سے یا دل ہی دل میں اللہ تعالیٰ سے دعا مانگنی اور تمنا چاہیے کی اس بشارت کی سعادت ہمیں بھی میسر آجائے۔ جن آیتوں میں عذابِ آخرت سے ڈرایا گیا ہے اور عذابِ جہنم کا ذکر آیا ہے ان کو پڑھتے وقت خوف و اندیشہ کی کیفیت کے ساتھ اللہ تعالیٰ سے پناہ مانگنی چاہیے۔ دل میں تڑپ، گداز، خلوص، لگن، سوز و درد اور زحمتِ الہی ہو تو قرآن کی تلاوت کے دوران آنکھیں ضرور اٹکلبار ہو جاتی ہیں۔

سراہے کہ زشد بہ دیر اندہ خوشتر
زحشے کہ پیرایہ نم دارد

اللہ تعالیٰ نے جن آیتوں میں اپنی نعمتوں کا ذکر فرمایا ان کی تلاوت کرتے ہوئے اللہ تعالیٰ کا شکر ادا کرنا چاہیے اور رات کو سوتے وقت اپنی زندگی کا جائزہ لینے کی ضرورت ہے کہ قرآن کریم نے اخلاق و نیکو کار کا جو معیار پیش کیا ہے اس معیار سے ہماری اپنی زندگی کس کس جزئیہ اور مرحلہ میں مطابقت نہیں کرتی، اس جائزے اور احتساب کے بعد اس کی پوری پوری جدوجہد کرنی چاہیے کہ ہماری زندگی میں قرآنی اخلاق زیادہ زیادہ جھلکنے لگیں۔ یہاں تک کہ ہم:

یہ بات کسی کو نہیں معلوم کہ مومن
قاری نظر آتا ہے، حقیقت میں ہے قرآن
کا مصداق بن جائیں۔

بچوں کے گھر وندوں کی مانند کھیل کے لیے نہیں بنایا۔ یہ تو شعور و بصیرت کی تمام قوتوں اور توانائیوں کے ساتھ برتنے کے لیے خلق کیا گیا ہے۔

رسول اللہ ﷺ کے عہد مقدس میں قرآنی اخلاق کی بنیادوں پر معاشرہ استوار کیا گیا اور اس طرح قرآنی تعلیمات کو متشکل کر دیا گیا۔ معاشرہ راہبوں اور جوگیوں کا معاشرہ نہیں، فاتحوں اور کشور کشاؤں کا معاشرہ تھا۔ اس معاشرہ میں صفہ کے فقرا اور مسکینوں سے زیادہ فاتحین بدر و جنین پائے جاتے تھے۔ قرآن کریم نے ان نفوسِ قدسیہ میں اس قدر جوش اور ولولہ پیدا کر دیا تھا کہ مٹھی بھر انسان قریش کے لشکر سے نکلے اور چشمِ فلک نے دیکھ لیا کہ فتح ان بے سرو سامان اور بوریائیشیوں کی ہی ہوئی۔

اس کے بعد خلافتِ راشدہ کے مبارک دور میں حاملین قرآن نے روم و مدین کی پر شکوہ سلطنتوں کے دھوکے اڑا دیے۔ فتح مندی قرآن کریم کے ان عملی مفسرین کے قدم چومتی تھی اور شوکت و اقبال ان کے گھوڑوں کی رکاب میں تھام کر چلا کرتے تھے۔ دنیا میں صداقت و امانت ان کے نام اور کام سے پہچانی جاتی تھی، صحابہ کرام علیہم الرضوان کو تمدن و معیشت کے کیسے کیسے نئے نئے اور پیچیدہ مسائل سے سابقہ پڑا مگر کتاب و سنت کی رہنمائی میں انہوں نے ہر مسئلہ کا حل تلاش کر لیا اور جنگ کے میدانوں ہی میں نہیں تمدن و تہذیب اور سیاست و معیشت کے محاذوں پر بھی غالب اور فتح مند رہے۔

﴿ربط و نظم﴾

قرآن کریم کے مصنفوں کی لکھی ہوئی کتابوں اور اہل قلم کے مرتب کئے ہوئے مجموعوں کی طرح کوئی کتاب نہیں ہے جن میں عنوانات ہوں اور ہر عنوان کے تحت ذیلی ابواب اور حواشی ہوں اور جب ایک مضمون ختم

گ میں لوگوں کے جسموں کی کھالیں بدلی جا رہی ہیں۔ یعنی اللہ تعالیٰ سے امید بھی، اس کا خوف بھی، بیم کے ساتھ رجا بھی، قرآن کریم نسان کو اس عالم میں رکھنا چاہتا ہے کہ جنت کی نشاط و اشادمانی اور خفرت کی امید اسے فرض ناشناس، ناشکرا، غافل اور کامل تا بنادے اور انتقام و عقوبات، وار و گیر و احتساب اور جہنم کے عذاب کا ذکر سن کر آدمی نا امید نا ہو جائے اور وہ ہاتھ پیر توڑ کر اور جی چھوڑ کر نہ بیٹھ پائے۔

﴿مکمل نظامِ زندگی﴾

قرآن کریم صرف دعاؤں اور مقدس زمزموں کی کتاب نہیں ہے کہ خلوص نیت و عقیدے کے ساتھ تلاوت کر کے جس کا حق ادا ہو جاتا ہے یہ الکتاب ہے جو زندگی کے تمام شعبوں کو محیط ہے اور حکومت کے ایوان سے لے کر فقیر کی جھونپڑی تک زندگی کا کوئی مرحلہ اس سے باہر اور آزا نہیں۔ خود رسول اللہ ﷺ نے جن پر قرآن نازل ہوا تھا کم و بیش بائیس ل کی مدت تک جنگ ہو صلح ہو، حکومت ہو، تجارت ہو، عائلی زندگی ہو قرآنی احکامات کو عملاً برت کر دکھایا۔

قرآن کریم کوئی خیالی کتاب نہیں ہے جس کے الفاظ کا غنڈ پر تو بھلے معلوم ہوتے ہیں مگر عملی دنیا میں ان الفاظ کی معنویت ساتھ نہیں دیتی۔ قرآن کریم مکمل ترین دستور حیات اور اللہ تعالیٰ کا نازل کیا ہوا آخری اور قطعی منشور زندگی ہے، یہ زندگی کے تجربوں کے مرحلوں سے گزرا ہے اور زندگی کے سفر میں قدم قدم پر قرآن کریم زندگی اور فطرت سے انتہائی مربوط ثابت ہوا ہے۔ قرآن کریم میں زندگی سے گریز و فرار کا کوئی چور دروازہ یا پوشیدہ سرنگ نہیں ملتی۔ ترک دنیا اور ہبانیت کے علی الرغم قرآن کریم نے تو اس دعا کی تعلیم دی ہے جس میں اللہ تعالیٰ سے اس مادی دنیا کو حسین و خوبصورت یعنی صالح بنانی کی تمنا کی گئی ہے (ربنا اتنا فی الدنیا حسنہ) اللہ تعالیٰ نے دنیا کا رخا نہ

و دلکش، فصیح و سادہ بلکہ سہل متنوع کلام ہے۔
علامہ اقبال نے اس مصرع میں:

” آہنگ میں یکتا صفتِ سورہٴ رحمن “

مرد مومن کی تعریف کرتے ہوئے قرآن کریم کی معجزانہ نغسگی کی طرف بھی لطیف اشارہ کر دیا ہے۔ قرآن کریم میں وہ مقدس نغسگی اور پاکیزہ آہنگ پایا جاتا ہے، جو شریفانہ جذبات کو حرکت میں لاتا ہے، قرآن کریم کی نغسگی کے سامنے وہ راگ راگنیاں کو بیے وزن نہیں رکھتیں جنھیں سن کر آدمی کے اندر سغلی جذبات اور ہوسناک خیالات حرکت میں آتے ہیں۔

﴿ قرآن کو اپنا مخالف نا بنا لو ﴾

- ☆ اے مسلمانوں اس (قرآن کی عزت کرو)
- ☆ اپنے آپ کو برے اعمال سے بچاؤ ہر وقت ادب سے رہو۔
- ☆ ورنہ
- ☆ قرآن کریم تمہارا مخالف ہو جائے گا۔
- (کیسبِ سعادت۔ امام غزالی۔ باب القرآن)

قرآن کریم کی تلاوت و سماعت آنکھوں کو اٹکلبار بھی کرتی ہے اور لیوں پر موج تبسم بھی ابھار دیتی ہے۔ خشیت و محبت کی ملتی جلتی کیفیت۔ اس مقدس کتاب میں وہ توازن پایا جاتا ہے جو آدمی کو رحمت و غفاریت کے سہارے غیر ذمہ دار اور فرض ناشناس نہیں ہونے دیتا اور قہاریت اور انتظام کا تصور آدمی کو مایوس نہیں بناتا۔ قرآن کریم کا یہ بیان کس قدر نشاط انگیز ہے کہ بہشت کے قصر و ایوان میں غلمان سونے کے تھال لئے ہوئے گردش کر رہے تھے مگر اس کے ساتھ ہی قرآن پاک میں یہ ہولناک منظر بھی ملتا ہے کہ دوزخ کی غضب ناک

رمضان کے مہینہ میں کروڑوں مسلمان پورے قرآن کو حفاظ سے سنتے ہیں۔

﴿ اعجاز در اعجاز ﴾

عربوں کو اپنی زبان، شاعری اور فصاحت و بلاغت پر بڑا ناز تھا۔ وہ اپنے علاوہ ساری دنیا کو عجمی (گوٹکا) کہتے تھے۔ قرآن کریم نے ان عربوں کو چیلنج کیا کہ تم قرآن کریم کی چھوٹی سے چھوٹی ہی جیسی ایک سورہ تصنیف کر کے پیش کر دو۔ عربوں کی قومی اور آبائی غیرت کو یہ سب سے بڑا چیلنج تھا مگر اس چیلنج کے جواب میں انہوں نے سکوت اختیار کر لیا۔

دنیا میں نظم و نثر کی کوئی ایسی قدیم و جدید کتاب نہیں ملتی جس کے کچھ محاورے، اصطلاحیں اور الفاظ متروک نہ ہو گئے ہوں اور ان میں فرسودگی اور غربت پیدا نہ ہو گئی ہو۔ ہاں صرف قرآن کریم ہی وہ تہما مقدس کتاب ہے جس کا ایک لفظ بھی چودہ سو سال کی طویل مدت میں متروک نہیں ہوا۔ عربی زبان و ادب کا یہ وہ بلند ترین معیار ہے جس کے سامنے عربی ادب کی تمام شاہکار اور شہرہ آفاق کتابیں کم درجہ اور فروتر نظر آتی ہیں۔ قرآن کریم جس طرح اب سے چودہ سو سال پہلے لغت، الفاظ، طرز بیان اور مفہوم و معنی کے اعتبار سے تروتازہ تھا آج بھی خزاں رسیدہ نہیں ہوا اور اس کی ایک آیت ایک لفظ کو کروڑوں بار دہرانے کے بعد بھی وجدان ذرا سی بھی اکتاہٹ محسوس نہیں کرتا۔

تقریر و تحریر کی سب سے بڑی خوبی یہ ہے کہ اس میں شعریت پیدا ہو جائے۔ شاعری کا زبان و ادب میں بہت بلند مقام ہے مگر اللہ تعالیٰ فرماتا ہے اس نبی (ﷺ) کو نہ تو ہم نے شاعری سکھائی اور نہ شاعری اس کے شان کے شایان ہی ہے۔ یہ بھی قرآن کریم کا اعجاز ہے کہ وہ شاعری نہ ہونے کے باوجود کمال درجہ کا حسین

صحیفہ ہدایت

تحریر: مولانا ماہر القادری

﴿کلام محفوظ﴾

سب سے پہلی بات غور کرنے کی یہ ہے کہ رسول اللہ ﷺ پر وحی جن حروف و الفاظ کے ساتھ نازل ہوئی آپ نے حرفاً حرفاً اور لفظاً لفظاً ہو بہو اسی طرح اس کی تلاوت فرمائی۔ ساتھ ہی اس کو لکھوا بھی دیا اور بہت سے صحابہ نے اسے زبانی یاد بھی کر لیا۔ جب حضور کی وفات ہوئی تو پورے کا پورا قرآن سفینوں اور سینوں میں محفوظ تھا قرآن کریم میں ایسی آیتیں بھی ہیں جن میں کسی ترک اولیٰ پر رسول اللہ ﷺ کو اللہ تعالیٰ نے تنبیہ فرمائی ہے۔ حضور نے اس قسم کی آیتوں کو بھی بالفظ تلاوت فرمایا۔ وہ انسان کامل جسے اس کے دشمن 'الامین' کہتے تھے۔ اس نے کمال امانت کے ساتھ خالق کا کلام مخلوق تک پہنچا دیا۔

قرآن کریم سورتوں کی جس ترتیب کے ساتھ آج دنیا میں پایا جاتا ہے یہ ترتیب بھی رسول اللہ ﷺ کو وحی کے ذریعہ بتائی گئی تھی۔ امت نہ صرف قرآن کو سفینوں اور سینوں میں محفوظ رکھا بلکہ رسول اللہ ﷺ جس لب و لہجہ میں قرآنی آیات تلاوت فرماتے تھے اس لب و لہجہ کو بھی محفوظ کیا گیا۔

دنیا میں کوئی کتاب صحیفہ بیاض اور منخطوط قرآن کریم کی برابری تو کیا اس سے سینکڑوں درجہ کم تعداد میں بھی نہیں پڑھا جاتا۔ تنہا یہی وہ کتاب ہے جو دن رات میں پانچوں وقت کی نمازوں کے علاوہ دوسرے اوقات میں بھی تلاوت کی جاتی ہے، جس کے معنوی تعلیم کے علاوہ اس کی قرأت و تجوید کی تعلیم کے لیے ہزاروں مدرسے دنیا میں پائے جاتے ہیں۔ تنہا یہی وہ کتاب ہے جو تمام سے زیادہ مضامین، تحریروں، تقریروں میں نقل و بیان کی جاتی ہے اور سال کے سال

ہر دور میں اللہ تعالیٰ کی حکمت بالغہ اور مشیت کاملہ کے تحت انبیاء اور رسل آتے رہے۔ اُن میں سے بعض پر صحیفے اور کتابیں بھی نازل ہوئیں۔ یہاں تک کہ

جب اپنی پوری جوانی پہ آگئی دنیا
جہاں کے واسطے اک آخری نظام آیا

اللہ تعالیٰ نے حضرت عیسیٰ علیہ السلام کے کئی سو سال بعد اُس "انسان کامل" کو مبعوث فرمایا جس پر دین کا اتمام کر دیا گیا اور نبوت اور رسالت کے عہدے ختم کر کے اعلان فرمایا کہ یہ نبی احمد، محمد، مصطفیٰ، خاتم النبیین ہیں، یعنی اب کسی قسم اور کسی نوع کا کوئی نبی، ظلی یا بروز قیامت تک نازل نہیں ہوگا۔ نبوت اور رسالت کا منصب اب کسی اور کے لیے باقی نہیں رہا۔ قیامت تک کیلئے اسی آخری نبی کی لائی ہوئی ہدایت و شریعت ہر اعتبار سے کافی و روانی ہے۔ اس میں نہ کوئی اضافہ ہو سکتا ہے نہ کوئی ترمیم۔ حضور خاتم النبیین پر جو کتاب نازل ہوئی ان کا نام قرآن ہے۔

جب تمام انبیاء آچکے اور کتابیں بھی نازل ہو چکیں اور رحیم فلک ان کتابوں میں تحریف کا تماشہ بھی دیکھ چکی، تو پھر اللہ تعالیٰ نے اس نبی کو بھیجا جو آخری نبی ﷺ تھا۔ جس کی ذات گرامی پر نبوت اور رسالت کا اختتام کر دیا گیا۔ چونکہ رسول اللہ ﷺ کے بعد کوئی نیا نبی اور رسول آنے والا نہ تھا۔ اس لیے جو کتاب (القرآن) آپ پر نازل فرمائی گئی اس کی حفاظت کا وعدہ اللہ تعالیٰ نے فرمایا اور اللہ تعالیٰ کا قول اور وعدہ سچا ہی ہوا کرتا ہے۔