



THE MINARET

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

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

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

ANNUAL SUBSCRIPTION RATES BY AIR MAIL (INCLUDING POSTAGE)

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

The "MINARET" Editorial Board

Chief Editor:

Mustafa Fazil Ansari

Advisory Board:

Abu Faheem Anwarullah
Maulana Abid Ali

Editor:

Arif Mateen Ansari

Special Correspondents

Australia

Muhammad Alamghir

Botswana

Muhammad Musaddaq

Cape Town

Rizwan Mathew

Durban

M.A.Khan

Fiji

Fazal Khan

Guyana (S.America)

Siddiq Ahmed Nasir

Holland

Abdul Aleem Joemman

Indonesia

Haji Abdul Hai

Japan

A.R. Siddiqi

Johannesburg

Jaffer Ismail

London

Shahida Adam

Shahid Ansari

Malaysia

Abdullah Ahmed

Malawi

Maulana Allah Yar Qaderi

Mauritius

Ahmed B. Keeno

Mozambique

Abdul Rashid Ismail

Philippines

Dr. Alonto

Portugal

Muhammad Iqbal Ibrahim

Irvine, California

Hafiz Munir Ahmed

Singapore

Abu Bakr Maidin

Sri Lanka

Shahidullah Kausar

Suriname (South America)

Shaikh Ali Mustafa

Trinidad and Tobago

Dr. Waffie Muhammad

U.S.A.

Khalil Hussain

Venezuela (South America)

H.R. Azizuddin

IN THIS ISSUE

- | | |
|---|--|
| 1. Stages of Jinnah's Political Philosophy 2 | 5. The Religious Thought of Dr. M. Fazlur Rahman Ansari (درمطی) 21 |
| 2. Some Problems of Our Cultural Research 8 | 6. How Holy is Palestine to Muslims? 25 |
| 3. Diplomacy in Islam: The Treaty of Hudaibiyah - 3 14 | 7. The First Impression 29 |
| 4. The Influence of Maulana Dr. F.R. Ansari's Thought in the World 19 | 8. نئی نسل کو انقلابی ایمان کی ضرورت 32 |

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

1. Approved for Schools, Collages and Educational Institutes vide Circular No. (DE / F. Pub / 11-A - (3082-3390) 72, Directorate of Education, Karachi Region, dated 8-5-1972

2. Approved as Research Journal by the "Board of Advance Studies & Research" (BASR) University of Karachi, dated 28-03-2014

Website: www.wfim.org.pk

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

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

Stages of Jinnah's Political Philosophy

Prof. Dr. S. K. Alqama

For many decades now, Quaid-i-Azam Muhammad Ali Jinnah's vision of Pakistan has been a point of contention, yet also a great source of inspiration. A careful examination of his long distinguished public service, spanning some 44 years (1904-48), can aid in defining how he perceived the future of Pakistan.

The Quaid's political philosophy evolved in four distinct yet continuous stages. In the first stage of his public life (1904-20), his political doctrine was influenced by three main factors:

19th century British liberalism, first encountered during his legal studies in England from 1892 to 1896; the metropolitan flavor and mercantile milieu of Mumbai where he worked as a successful and respected member of the legal community; his close professional and personal contact with the Parsis, who taught him how a small religious group could - with the help of an entrepreneurial spirit, hard work and social cohesion - defeat racial prejudice and communal discrimination.

These three formative experiences led the Quaid to join the Indian National Congress. Modelled after European liberal parties, the Congress was at that time planning to take India on the difficult road to self-government through constitutional means. The Quaid's evident human and professional qualities made him an ideal candidate for a leadership role in the Congress. He became its spokesman for its representation on the reform of the India Council in May 1914. During those days,

he advocated gradual progress, evolutionary democratic politics and, not to forget, strict constitutionalism. When the Congress began to move away from these liberal principles in 1920 and favored revolution and extra-constitutional methods, the Quaid left the party without ever looking back.

Since 1897, he had also been active in Anjuman-i-Islam, Muslim Mumbai's most eminent political-religious body. In 1906, he did not support the notion for separate electorates, but before long he had changed his mind when he perceived that the demand for separate electorates had "the mandate of the community". In 1910, he became an elected member to the Imperial Council on a reserved Muslim seat. From that time on, the Quaid was in touch with Nadva, Aligarh and the All India Muslim League (AIML), and, he was selected by the League to advance a bill on 'Waqf alal Aulad', a problem of profound importance to Muslims since the time of Syed Ahmad Khan. Though not yet a formal member of the League, the Quaid was nevertheless instrumental in committing it to the principles of self-government and Hindu-Muslim unity for the following three years, thus aligning the AIML with the Congress in terms of their now mutual objectives.

The Quaid joined the League as an official member in October 1913 and was nominated as its President in 1916. He used his uncontested position of strength to further collaboration between the Congress and the League. Their goal was to find common solutions to problems confronting

the country. A result of his hard work was the Congress-League Lucknow Pact of 1916, which put at least a temporary end to the controversial electorate issue and laid the foundation for an *entente cordiale* between Hindus and Muslims. Another promising development was that the Congress and League, for seven years (1915-21), held their annual sessions at the same time and at the same place. As can be clearly deduced from the preceding actions of the Quaid, he was a firm believer in a united Indian nationhood which would permit Hindus and Muslims alike to share power. He was convinced that only Hindu-Muslim cooperation could achieve the goal of a free and powerful India. He was also persuaded that the Muslims had to concentrate their forces in a reinvigorated Muslim League. However, during 1920-1937, in the second stage of his political life, the Quaid became more and more concerned with the continued growth of Hindu extremism and separatism.

The period after 1937, the beginning of the third stage, marked a significant shift in the Quaid's strategy for the independence of the Indian subcontinent. Muslims now identified him with the concept of their need for reinforcing their sense of community with a sense of power. Increasingly he was seen as the symbol of a Muslim national consensus, which also furnishes an explanation of why and how he had turned into their Quaid-i-Azam and even before the launching of the Pakistan demand in March 1940.

However, despite his changed political discourse and platform, the Quaid still believed in democracy, but not in a Westminster-style parliament, which in his eyes led to a permanent Hindu majority

and a permanent Muslim minority.

He believed that in general terms minorities means a combination of things. It may be that a minority has a different religion from the other citizens of a country. Their language may be different, their race may be different, their culture may be different, and the combination of all these various elements - religion, culture, race, language, arts, music and so forth - makes the minority a separate entity in the state, and that separate entity as an entity wants safeguards.

Based on this assessment and definition of the minority status, the Quaid called Muslims a nation and emphasized their religious, cultural and linguistic differences. He called upon them "to live or to die as a nation". He even named the flag of the League "the flag of Islam", stating that it was not possible to "separate the Muslim League from Islam". The Quaid, who had a very low opinion of mass politics, now felt that he had to embrace this concept. He who had reprimanded Gandhi for bringing religion into the arena of daily politics was no longer opposed to using Islamic terms and principles in his own political discourse. He appealed now to the Muslim masses with words they knew from the Holy Quran. Before he had defined himself first as an Indian, now he stressed with great insistence his Muslim identity. Above all, he no longer aimed at Hindu-Muslim unity, but he preferred to work for a vigorous Muslim consensus.

The Quaid had, of course, a reason why he made Muslims and Islam the conspicuous center of his political philosophy. For one thing, how else could the geographically scattered Muslims in the Indian

subcontinent be imbued with a sense of being a nation, except through their common bonds with Islam? For another, since Pakistan was to be established in the Muslim majority provinces, why should the Muslims living in the minority provinces join in the fight for an independent state, except for their profound religious convictions and the future fate of Islam in India? Only Islam could link those Muslims in minority areas with those residing in the Muslim majority provinces. Therefore, in an address to the Gaya Muslim League Conference in January 1938, the Quaid used the following words to describe his own interpretation of what politics for Muslim should look like:

“When we say ‘This flag is the flag of Islam’ they think we are introducing religion into politics - a fact of which we are proud. Islam gives us a complete code. It is not only religion but it contains laws, philosophy and politics. In fact, it contains everything that matters to a man from morning to night. When we talk of Islam we take it as all-embracing word. We do not mean any ill. The foundation of our Islamic code is that we stand for liberty, equality and fraternity.”

Thus the Quaid wanted for the Muslims self-determination in a separate state, totally independent of Hindu influence. He was persuaded that Islam and Hinduism were not religions in the strict sense of the word, but were different and distinct social orders - and that they belonged to two separate religious philosophies. They were really two civilizations, easily distinguishable from each other. Two civilizations which derived their reason for existing from different sources of history with dissimilar epics, multifarious heroes and divergent episodes.

In this spirit, the Quaid forged his own definition of Muslim nationhood that could be considered as the most lucid and most cogently anchored in international law since the days of Sir Syed Ahmad Khan. He wrote to Gandhi on September 17, 1944: "We are a nation with our distinctive culture and civilization, language and literature, art and architecture, names and nomenclature, sense of values and proportion, legal laws and moral code, customs and calendar, history and traditions, aptitude and ambitions; in short, we have our own distinctive outlook on life and of life."

After independence and the birth of the state of Pakistan in 1947, which for us also marks the beginning of the fourth stage, the Quaid talked of securing "liberty, fraternity and equality as enjoined upon us by Islam." He wanted to build Pakistan on the "sure foundation of social justice and Islamic socialism which emphasized the equality and brotherhood of man." He insisted on laying "the foundations of our democracy on the basis of true Islamic ideals and principles". He perceived Pakistan as a democratic state which served as a bulwark for Islam and where its citizens could live up to their tradition and add another chapter to their already glorious history. He understood that "if we take our inspiration and guidance from the Holy Quran, then the final victory I once again say, will be ours". So, the Quaid really aspired vigorously to develop Pakistan as a democratic Islamic state. His broadcast to the people of the United States (February 1948) documents in detail and with great care this aspiration:

“I do not know what the ultimate shape of this constitution is going to be, but I am

sure it will be of a democratic type, embodying the essential principles of Islam. Today, they are as applicable in actual life as they were 1,300 years ago. Islam and its idealism have taught us democracy. It has taught equality of men, justice and fair play to everybody. We are the inheritors of these glorious traditions and are fully alive to our responsibilities and obligations as framers of the future constitution of Pakistan. In any case Pakistan is not going to be a theocratic state - to be ruled by priests with a divine mission. We have many non-Muslims - Hindus, Christians, and Parsis - but they are all Pakistanis. They will enjoy the same rights and privileges as any other citizen and will play their rightful part in the affairs of Pakistan."

Since Islam endows men of common sense with *ijtihad*, the concept of theocratic rule is totally anathema to Muslims. Thus, it can be said without qualification that neither Iqbal, nor the Quaid, nor any of the independence leaders (including Maulana Shabbir Ahmad Usmani) stood for a theocratic state.

The Quaid, himself being a member of a minority group, knew that Muslim self-determination could not be built upon discrimination of other communities. Furthermore, Islam had always shown, in the past great tolerance for the convictions of other creeds, so the Quaid would have been the last person on earth to act in deed and spirit against his cherished religious and cultural heritage.

His August 11 Address underlines his great love of Islam, his profound feelings for national self-determination and his profound sense of justice for all,

irrespective of their religious beliefs and racial origin.

In short, the Quaid did not want to live in a secular democracy, but in a sort of Islamic democracy, which, while retaining the institutional attributes of a democratic structure, was congruent with Muslim ethos, aspirations and code of morality. But with this caveat added:

"There should never be any discrimination against other communities on the basis of creed, color and race."

The Quaid's frame of mind is beautifully reflected in this extract from his July 17, 1947 press conference.

The following question was asked of him: "Will Pakistan be a secular or theocratic state?"

The Quaid's answer was concise: "You are asking me a question that is absurd. I do not know what a theocratic state means.

A correspondent then interjected that a theocratic state was a state where only people of a particular religion, for example Muslims, could be full citizens and non-Muslims would be second-class citizens.

The Quaid replied: "Then it seems to me that what I have said is like throwing water on a duck's back. When you talk of democracy, I am afraid you have not studied Islam. We learned democracy 13 centuries ago.

Thus, the Quaid wanted an Islamic democracy imbued with the values of justice, equality and in total harmony with real progress and a "modernity" which would benefit the common citizen. When we talk about benefits, it is now fashionable to employ the jargon of social capital. But

then what is so special about social capital that Islam did not offer centuries ago?

Whereas physical capital refers to physical objects and human capital refers to the properties of individuals, social capital refers to connections among individuals - social networks and the norms of reciprocity and trustworthiness that arise from them. In that sense social capital is closely related to what some have called "civic virtue." The difference is that "social capital" calls attention to the fact that civic virtue is most powerful when embedded in a network of reciprocal social relations. A society of many virtuous but isolated individuals is not necessarily rich in social capital."

The World Bank in 1999 defined social capital as follows:

Social capital refers to the institutions, relationships, and norms that shape the quality and quantity of a society's social interactions. Social capital is not just the sum of the institutions which underpin a society - it is the glue that holds them together. Therefore, social capital consists of the stock of active connections among people: the trust, mutual understanding, and shared values and behaviors that bind the members of human networks and communities and make cooperative action possible.

The basic premise is thus that interaction enables people to build communities, to commit themselves to each other, and to knit the social fabric. A sense of belonging and the concrete experience of social networks (and the relationships of trust and tolerance that can be involved) can, it is argued, bring great benefits to people. Trust between individuals therefore

becomes trust between strangers and trust of a broad fabric of social institutions; ultimately, this becomes a shared set of values, virtues, and expectations within society as a whole. Without this interaction, on the other hand, trust decays; at a certain point, this decay begins to manifest itself in serious social problems. There is considerable evidence that communities with a good `stock' of social capital are more likely to benefit from lower crime figures, better health, higher educational achievement, and better economic growth. There can also be a significant downside. Groups and organizations with high social capital have the means (and sometimes the motive) to work to exclude and subordinate others.

Because Islam informs Muslims how to treat with great love and respect other human beings, it is an excellent instrument to build trust and cooperation among different people. Islam is actually a blueprint for creating social capital among all the individuals involved. Even if the Quaid was not familiar with the term social capital, his notion of a democratic Islamic state embraced without reservation the ideals of social capital.

He knew that only a society whose members interact freely with each other in an environment of trust and cooperation could be a prosperous society. That is why he wanted to have a homeland for the Muslims which gave equal freedom to members of other religious beliefs. The Quaid had suffered from being excluded, and he did not want others to suffer the same fate. And he was experienced enough to perceive how the exclusion of minorities destroyed the overall wealth of a nation. He wanted an all-inclusive society

which was based on Islamic principles of tolerance, moderation and trust towards other communities which, of course, were permitted to practice different beliefs and were allowed to live according to their own religious convictions.

May be Muslims in earlier times did not understand what we mean today by social capital, but a great majority of them built large stocks of social capital during their lifetime. In giving a name to something like social capital one makes it easy to identify that entity. But it does not signify that it has not existed before. So the Quaid would

have had no qualms in using the term social capital, because in his own life he trusted people and worked across communities. He was always attempting to make Pakistan into a better and more prosperous country.

Looking back in time, one can really state that Jinnah's life and work was to some extent centered around the notion of creating social capital, focused upon building in the tolerant and moderate setting of an Islamic democracy, a better and more prosperous Pakistan.

THE QUR'ANIC FOUNDATIONS AND STRUCTURE OF MUSLIM SOCIETY

By

Dr. Muhammed Fazl-ur-Rahman Ansari .

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

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

Vol II: Code Relating to the Structure of Muslim Society

THIRD EDITION

(Just published)

Price : US \$ 20/=

Pak. Rs. 1600/=

Now available at:—

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



Some Problems of Our Cultural Research

Dr. Burhan Ahmad Faruqi M.A. Ph.D. (Alig.)

The former Principal Aleemiyah Institute of Islamic Studies Karachi

WE are a world nation, an ideological group and a party. As a nation our sanction is Islam. As an ideological group our mission is supremacy of Islam—of God's Revealed Law on Earth. As a party our loyalty is centred in the person of our supreme leader and Allah's last Messenger, the Holy Prophet Muhammad (ﷺ).

The sanction, the mission and the loyalty are not mere theological fundamentals, but facts of history. They have fed the streams of Islam since its very beginning.

But like the individual, every social organism is also subject to the phenomenon of decay and disease, to perversion of moral vision and distortion of the outlook on life and loss of the spirit.

Although we have, in this part of the Indo-Pakistan subcontinent, risen to the status of a sovereign State, yet intellectually and economically we stand bewildered and aghast. Feeling our way in the darkness of confusion and not possessing a sufficiently sharp vision, we are unescapably led to absorb the un-Islamic and anti-Islamic values (if values they could be called).

We have almost lost the consciousness of our sacred mission. We feel shy of our great heritage. We look to the West to regenerate our decadent society. Some of us go even to the extent of asserting without a blush that the law of Islam is out of date and unsuited to the requirements of modern age. Thus indirectly they are supporting our enemies who say that Islam is a "spent up force". We are innocently

forgetting the role of Islam in giving to the world a civilization which was materially at least as brilliant as the Western. And most unfortunately we are ignoring the truth that even today Islam alone is capable of creating and sustaining a civilization morally wealthy, socially sound and economically just.

The chief cause of this attitude is our moral and intellectual defeatism, which has brought about a rift between our moral and physical existence.

Add to this the fact that no nation can thrive or survive on the basis of physical struggle alone. Beneath the surface of physical existence there must exist an idealism to impart a moral dynamism to it.

Combined with these two facts is a third one which necessitates a bond of unity between the inner foundation and the outer manifestations of a social organism. Any change in the moral world within should at once be apparent in the physical world without. With these facts in mind, what remedy can we devise to stem this rot, which has resulted more from the crisis of character than anything else?

An unbiased study of Muslim history reveals the remedy in the example of the Holy Prophet (ﷺ) whose glorious life, comprehending as it does in the most sublime way the moral and the practical, the individual and the social manifestation of unanimity is a living illustration of Islam. Indeed we can act up to Islam in no better way than by following the greatest Muslim to whom Islam was revealed. The Holy

Quran emphasizes this truth in the clearest terms thus:

But nay, by thy Sustainer they will not become believers until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest and submit with full submission. — (4: 65).

Verily in the messenger of Allah ye have a good example for him who looketh to Allah and Last Day and rememberth Allah much.—(33: 21).

It is this true Islam exhibited in the life of the Holy Prophet (ﷺ) in which the differences of the Ummah and the possibilities of different interpretations are reduced to the minimum, and then that is the real, Islam which can act as the source of inspiration for bringing about our moral regeneration and is the surest bulwark against all anti-Islamic influences. On this basis alone it is possible to immunize our culture and ideology against the impact of alien cultures and ideologies. And on this very basic lesson is consolidation of Pakistan possible. What was needed from the very inception of this country was to arouse a keen consciousness of the Islamic problems which face its peoples in order to solve them, for Islam is more deeply ingrained in the unconscious of the Muslim masses than is manifested on the conscious level of their Psyche. A large majority of those who demanded Pakistan, has the conviction that Islam is thoroughly workable, though a very narrow group to whose hands the political power was transferred, having lived under the direct impact of colonialism, has lost the confidence that Islam was workable and was at all capable of yielding the desirable

consequences.

In order to revive this confidence it was essential that the solution of our problems should have been sought through research which could emancipate us from the mimicry of the West. Because so long as we do not fulfill this condition we can never outgrow the intellectual serfdom of the West.

The historical background in which this need of ours has originated and the socio-cultural conditions that have withheld us from seeking the solution of our problems through research must needs be analyzed without which the need of earnest thinking shall never be fulfilled.

In our society there are Muslim masses on the one side and the intellectuals on the other representing the orthodox and the modern. The loyalty of the masses is beyond all doubt, for Islam is more deeply ingrained in their unconscious than that finds expression at the conscious level. This fact is revealed at particular occasions. In every crisis and at every juncture in history there has risen a leadership up to the mark from amongst these masses which has not only felt its responsibility with all earnestness but has always fulfilled the duty that it owed to the nation, with fullest responsibility; and has adequately and successfully met the obligation towards Islam. The Muslim masses do have the urge even to lay down their lives for the sake of Islam. But in the collective life they have no consciousness of a realizable and inspiring objective. The reason for this deficiency is that they feel that they are deprived of a leadership up to their expectations. Hence the present drift. Why this crisis in leadership? The reason is that there are two

groups which aspire after the leadership of Muslim masses, namely, the so-called orthodox and the so-called modern.

The so-called orthodox group cannot renounce the Islamic values, and because they have held positions of importance in the international situations in the past, they believe themselves to be a better political party and hence the rightful aspirants for the political power. But its utter incapability to hold any position in the international situation, is tantamount to preaching to the world that 'Haq', the truth, stands defeated and 'Batil',—the falsehood, has prevailed. The effect of this situation on the mind of the so-called moderns is that of utter disenchantment. Truth must prevail, they believe and that which has failed to prevail is not the Truth. They, therefore, are in a mood either to renounce Islam or to have it reinterpreted so that it might not prove a hindrance in their way while adopting the modern cultural pattern. This is a crisis for our social and cultural pattern.

The orthodox group retains its leadership only in the religious field. In other walks of life they have lost all impact; for this reason we are confronted with a socio-cultural lag.

Our most fundamental problem, therefore, is how to resolve this lag and meet this crisis.

Apparently it seems as if there are differences between the orthodox and the so-called modern, but there are many significant points which are common to both. For instance, both are, barring exceptions, over-awed by the advancement of the West; both are despaired of the future of Islam; both are devoid of any realizable inspiring objective; both are immersed in their vested interests, both are

disorganized and disintegrated in their respective spheres; both of them are lacking in systematic and consequential "thought-pattern"; for both of them economic interest is the highest; for both of them economic hindrance is the greatest hindrance. According to both of them there is no relation between morality and economy, morality and politics; both are inconsistent in their professions and actions; both of them have individualistic outlook; the lives of both of them are determined by their immediate past; no member belonging to either group agrees with the other on any issue whatsoever; both of them are pitched in their conviction that whatever they are unable to do in their respective domains, is not at all essential.

Given the confusion and disintegration actually found amongst us from the viewpoint of thought and action, knowledge and faith, let us inquire if we are at all competent to face our problems? And given the attitude that we cherish towards Islam, can we successfully counteract the disintegrating impact of the materialistic culture on our lives? Can we resist the onslaught of Communism without organizing ourselves on the basis of Islam?

At present the world is torn into two extremely hostile groups equipped with the most fatal armament. Is either of the two patterns acceptable for us? Is it possible to solve our problems through our commitment as to which of the two groups we choose? And is it possible for us to give any direction to our struggle at the international level unless we know who is to what extent with us? Have we ever tried to understand the causes of the failure of our struggle in history? Is there any guarantee of our reaching the desired

consequences of our efforts with indubitable certitude? Given the attitude we have towards life, can we acquit ourselves of the obligation we owe to posterity?

If the answer to every question is in the 'negative', let us analyze the entire situation afresh after the exact thesis, because, for the sake of a creative struggle, the assessment of the problems must be based on the analysis of historical forces, and this analysis should be sought in the light of the framework of reference without which it is not possible to interpret the forces of history.

The forces of disintegration in the present structure and pattern of Muslim society had been working continuously for a very long period. During the course of incessant changes and counter-influencing forces the Muslim society had to face the clash and contact of cultures and ideologies opposed to the original cultural mentality of the Muslims and their social order. Invariably at every clash, the Muslim society had to offer a counter-resistance which emanated from within itself as a result of the process involved in historicism, The leadership that emerged from the Muslim society has often proved somewhat equal to the task at each crisis. It, however, failed to realize what more problems would continue to arise on account of this partial success. It is necessary therefore, to meet the following questions:

What were the different elements constituting the structure of the Muslim Society?

What were the forces of disintegration the Muslim society had to encounter and since when they were at work?

What were those different alien cultures and their respective ideological bases

involved therein which had the disorganizing and disintegrating influence on the Muslim society?

Having lost our political supremacy in the Indo-Pakistan sub-continent what were the causes that led to drift and disintegration in religious, social, political, economic, moral, educational and intellectual fields of our national life?

Why counter-influencing efforts proved fruitless?

What new interpretation of Islamic ideology was necessary to counteract the constantly recurring forces of disintegration in the light of which advancement was possible? What were the efforts made in this direction and with what results?

What were the causes of our being deprived of the leaders and personalities required to counteract the forces of disintegration and what were the causes thereof?

For the sake of re-orientation and reformation it is indispensable to bring about harmony consciously between knowledge and faith. And it was necessary to resolve the conflict between religions, sciences, humanities and natural sciences, in order to over-come the contradiction or polemical opposition involved in the categories of different scientific disciplines and their respective hypotheses that are adopted as valid within their restricted fields. The firm grounds to harmonise various branches of knowledge could not be discovered, because exactitude as to problems, method of inquiry, limits of the validity of various hypotheses, import of distinctive categories of thought in various disciplines could not be determined.

The changes—political, social moral and intellectual—the impact of alien Western culture: the inefficiency of the agencies of cultural convenience hitherto robbed of their financial resources as the result of the Land Resumption Act, the confused mass of ideas communicated, consequently the blurred vision of the ideal, cultural norms, and the subsequent loss of the consciousness of the need of organized effort led to create a deadlock in the struggle of cultural advancement. This further led to create such conflicts in our socio-cultural life as cannot be traced in our past and we seem at a loss to find even a uniting link in our socio-cultural order and it appears as if the historical unity is disappearing between ourselves and our past.

Under these circumstances it is necessary that the multivariant problems of our present-day society as a whole should be patiently and persistently subjected to critical analysis so as to base the efforts of national reconstruction on the foundation of the uniformity of the pattern of knowledge which is at the same time inherently compatible with Islamic faith.

To work out the problems (raised in the earlier installment of the series) the following principles must be axiomatically assumed:

1. That in the absence of any inspiring ideal and without the consciousness of a realizable objective no organizing effort and no struggle can prove fruitful and consequential. Because without reference to any ideal neither the need of discipline and organization can be felt nor struggle can be meaningful except that it becomes synonymous

with drifting and is bound to end in deviation from the original cultural pattern and its ideological base.

2. That development and progress means only gradual advancement in the direction of the end; while retardation consists in getting farther and farther away from the ideal.
3. The collective death consists in loss of the consciousness of ideal and want of faith in its reliability.
4. That every successful domination leads to create certain vested interests in the dominant group who wants to preserve its interests. Success in preservation of the vested interests is proportionately determined by closing the avenues of the fulfillment of the interests of people at large and this is the process of decline and downfall.
5. That every social order involves two conflicting and contradictory forces simultaneously working viz. (i) the creative forces of opening the avenues of common good and fulfillment of general interests and (ii) the destructive forces i.e., the forces directed to preserve the vested interests and block the avenues of the fulfillment of the common interests.
6. That every society in its positive creative struggle has to counteract twofold negative forces viz., (i) the force of external origin and (ii) that of internal origin, and the counter-resistance on both the fronts constantly goes on. But the creative struggle can last only so long as the subversive activities within are kept under control.
7. That no group can survive or thrive except through striving on the basis of its own ideology and as consistent with its own cultural pattern. Deviation from

them alone leads to disintegration, decline and downfall.

Hence, the Muslims generally anywhere and particularly in Pakistan cannot survive after deviating from the direction of the ideal for the achievement of which Pakistan was demanded as a means. We should be vigilant and powerful enough to withhold successfully the association of the internal forces of disintegration with those of the external origin; for the downfall is accomplished only when the internal and external forces of disintegration join hands to paralyze the positive and creative struggle.

In order to grasp fully the forces of disintegration and the consequences thereof and to adequately counteract the negative forces, and to launch the struggle necessary for consolidation and development of Pakistan to its full stature it is indispensable to divide the historical process into various stages, from the period of our unquestionable political supremacy in the Indo-Pakistan sub-continent, and study them in the light of the following questions:

1. What was the structure of the Muslim society in the Indo-Pakistan sub-continent and what different classes constituted the Muslim social system Whose actions and reactions affected the then existing society?
2. What were the forces of disintegration that emanated from within the Muslim society and what were the forces of counter-action that emerged from the Muslim society itself?
3. To what extent the forces of disintegration could be successfully counter-resisted?
4. What were the shortcomings in the

efforts of counter-resistance and what were their causes?

5. What further problems emanated for want of adequate counter-resistance, and how did they influence the subsequent stages?
6. What are the most vital problems of our cultural life today and what is the research methodology whereby they can be solved to bear upon the struggle for the development of Pakistan towards its full stature?

The following are the stages of the history of the Indo-Pakistani culture; they have to be studied in the light of the fore-going questions which constitute the framework of reference for the present study.

1. From the Turkish Sultans of Delhi up to the end of the Lodi Dynasty.
2. In the Mughal period from Akbar to Jahangir—the conflict in the Doctrine of the millennium and the struggle of Islamic revival in the second millennium.
3. The Reign of Alamgir.
4. Post-Alamgir era—the stage of decline.
5. The period of the struggle of Shah Waliullah.
6. The Fatwa of Shah Abdul Aziz of Delhi and the jihad movement.
7. From the beginning of the influence of the British till 1857.
8. The War of Independence of (1857) and its assessment.
9. Since the complete domination of the British over the Indo-Pakistan sub-continent up to World War II.
10. The Pakistan Movement and the creation of Pakistan.
11. From the Pakistan Movement up to the Revolution of 1958.
12. The Martial Law regime and after.

Diplomacy in Islam: Treaties and Agreements The Treaty of Hudaibiyah

Imran Nazar Hosein

Former Principal, Aleemiyah Institute of Islamic Studies, Karachi.

PART—3

Also, there is nothing either in the text of the treaty or in the travaux preparatoire to indicate that the period of ten years' was proposed by the Prophet (ﷺ). The possibility exists that the proposal was made by Suhail. And he could just as well have proposed five or fifteen years instead of ten.

By virtue of this possibility there is considerable weakness in the position held by Imam al-Shafei to the effect that the Islamic State may not contract a peace treaty for a duration in excess of ten years.

Imam Abu Hanifa appears to have adopted a sounder position on this subject when he argues:

'Since a peace treaty is a contract allowed for ten years, then it is permissible to extend it in the same way as a contract (which has no such time restriction)...Muslim's interest can be (served) in peace more so than in war... the time period being specified in ten years (unit) means that it (also) applies to longer periods'.

Thus Imam Abu Hanifa's position is that since the treaty is a contract it can be negotiated without time limits or on the basis of renewable time-periods.

It would very much appear that the essential Sunnah in this matter was the

'peace offensive'. And the duration of the treaty (in this case ten years) was a matter regulated by the exigencies of a situation which was subject to change from time to time and from place to place. Thus the Islamic State should be free during negotiations to use its own judgement in assessing the implications of the duration of peace treaty in excess of ten years and to take a decision appropriate to the requirements of the particular situation and in the best interests of the Islamic State.

Article Five

We have noted elsewhere that this was the only Article in the Treaty which was subsequently amended. We also explained that the reason for the Quraish request for the amendment was that the provision of the Article relating to extradition (i.e. the return to Makkah of dependent Makkans) was working against the interests of the Quraish.

While we have already noted the matter of the security threat to Makka's northern trade route, there was yet another reason which explained Makkah's predicament. Dr. Afzal Iqbal has correctly pointed out that "Muslims sent back to Makkah were not likely to renounce Islam; on the other hand, they would act by their example as influential centres of Islam." Thus Dr. Iqbal concludes "Few could see at that time that it was more important to ensure that

Muslims should be allowed to remain in Makkah than they should be sent back to Madina.”

We must, however, confess that the initial impact of the article was manifestly advantageous to the Quraish. Dependent Muslims in Makkah could be persecuted and tortured with impunity for the road to Madina (i.e. Hijrah) was closed to them. This was surely a source of intense pain for the Muslims who had migrated (in particular) and for all Muslims in general. It also constituted a ‘loss of face’ for Madina.

In this context the acceptance of this Article by the Prophet (ﷺ) indicates that in his quest for peace and the right to perform the pilgrimage he was prepared to pay a price!

Our final comment is that the Article reveals that Makkah was primarily concerned about its youth and slaves (both being dependents). And this indicates that Islam's strongest appeal was to the youth and to the under-privileged or disprivileged of the society. The missionary of Islam must always bear this in mind.

Article Six

Article Six is important as it imparts to the Treaty a law-making character. It stipulates that the contracting parties are bound to honour their treaty obligations and then further emphasizes the point by declaring that treaty obligations must not be violated. This principle constitutes the very heart and essence of treaty law.

This is no mean contribution to the development of international law for, as the famous Italian Jurist, Anzilotti, observes, *pacta sunt servanda* is an absolute postulate of the entire legal system and manifests itself in one way or another in all

the rules belonging to international law. Indeed he goes on to say: "The international legal order is distinguished by the fact. . .that the principle *pacta sunt servanda* does not depend . . . upon a superior norm; it is itself the supreme norm".

Finally Article Six contains a clause which gives to the Treaty the added characteristic of being a treaty of ‘Neutrality.’ The clause stipulates: "And there shall be no secret help violating neutrality." This stipulation of neutrality was of immense strategic importance for the Muslims in the context of their impending attack on Khaibar." For as we have already pointed out, an anti-Madina alliance of Khaibar and Makkah was immanent. Thus a Treaty of Neutrality constitutes an important means through which the Islamic State can seek to control its strategic environment.

Article Seven

There can be no doubt whatsoever that Article Seven served the political interests of the Muslims and, as a consequence, it is plausible to presume that the proposal of the Article came from the Prophet (ﷺ).

If we look upon the Arabian peninsula as a microcosm of the world, the Article establishes for us an Islamic conception of the international order. First of all it establishes that the relationship between Islam and non-Islam need not be one of war but that there can be peaceful coexistence. Peaceful coexistence is possible, however, only if international persons such as nations and (in this case) tribes are free to align themselves with Islam or with non-Islam. This freedom would be such that it would eliminate the possibility that the ‘vital interests’ of a

superpower (for example) can legitimately impinge upon the freedom of a State to determine its political orientation and alliances. Nicaragua and Afghanistan readily come to mind as examples of situations Article Seven is designed to eliminate.

In short the Treaty of Hudaibiyah lays the foundation in Article Seven for an international system or Pax Islamica comprising both Muslim and non-Muslim States and their mutual allies coexisting in mutual peace. And since Muslims, at least, must believe that the Prophet (ﷺ) contracted the Treaty of Hudaibiyah in sincerity rather than duplicity, the further implication arises that the conquest of the world was not the goal of Islam. Pax Islamica, or the Islamic conception of the international order, was primarily concerned with peace in the world and with freedom for Islam.

Article Seven also enhanced the political status of the Muslims as a force in the Arabian peninsula. The Quraish was the pre-eminent tribe of Arabia. And the recognition extended by the Quraish to the Muslims in the treaty as a 'political power' with which any tribe may freely enter into an alliance, meant that the Muslims were extricated from a political no-man's land and introduced into the political system of the peninsula on the basis of 'political equality' with the Quraish. This was no mean achievement.

Articles Eight and Nine

Articles Eight and Nine have the appearance of being a major concession to the Quraish by the Prophet (ﷺ). And certainly the initial impact of the provisions of Articles Eight and Nine were manifestly

advantageous to the Quraish and humiliating for the Muslims. Article Eight required the Muslims to return to Madina that year without performing the pilgrimage. And Article Nine rubbed salt into the wound by requiring that the animals of sacrifice, brought from Madina, be slaughtered in Hudaibiyah.

On the other hand, Article Eight also made provisions for the Muslims to be able to perform the pilgrimage from the next year. And herein the Prophet (ﷺ) achieved the basic immediate goal for the sake of which he had set out from Madina.

We have noted elsewhere that the Prophet (ﷺ) did not consult with the Muslims in respect of these highly unpopular Articles in the Treaty, and that he concluded the Treaty in disregard of the sentiments of the Muslims. This involves highly important and sensitive implications for the Muslim Conduct of State. In the context of the Qur'anic order 'And consult them in (respect of) their affairs', it would appear that a distinction has to be made between the mundane affairs of the Muslims in which Shura is essential, and the strategic interests of Islam in which Shura is not indispensable. The strategic interest of Islam can be identified, understood, and pursued through a well-planned strategy, only by the commanding thinkers of Muslim society, whose thought and experience are enriched with spiritual vision and insight, and who enjoy such esteem of the Muslim masses that they can dare to disregard popular sentiment when the occasion so demands.

Entry-into-Force

The text of the Treaty of Hudaibiyah did not itself specify when the treaty would enter-

into-force. On the appearance of Abu Jundal (the son of Suhail, who had embraced Islam) at Hudaibiyah shortly, after the conclusion of the treaty, Suhail immediately and unilaterally interpreted the treaty as having already entered-into-force and consequently invoked the provisions of the treaty regarding the return of dependents to Makkah.

Now the *travaux preparatoire* reveals, as we have just noted, that the treaty was highly unpopular with the Muslims. And, in particular, the pathetic plight of Abu Jundal aroused intense emotions amongst the Muslims. Not a single Muslim agreed with Suhail's demand. This, surely, was a situation with grave implications for the Prophet (ﷺ) as the leader of the Muslims. He first pleaded with Suhail but he would not relent.

It is again remarkable that in deciding his response to Suhail, the Prophet (ﷺ) did not consult with the Muslims. There was no Shura. He knew the feelings of all the Muslims and he deliberately chose to disregard it. He could very well have chosen, instead, to protect Abu Jundal, and thus pacify Muslim sentiments, by resorting to an objection based on a legal technicality — to wit, that since the treaty itself did not specify when it would enter-into-force it should be amended at once in order to remove this lacunae. This would have been a smart or clever response for which Suhail would have had no answer.

Alternatively the Prophet (ﷺ) could have himself interpreted the treaty as entering-into-force only when Makkah had ratified that which Suhail had agreed to. This would have been a perfectly reasonable interpretation.

The Prophet (ﷺ), however, accepted Suhail's interpretation that the treaty had already entered-into-force and that, consequently, Suhail had the right to invoke the provisions of the treaty with regard to the return of dependent Makkans.

When the Prophet (ﷺ) failed to persuade Suhail to relent, he turned to Abu Jundal and explained, "We have made a (peace) treaty with the Quraish and we must honour it." He advised Abu Jundal to be patient and that Allah would, Insha Allah, open a way (of relief) for him and other such Muslims in his position in Makkah.

There are a number of important lessons which emerge from a study of this position relating to Abu Jundal.

Firstly, there is clear evidence that the views of the overwhelming majority of the Muslims are not necessarily in the interest of Islam. Thus, as we noted earlier, a leader must possess the wisdom and acumen, the understanding, foresight and spiritual insight to determine what is in the vital interest of Islam, and the courage to pursue that course in disregard of the views of the majority of Muslims even when such disregard leads to some resentment.

But it is just as important to note that the leader can act in this way only when he enjoys the complete confidence and loyalty of the Muslims. The greater the confidence and loyalty enjoyed by the leader, the greater the freedom he enjoys in the process of negotiation and the greater would be his chances of concluding a treaty or agreement which would both protect and promote the vital interests of Islam in any part of the world.

Secondly, by choosing to accept Suhail's

interpretation to the effect that the treaty had entered-into-force the Prophet (ﷺ) made a deliberate decision to resolve the issue by resort to a 'most favourable construction' of the problem. In doing so he not only salvaged the treaty from the grave danger of an instant collapse (since Suhail was Abu Jundals father and he would have had very strong feelings indeed in the matter) but also strengthened the treaty by creating a very powerful impact on the Quraish that he was sensitive to their predicament and that he was honourable in his intent The Quraish was thus assured that the obligations of the treaty would be scrupulously honoured. This in turn would inspire confidence in the Quraish and ensure that they in turn, would honour the treaty.

Thirdly the conduct of the Prophet (ﷺ) must be seen as strengthening the stipulation in the text of the treaty itself which declared that the treaty obligations must not be violated

Amendments

The text of the Treaty itself does not contain any article regarding amendments. What emerged from the operation of the treaty however, was that amendments were in fact made and that they were made on the basis of mutual consent.

Thus in the year following the conclusion of the Treaty the Prophet (ﷺ) led a group of pilgrims from Madina to Makkah on a

Pilgrimage. The Quraish honoured their Treaty Obligations and allowed the Muslims to enter Makkah while they themselves vacated the city.

The Prophet (ﷺ) requested an extension of the three-day limitation to permit him to marry Abu Sufyan's daughter, Maimuna. The Quraish, however, did not agree to the request and so the attempt to amend the Treaty failed.

In the next instance, however, it was the Quraish who sought an amendment to the Treaty, and when the Prophet (ﷺ) agreed to the Quraishi request, the Treaty was amended!

Article Five, which the Quraish sought to have amended, made it obligatory on the Muslims to return to Makkah any dependent Makkan who fled to Madina without his guardian's permission. The dependent Makkan Muslims, led by Abu Jundal, were escaping from Makkah and were roaming the area between Madina and the Red Sea where they were attacking Makkan caravans bound for Damascus.

The Quraish sought an amendment to the Treaty which would relieve the Prophet (ﷺ) of the responsibility of returning dependent Muslims to Makkah, and, as a corollary, would make him responsible for enforcing the truce amongst those Muslims who were attacking Makkan caravans.

(To be continued)



The Influence of Maulana Dr. F.R. Ansari's Thought in the World

N.E. Abdul Hedi, Jakarta, Indonesia

Maulana Dr. Hafiz Muhammad Fazlur Rahman Ansari was born in Muzaffar Nagar U.P India on 14th Sha'ban 1333, corresponding to 14th August 1914. He started his study by learning the Holy Qur'an, the scripture of Islam.

Maulana Dr. Hafiz Muhammad Fazlur Rahman Ansari was a genius, a great intellectual and thinker, a man of action, truly a dynamic personality. He was a far – sighted saint and he could not only foresee the trend and necessity of Islam spreading over every nook and corner of the world but he could also analyze the ailments and provide solutions to cure to the Muslim societies. He traveled as Islamic Missionary throughout the world and covered dozens of countries including Malaysia, Thailand, Philippines, Indonesia, Hong Kong, Japan, Canada, United States of America, Trinidad and Tabago, Guyana, Suriname, England, Holland, Turkey, Syria, Iraq etc. Wherever he went he was hailed as a great preacher of Islam. People listened to him and were moved to ecstasy. They all requested him to provide educated and competent preachers in different countries where the Muslims were in minority and needed regular religious guidance for themselves and for their children. He grasped the gravity of the situation and decided immediately to set up an organization for that purpose. He founded the World Federation of Islamic Missions in 1958 with a very grand and ambitious programme and with no other income or support except the trust in Allah.

Maulana Dr. Hafiz Muhammad Fazlur Rahman Ansari realized that it was essential that Muslim leaders and scholars should not be out of step with the progress in knowledge and this is why, first of all, he equipped in himself in a multi – faceted education acquired through his dint of hard labour. He also felt that every person being educated in the Islamic sciences should have a grounding in modern fields of knowledge — notably philosophy, sociology and political science. It was here that he decided to act as a pioneer in the field – he setup the Aleemiyah Institute of Islamic Studies in 1964 to meet the need for creating a new breed of Islamic scholars.

Islamic Research and Publications Bureau is another marvel of his far – sightedness. In spite of his being so busy with multifarious preaching activities, he wrote his own monumental book — The Qur'anic Foundations and Structure of Muslim Society.

Maulana Dr. Hafiz Muhammad Fazlur Rahman Ansari analyzed that at present the Muslim world is permeated with a conservative outlook, any deviation from which, it is felt, automatically qualifies the deviator as being outside the fold of Islam. However, for some time now thinkers have been trying to re - interpret Islam in the light of modern age in which they find themselves. Undoubtedly this is a difficult task and many of them found it necessary to discard some of the tenets of Islam during the process or to interpret them

away, as can be clearly seen from some of the unorthodox re – interpretations of the last century or so. Maulana Dr. Ansari stepped forward to meet this challenge and to correct this distortion. He stressed that Islam should be presented as a dynamic orthodoxy. The success of his outlook on Islam can be seen from the esteem in which he was held by the intellectual circles in many countries, Muslim and non-Muslim, and also from the impact he made on the youth of the day.

Maulana Dr. Hafiz Muhammad Fazlur Rahman Ansari was the upholder of Dynamic Orthodoxy as opposed to the Conservatism and Modernism with the slogan: Return to the Qur'an and Return to Muhammad (ﷺ). He was also a great spiritual leader for the Ummah. He was

every inch a Muslim, not only in appearance but also in his actions and thoughts. With his towering height, his smile and enlightening speech presented to all who beheld and heard him a model of what a Muslim should be. He was very simple but generous in his life. He was the true follower of our Noble Prophet (ﷺ).

Maulana Dr. Hafiz Muhammad Fazlur Rahman Ansari returned to his Lord on Monday 11th Jamadi-al-Awwal 1394, corresponding 3rd June 1974, after spending his life working for the spiritual and moral uplift of different Muslim countries and communities in the Orient and occident. He was buried in Karachi, Pakistan, in the compound of Islamic Centre.

May the Mercy of Allah be on him. (Ameen)

Al-Fath Al-Rabbani

(An English Translation of 62 Sermons)

Delivered by

Hazrat Ghaus ul Azam

Sayyedna Shaikh Abdul Qadir Jilani (رحمه الله)

Price: Rs. 60/-

Published by World Federation of Islamic Missions, Karachi.

Please contact:

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

Phone: 0092-21-36644156

The Religious Thought of Dr. Muhammad Fazlur Rahman Ansari (رحمه الله)

Justice Qadeeruddin Ahmed,
Former Chief Justice of the High Court of Sind & Baluchistan
(Part – 2)

Western Orientalists

A good deal of the thinking of our intelligentsia is founded on the information supplied by the Western orientalists. Learned as some of these orientalists are, they are not believers in Islam, therefore consistent with their own belief they pick holes in Islamic thought. Their honesty itself compels them to be partial. Most of the Western orientalists have been and are priests. Their faith is bound to colour their views. Some of them can be credited with objectivity because they either force themselves to be impartial or to neutralize their own convictions. In either case they cannot see the spiritual beauty and unity of Islamic thought. The consequence is that they look at a subject which is spiritual as sociologists, historians and lexiconists. The result is that the literature which they produce creates secularists and not Muslims.

Dr. Ansari said the Western literature on Islam needs keener scrutiny by seekers of Islam than the ancient literature produced by Muslims because, the methods of Western literature being modern it is more easily assimilable by our educated men and women than the classical literature produced by Muslim doctors of theology who are sincere Muslims but at present out of date in their approach, knowledge, and treatment of the subject-matter. He agreed with me that neither the classical literature of Islam nor that which is produced by

Western orientalists can convince those who truly desire today to know and understand Islam. This work must therefore be undertaken for the world of Islam today by good Muslims who are well versed in the knowledge of modern methods and familiar with scientific thought. The best course for good Muslims with modern education is to concentrate their attention on the study of the Holy Qur'an.

Why the Holy Qur'an alone & not collections of Hadith?

Dr. Ansari said that the acts, deeds and words of the Holy Prophet (ﷺ) have sanctity which no Muslim would and can deny. But the reports about them which are found in the collections of Hadith are a historical record and not the Sunnah of the Holy Prophet (ﷺ) itself. They were compiled with the most pious intentions, after spending amazing efforts and taking astounding pains. His plan was to write a separate book on Hadith but he did not live to accomplish that work. The trend of his thought can nevertheless be understood from the remarks which he has made in his book above mentioned. As the name of the book itself suggests, the two volumes containing about eight hundred and fifty pages have been written to establish two theses. One is that the Holy Qur'an by itself provides complete guidance for Muslims and the other is that collections of Hadith are neither equally reliable nor can Sunnah add anything to the basic structure of

Islam. He has set out seven reasons in the Introductory observations for writing the book exclusively on the basis of the Holy Qur'an. The most important of them are that all Muslims accept the Holy Qur'an and that "every letter" of it has been recorded and preserved under the direct guidance and supervision of the Holy Prophet (ﷺ) himself. It has no "Compeer and no substitute." About the collections of Hadith he says at page xxii that

"All students of Islam are aware of the sectarian mischief raked up purely in the name of prophetic Traditions".

I pointed out to him over the telephone that there are sects which rely on the Holy Qur'an in their support. His reply was that so long as they interpreted the Holy Qur'an, they exercised a right which every knowledgeable and honest Muslim enjoys. He said: I would not deny that right to them though I heartily disagree with them and feel that such disagreements will in the end dissolve themselves completely or be reduced so as to become immaterial; provided the divergence arises from the interpretation of the one and undeniable source and is not strengthened by other and disputable record. He perhaps means this when he says in the Introductory Observations at page. xxiii:

"All in all, accepting the Qur'an alone as the fundamental basis for the knowledge or Islamic guidance is not only the requirement of reason but also the only road to the salvation of Muslims."

Further on the same page he says:

"(i) it is the Qur'an which forms the criterion of judgment in respect of Islam - a status explicitly given to it by itself and not to the

Hadith literature", "(ii) the Qur'an is absolutely authentic, while even best of Hadith literature is only relatively authentic namely, authentic only in a qualified manner."

The above remarks obviously relate to Hadith literature and not to the Sunnah of the Holy Prophet (ﷺ), although as regards that too his thesis is that the Holy Qur'an constitutes complete guidance for Muslims in as much as it contains all that is necessary in respect of the principles of Islam. The principles or the concepts constitute the system of Muslim philosophy. Their practical manifestation is the code of practice of Islam. The Holy Qur'an according to him contains a "System of Meaning" in respect of both of them. The Hadith literature provides their clarification but cannot add anything to Islam. He therefore says in the Introductory Observations at page. xxiii:

"The text of the Qur'an is grounded in a System of Meaning, through which it is possible to understand Islam fundamentally as a system of philosophy and (also) as a Code of Practices, keeping the exercise of understanding confined to the Qur'an itself; and the present book is a plain demonstration of this. of course, there are certain aspects of the Qur'anic guidance where the projection is of an implicit nature. It is there that recourse to the Hadith literature becomes necessary but only for further clarification and not for adding further dimensions to the basic structure of Islam."

Has Dr. Ansari contradicted himself?

He has expressed doubt about the authenticity of the Hadith literature in one of the above quotations and also at page xxiv

and 58 of the first volume of his above mentioned book, yet concedes in the last quotation the necessity of having recourse to that literature. What is the explanation? Perhaps it is to be found in the following sentence which appears at page 58 of the first volume:

"However, that being the only way open to us, we may obtain from these whatever information is in conformity with the Qur'an."

Many theologians of great repute have taken the same attitude but the difference is that to Dr. Ansari the reference is necessary only for obtaining "clarification" on what is of "implicit nature in the Holy Qur'an." This should mean that there is no need to do so for understanding the Islamic system of philosophy and code of practice. This is consistent but with his general thesis.

Does the Holy Qur'an provide complete guidance?

In support of the claim that the Holy Qur'an provides complete guidance to Muslims, Dr. Ansari has quoted, on the fly-leaf of the first volume and after the contents of the second volume of his above mentioned book, the 89th verse of Chapter xvi of the Holy Qur'an as follows:

"... and we have revealed unto the (O Mohammad) the Book as an exposition of all things – and as a Guide, a Mercy and Glad tidings to the Muslims."

The plan of his book is to keep the exposition strictly restricted to the contents of Holy Qur'an (p.xxi) of the Introductory Observations and to demonstrate that it is possible through Qur'an alone to understand not only the philosophy but also

the Code of practice of Islam without the need of adding anything to it from the Hadith literature (p.xxi of the Introductory Observations). The first volume deals with the philosophy of Islam and the second with the Code of practice.

A well known objection & dynamic orthodoxy

I brought to his notice the often repeated objection that the Holy Qur'an contains general principles only and rarely details of how those principles are to be carried out in practice. For instance the Holy Qur'an enjoins salat (prayer) and saum (fasting), Haj' (Pilgrimage) and Zakat (religious tax) but contains no details of any of them. It is therefore contended that those injunctions cannot be obeyed without the aid of Hadith literature. He replied in three parts. First he said it is wrong that the details relating to these injunctions have been learnt from the Hadith literature because they were carried out in practice, before the Hadith literature relating to them was compiled, by copying the actions and recitations of the Holy Prophet (ﷺ). This is the reason why there is so little disagreement about them. Those practices have been handed down from generation to generation by copying their actual performance. They constitute the best form of transmitted Sunnah and are the purest example of the continuity of practice. Second, the objection may be directed against those who reject Sunnah but is misdirected against those who merely show scruples about the authenticity of the collections of Hadith. Third, in the objection itself there is an admission that the principles are contained in the Holy Qur'an and that one has to look for their details only in the Hadith literature. The doctors of theology have divided the

details in several categories, the most important of them namely the Faraiz, for example of Salat, are again founded on the Holy Qur'an itself. If we digress into the question of relative importance of details to principles, then we shall stray away from the theme that the Holy Quran provides complete guidance by itself. It is obvious that such guidance is conceivable in respect of principles only and that is enough because they control and govern the details. Details can always be deduced from a principle, but a principle cannot with any certainty be inferred from details. For instance it is enough to say: do justice. If somebody says that this is not complete guidance because justice differs from case

to case and situation to situation, then it amounts to disregarding the central point of the concept of justice. No treatise on justice can be complete if all possible exercises of justice were to be specified in it in detail. In this sense not only the Hadith literature is incomplete but such complete guidance is impossible. Even if it were possible, it would not be worthwhile having it, because then it would be too rigid a code and not at all dynamic. The dynamism of Islam lies in the Muslim faith that all and time-less guidance comes from the broad principles contained and inferable from the Holy Qur'an. This in his words is "Dynamic Orthodoxy."

(To be continued)

Late Night Prayer

"The best prayer after the obligatory prayers is that during the depths of the night" [Muslim]

There are many aspects that make the late-night prayer special. First and foremost, it is a prayer. The best action or matter is prayer,

Second, al-Haitami points out that, in general, the prayer performed in the late-night is more virtuous than the voluntary prayers during the day because it is further from ostentation and being done for show. In other Words, the intention behind the late-night prayers should be a pure one. Furthermore, it is easy to have the fear of Allah and concentrate on the prayer in the late-night prayer as there are fewer disturbances at the time.

Thirdly, it makes the person realize his real purpose and goal in this life. He is getting up in the middle of the night and forsaking his sleep because he realizes that his goal is not the pleasure or relaxation of this world. Instead, he has a much greater purpose and goal in life. For that reason, he is getting up to pray when the rest of mankind are either sleeping or committing sins under the cover of night.



How Holy is Palestine to Muslims?

Dr. Rauf

Religious shrines may be defined as “a place of some religious value to a given people, held by them in sentimental esteem and promotion veneration”. Such a value may derive from the fact that the place assigned as a house of worship and devotion: or from the fact that it had witnessed an historical religious experience: or from its association with an historical holy figure, be it a Prophet, a saint or a scholar of religion.

On the other hand, Islam is a faith that asserts to be a religion revealed from Heaven: and shares with Judaism and Christianity their original ideas and ideals.

Islam is based on the belief in the Supreme Being, the Almighty Allah, the one, invisible and invincible, source of all power and all knowledge, Who is Eternal, the First and the Last. Who is Unique and nothing resembles Him: and He is nether contained in time nor on space.

Islam also stresses at belief in God's Messengers, the Holy Prophets (عليه السلام). One of those who enjoy a high place of honour in Islam is the Prophet Abraham who is described in the Holy Quran as the Khalil "the close friend" of God. He was alone when he called for the worship of Almighty God. He destroyed the idols which were worshipped by his people and was, therefore, persecuted and thrown into fire. God saved him and blessed him. At an advanced age, he was blessed with a number of children, prominent among them were Isma'il (Ishmael) who settled in Arabia and Isaac who stayed in the Holy Land with his mother Sarah. Both Ishmael and Isaac

were blessed men and became Prophets and Messengers of God. Isaac, in turn, was blessed with a son Jacob or Israel, who also became one of God's Messengers. His story and the story of his children, especially Joseph, are told in a most charming and noble style in the Holy Quran.

Another personality held in great esteem in Islam and counted like Noah and Abraham amongst the five topmost Holy Prophets is Moses. The story is told of his birth In Egypt where his people were severely persecuted by its ruler at that time, who ordered the slaying of all their male babies. Nevertheless, Moses was miraculously spared, and was cared for in the household of the Pharaoh himself, when he attained maturity. Moses called for the worship of the true God alone, contrary to the claims of the haughty Pharaoh. In the course of dispute. Moses miraculously defeated the expert magicians of the Pharaoh and won them to his side. Finally, Moses was able, with the help of God, to deliver his people from the tyranny of the Pharaoh into the way to the promised Holy Land. The sea was split open to them, to make a dry platform for them to cross, the Pharaoh and his men who followed them were drowned. Moses' hope to reach the promised Holy Land was frustrated owing to the disobedience of his own people. They feared its inhabitants, and said to Moses: "Go, you and your Lord to light. As for us, we are to settle herein". The Qur'an relates.

However, they were able later to conquer the blessed city of Jerusalem under the leadership of David who made it the seat of

his kingdom and who was also a Prophet and Messenger of God. His throne was inherited by his son Solomon who was blessed with wisdom, with singular power and with divine Prophethood.

Another great personality held in the greatest esteem and veneration in Islam, whose name is also associated with the Holy Land, is Jesus Christ who was miraculously born to Virgin Mary who had had no husband and was never touched by a man. She is regarded in Islam as the best and most virtuous women ever created. The story of the birth of Jesus, his talk when he was still in the cradle, his mission, his preaching, his persecution and his deliverance is described in the Holy Qur'an.

All these venerated figures and many others like them, may the peace and all the blessings of God be upon them lived and suffered in the Holy Land. Therein they were born, they grew, they preached, they knelt in prayers, they died or were killed and their noble remains are contained therein. The soil of the Holy Land is mixed with their noble blood.

The verses of the Quran which describe the service and achievement of these noblest and most pious of men, are recited by millions of adherents of Islam daily and almost hourly, in a most inspiring manner. Thus the love and veneration of these holy men and the veneration of the land which was the seat and arena of their work, struggle and devotion. is ever fresh and ever renewed in the minds and hearts of the Muslim people.

it is to Muslims alone that the whole of the Holy Land is dear and sacred, because it is they who hold that their faith is a continuation and incorporation of all the

religions of the past, and it is they who are obliged by their faith to respect the rights of the adherents of these preceding religions.

Two particular places however, deserve special mention and a special emphasis. One is the town of Al Khalil (Hebron) and the other is the city of Jerusalem, especially the area known as al-Haram al-Sharif.

Muslim tradition goes that when Abraham's wife, Sarah, died, he sought to find a place for her burial. He was led to a cave in Hebron which he purchased from Affron, its owner. Then he carried the body of his beloved wife and laid her to rest in the cave.' when he himself died later, he was buried beside her. Then followed the noble remains of Isaac and Jacob and their wives: and this place became one of the oldest burial grounds, deeply venerated by Muslims who refer to the enclosure as al-Haram al-Ibrahimi or "The Sacred Mosque of Abraham." Muslim rulers in succeeding generations built, repaired and improved the area, and generously made endowments to ensure an efficient, sufficient and worthy maintenance of the Holy Place. Muslims make visits to the Haram and recite prescribed prayers.

A Muslim intending to pay a visit to Abraham, (peace be upon him), is expected first to repent sincerely from his sins, and recite prayers for the Prophets Abraham and Muhammad, peace be upon them,' all the time while he is on his way.

On reaching the Mosque, he halts a little in humility and then entering the mosque with his right foot first, recites:

"In the name at God. O Lord! Bestow Your blessings upon the Prophet Muhammad

(ﷺ) and open the gates of Your mercy to me.”

After performing two rak'ats of prayers in the honour of the mosque he approaches the tomb of Sayyidina Abraham (peace be upon him) and standing with a lowered head, prays for God's forgiveness.

He is recommended to go then to the window of our master Abraham al-Khalil, peace and blessings be upon him which is in front of that of our master Jacob, and stand by greeting and praying and then conclude by praying for all the Messengers and Prophets of God.

Coming now to Jerusalem and al-Haram al-Sharif, the blessed Prophet Muhammad (ﷺ) was once asked: which was the earliest Mosque? The Prophet (ﷺ) answered, al-Masjid al-Haram: i.e. the sacred Mosque in Makkah. He was then asked, which mosque was next?" He said. al-Masjid al-Aqsa, i.e. the Aqsa Mosque in Jerusalem. He was further asked, "and how long was the interval between them?" The Prophet (ﷺ) replied. "Forty years."

Muslim tradition and the Qur'an assert that Abraham and Ishmael were the builders of al-Masjid al-Haram of Makkah. While building the Haram they repeat the words:

"Our Lord! Accept (this service) from us. For thou art the All-hearing, the All-Knowing." (2: 127)

"Our Lord! Make of us Muslims, bowing to thy Will, and of our progeny a Muslim people," bowing to Thy (Will); and show us our places for the celebration, of (due) rites: and turn unto us (in Mercy), for Thou art the Oft-Returning. Most Merciful." (2: 128)

"Our Lord! send amongst them an Apostle of their own, who shall instruct them in Scripture and Wisdom, and sanctify them: for Thou art the Exalted in Might, The Wise". (2: 129)

The coming of the Prophet Muhammad (ﷺ), son of Abdullah, was the answer and fulfillment of their prayers. According to Muslim tradition Jacob, the grandson of Abraham, peace be upon them both, was the first builder of a mosque in the site of al-Haram al-Sharif in Jerusalem.

Isaac, advised his son not to marry from the Canaanites but seek his spouse from amongst the family of his maternal uncle. When Jacob reached the site, now known as al-Haram al-Sharif, he felt exhausted and heeded to rest. So he lay down and rested his head on a stone. During his sleep he saw as if there was a column of light arising from this place and reaching the gates of heaven. Disturbed and awakened, Jacob was commanded by a revelation to build a mosque at the same site. So the interval between the building of the Ka'ba by Abraham and Ishmael, and that of the Aqsa Mosque was of forty years.

By the time of the conquest of Jerusalem by David (peace be upon him) there was no trace of the prayer house erected by Jacob, and David was thus widely credited as the founder of the Aqsa Mosque, which was completed in great grave of "your father Abraham". Next time he was advised to dismount and pray; and was told: "You have prayed on the birth-place of your brother Jesus!"

The al-Haram al-Sharif was thus the end point of the Prophet's Isra as it was also the starting point of his heavenly journey on the same night called mi'raj, and in this context

the place has had the special distinction of a mention in the Holy Qur'an, a privilege denied to any other mosque except that of Makkah.

It was because of this special place and sanctity that Umar the great, the second Caliph bowed to the request of the Patriarch Sophronius and came all the way from Madinah to receive personally the keys of the city. The first thing the great Caliph did after signing a peace treaty with the Patriarch was to seek to find the site of the house of God: whose foundations were laid by the prophets respected and loved by all Muslims. The site when discovered had centuries of the garbage piled over it. As the garbage was removed and the sacred rock appeared. 'Umar (RDA) immediately began to clean it with his own apparel; and all those present from amongst the Companions of the Prophet (ﷺ) joined in the task. Umar (RDA) ordered that the sacred rock henceforth shall never be desecrated and that a fence should be created, and on the Caliph's request, the renowned Bilal, the Prophet's mu'adhhdhin

recited the adhan, "Call to prayer", for the first time since the death of the Prophet (ﷺ). 'Umar (RDA) and the other Companions present could not hold back their tears! 'Umar (RDA) then led the prayers a little further from the stone where the Mosque of 'Umar was soon built and became popularly known as al-Aqsa Mosque. As an act of veneration, a splendid dome was built over the rock by the Ummayyad Caliph Abd al Malik bin Marwan. The title al-Aqsa in the Qur'an and Hadith, however, refers to the whole area.

It will be a grave error, however, to think that the religious sanctity for Muslims is confined to certain given sites in the holy land, although the concept of sanctity may be a matter of degree. All Muslim properties and possessions, particularly the house of worship, the inalienable religious endowments as well as Muslim cemeteries in which the remains of Companions and of men of knowledge and noblemen lie, like the cemetery of Manilla, are objects of religious sanctity, and their protection is the collective responsibility of all Muslims.



Islam gives preference to a knowledgeable person over an ignorant one.
Allah Says: ***"Say: 'Are those equal, those who know and those who do not know?"*** (Surah al-Zumar:9)



The First Impression
of
Mualana Dr. F. R. Ansari (R.A.)
by
Mrs. Safia Saeed M. A., B.Ed.

That the first impression is the last one
May not necessarily be correct,
But it's very true in Maulana Ansari's case
Who had gathered knowledge of East and West.

It was a winter afternoon,
When perchance we met His Eminence,
And were spellbound to hear him discuss
Various points in wonderful sequence.

Along with a big store of knowledge
He also possessed a charming personality
His exceedingly sweet temperament
Was indeed of matchless quality

What we learnt from him in two hours
Was not possible through hundreds of books
To the appealing tone of conversation
Were added his affectionate looks.

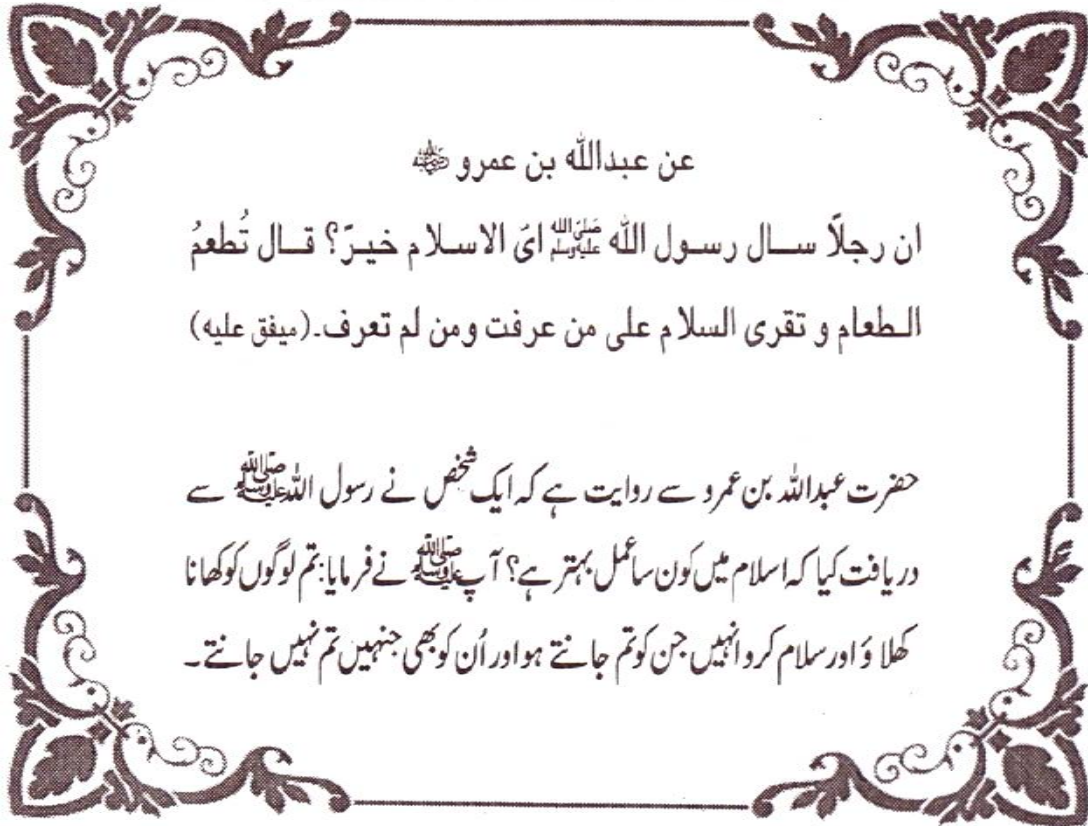
At the end of this first meeting of ours
We felt that it would be a great benefit
To meet this great scholar frequently
Who was a true follower of the Prophet

But alas! Life of this philosopher teacher
Did not have a long duration:
Of Islam he was a great preacher
And jewel to the Muslim nation

The enlightened brain is no more with us
But like a beacon of light his ideas stand
May Allah grant him a place in Heaven
That befits a Muslim so noble and grand!

کراہن و سکون کے ساحل سے ہم کنار کیا ہے۔
یہ صرف ایمان و یقین، وعدہ الہی و نصرت خداوندی
پر یقین اور رسول اللہ ﷺ سے عشق و محبت کی کرشمہ سازی تھی،
آج ہمیں وہ ایمان حاصل کرنے کیلئے کہیں دور جانے کی
ضرورت نہیں ہے، بلکہ ضرورت اس کی ہے کہ ہم اپنے تعلیمی و
ترقیاتی نظام میں مغرب کا ”قلاوہ“ اپنی گردن سے اتار کر پھینک
دیں۔ اور ہمیں اپنے اس قصور کا اعتراف کرنا پڑے گا کہ ہم
نے وسائل و غایات، ذرائع و مقاصد نیز طبعی و اجتماعی علوم میں
تفریق کئے بغیر مغرب کی غلامی کا طوق اپنے گلے میں ڈال لیا۔

اگر ہم مغرب کی فکری غلامی اور تہذیبی تقلید سے
آزاد ہونا چاہتے ہیں تو ہمیں اپنے نظام تعلیم و تربیت کو اس
طرح مرتب کرنا پڑے گا کہ اس سے نئی نسل ایمان کے
ہتھیار سے مسلح، وعدہ الہی پر یقین سے اس کا دل معمور اور عشق
نبوی سے محمور ہو۔ جہاں حق کے ایسے داعی و مجاہد تیار ہوں جو
مال و دولت، جادو منصب کی حرص و طمع سے بالکل دور ہوں۔
اس طرح ہمارے تعلیمی نظام کا اصل مقصد مکمل ہوگا اور
ایسی نسل تیار ہوگی جو نہ صرف عالم اسلام بلکہ پوری عالم انسانیت
کی ضرورتوں اور تقاضوں کی تکمیل کا فریضہ انجام دے گی۔



عقیدہ توحید کی کارفرمائی

عقیدہ توحید ہی وہ حدِ فاضل ہے جو مسلمانوں کو دنیا کی دیگر اقوام سے اس طرح جدا کر دیتی ہے کہ دونوں معاشرت و معیشت، طرز زندگی، اغراض و مقاصد، افکار و نظریات میں زمین و آسمان کا فرق نظر آتا ہے۔ کیوں کہ مسلمان کا مقصد اور اس کا فرض منصبی ہی یہ ہے کہ وہ انسانوں کو انسانوں کی غلامی سے نکال کر خدائے واحد کی عبادت و پرستش اور دنیا کی تنگی سے اس کی وسعت اور مذاہب و ادیان کے ظلم و جور سے نکال کر اسلام کے عدل و انصاف میں داخل کرے اور خود کشی پر آمادہ انسانیت کا ہاتھ پکڑ کر مادیت و شہوانیت کے دلدل سے نکال کر اطاعت رب کے راستے پر ڈال دے کہ رحمت الہی خود انہیں اپنی آغوش میں لے لے اور ان کے اندر موجود حقیر و مادی لذتوں کو نکال کر عشق الہی کا شعلہ اس طرح بھڑکا دیا جائے اور ایمانی حلاوت و چاشنی سے اس طرح آشنا کر دیا جائے کہ راحت و آرام، عیش و عشرت کے سارے اسباب ہونے کے باوجود چین و سکون سے محرومی کا اصل راز افشاں ہو جائے۔

اس عقیدے کا تقاضا یہ ہے کہ افکار و نظریات، نصاب درس و نظام تعلیم میں ہا مقصد و سود مند تبدیلی، اسلامی اصول کے نفاذ کیلئے نہایت ٹھوس اور جرات مندانہ اقدام کیا جائے تاکہ اس نظام کے تحت ایک طرف نونہالان اسلام، اسلامی اصول و اقدار کی عظمت و محبت سے سرشار ہوں تو دوسری طرف ان کے دلوں میں مادی فلسفوں، نسلی بنیادوں پر کمزوروں پر جبر و تشدد، لذت پرستی سے نفرت، ساتھ ہی فاجرانہ و فاسقانہ دعوؤں کی گندگی اور اس میں

مضر انسانی عظمت کی پامالی سے گھن آنے لگے، اب اگر کوئی فریب خوردہ یہ محسوس کرے کہ یہ رجعت پسندانہ دعوت ہے تو اس تہذیب کے پرستاروں کا حال زار دیکھ لے، عوام نہیں بلکہ وہاں کے مفکرین و محققین کی نظر کی کیا قیمت رکھتی ہے اسے پڑھ لے۔ اب جو بھی مغرب کی اس ڈوبی اور شکستہ کشتی پر سوار ہوگا۔ وہ ڈوب کر رہے گا لہذا ہم اپنے افکار و نظریات اور نظام تعلیم و تربیت میں مغرب کی اندھی تقلید سے آزاد ہو کر خود اسلامی تعلیمات کی روشنی میں اپنے پروگراموں اور منصوبوں کو مرتب کریں۔ ایمان ہی ہماری اساس اور بنیادی سرچشمہ طاقت و قوت ہے جس کی بدولت اللہ نے ”کنتم خیر امة اخرجت للناس“ کی نوید سنائی اور ہر وہ نظام تعلیم و تربیت جو غیر اسلامی بنیادوں پر قائم ہوگا وہ نہ کبھی سے محفوظ ہو سکتا ہے اور نہ حوادث و واقعات کے مقابلے کی تاب لاسکتا ہے۔

ایمان ہی مغرب سے مقابلے کی کلید ہے

اگر ہم اس خام خیالی میں مبتلا ہیں کہ مغرب سے مقابلہ کرنا اس کی تعلیم اور اس کے افکار و نظریات سے آراستہ ہوئے بغیر ناممکن ہے تو یہ محض فریب نفس و شیطان کے سوا کچھ نہیں ہے، بلکہ ایمان ہی مغرب سے مقابلے کی شاہ کلید ہے، ایمان ہی وہ زبردست ہتھیار ہے جس سے ہم نہ صرف زمانے کا رخ بدل سکتے ہیں بلکہ اس کی قیادت خائن و گناہگار ہاتھوں سے چھین کر ایسے معصوم و پاک باز ہاتھوں کے حوالے کر سکتے ہیں جس نے سخت ترین حالات اور تاریخ کے بدترین موڑ پر اس کی قیادت کی اور کشتی انسانیت کو سخت طوفانی موجوں کے چھیڑوں سے نکال

نئی نسل کو انقلابی ایمان کی ضرورت!

”ہمارا سب سے اولین فریضہ یہ ہے کہ ہم نئی نسل کی تربیت اس انداز سے کریں کہ ان کا سینہ عقیدہ توحید سے معمور، ان کا قلب نور ایمان سے منور، وہ عشق و محبت سے سرشار اور اپنے دین پر فخر سے بھرپور ہو۔“

مولانا سید محمد الحسنی

و نظریات پر جدید نسل کی تربیت اور ان کی خوابیدہ و پراسرار صلاحیتوں سے پورا فائدہ اٹھانا ایسا اہم اور نازک کام ہے جس کا پورا اہتمام و انتظام اور اس کو سب سے مقدم رکھنا ہمارا سب سے اہم فریضہ اور عظیم ذمہ داری ہے، قیامت کے دن اللہ کے سامنے اس کے بارے میں ہم سے سوال ہوگا۔

نظام تعلیم میں از سر نو غور و فکر کی ضرورت

اس سلسلے میں ہمارا سب سے اولین فریضہ یہ ہے کہ ہم نئی نسل کی تربیت اس انداز سے کریں کہ ان کا سینہ عقیدہ توحید سے معمور ان کا قلب ایمان سے منور، وہ عشق سے سرشار اور اپنے دین پر فخر سے بھرپور ہو۔ اور تعلیم کے ہر مرحلے میں (ابتدائی تعلیم سے لے کر مرحلہ تکمیل تک) یہی عنصر غالب رہے۔ چنانچہ نظام تعلیم میں معمولی تبدیلی یا صرف چند نظریاتی اسباق اور ہفتے یا مہینے میں صرف ایک مرتبہ کسی لیکچر سے کوئی خاطر خواہ فائدہ حاصل نہیں ہو سکتا ہے، بلکہ ضرورت اس بات کی ہے کہ ہم تعلیمی اور تربیتی نصاب میں نظر ثانی کر کے اس کو اس انداز سے مرتب کریں کہ اس میں یہ دینی عنصر نہ صرف غالب بلکہ تمام پہلوؤں اور شعبوں میں پوری طرح سرایت کئے ہوئے ہو، کیوں کہ ایمان کوئی مختصر اور صرف سادہ سا جملہ نہیں ہے بلکہ وہ مسلمان کا مقصد زندگی ہے۔

جدید نسل کے خیالات و نظریات کی ایک جھلک
نئی نسل کہتی ہے کہ دین مذہب صرف فرسودہ خیالات کا مجموعہ اور ایک ایسا نظام زندگی ہے جو عصر حاضر کے تقاضوں کی تکمیل سے عاجز و بے بس بلکہ ناقابل عمل ہے، یہ تو ایک انفرادی مذہب ہے جس کا تہذیب و تمدن اور سوشل زندگی سے کوئی ربط ہے اور نہ ان معاملات میں اس کو مداخلت کا کوئی حق اور جواز ہے وہ تو اس دور عروج و ترقی میں بھی تہذیب و تمدن علم فن، آرٹ و سائنس کا دشمن اور قدیم طرز زندگی کا داعی ہے۔

جدید نسل کی تربیت سے چشم پوشی ایک جرم عظیم
اس قسم کے افکار و نظریات جدید تعلیم یافتہ نسل کا محور اور فکر و نظر بن چکے ہیں لیکن اس میں سراسر خطا و قصور ہمارا ہے کہ ہم نے اپنے فریضے کی انجام دہی میں کوتاہی کی نہ ہم نے اس کے ذہن و دماغ کو اسلامی سانچے میں ڈھالنے کی کوئی کوشش کی اور نہ ان کے دلوں میں ایمان و یقین اور دین و مذہب کی محبت و عظمت اور اس کی عقیدت کو پیوست کرنے کا کوئی معقول انتظام کیا، بلکہ ہم نے تو انہیں ایسا بے بس و لاچار بنا کر چھوڑا کہ وہ ہر طرف سے خطرات کا شکار اور دشمنان اسلام کے لقمہ تر بن گئے۔ اسلامی افکار