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# Pakistan: As Envisaged by Iqbal and Jinnah

Ahmad Subhani

*India was the biggest Islamic country and in it Islam could be sustained as a living cultural entity only if it was centralized in a specific territory. (For that, Iqbal demanded) formation of a consolidated Muslim State in the best interest of India and Islam.*

It is a strange phenomenon that more than seven decades have passed, a controversy is still raging as to which type of system was intended to be implemented in Pakistan. Secular, Theocratic or any other. A group of so-called intellectuals opine that the architect of Pakistan, Quaid-i-Azam Muhammad Ali Jinnah, wanted it to emerge as a Secular State. They base their arguments exclusively on Quaid's address to the Constituent Assembly on August 11, 1947. On the other hand, there is the religious orthodoxy, that had initially opposed the very creation of Pakistan under the pretext that since they had been promised by the Indian National Congress, that the Muslims would be free to discharge their religious obligations freely in India after independence, there was no need to create a separate state for the Indian Muslims. However, no sooner did Pakistan come into existence, these so-called "Ulema" flocked to the new born state and had the temerity to claim that since Pakistan was created in the name of Islam, they only were the competent authority to determine the Islamic system to be implemented here. Now, who does not know, that there is essentially a retrogressive and purely ritualistic brand of "Islam", which they intend to impose here forcibly.

Best way to resolve this riddle is to learn the truth from the proverbial "horse's mouth" Who can be the better judge to  
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resolve the dilemma than the founders of Pakistan, namely, Allama Iqbal, who conceived the idea of a separate state for the Indian Muslims and Quaid-i-Azam Jinnah, who realized Iqbal's dream by securing a country for them — the Islamic Republic of Pakistan. Given here under, are excerpts from the speeches and addresses of these giants, to make the issue crystal clear.

Iqbal, the spiritual father of Pakistan, who conceived the idea of a separate state for the Muslims of the Indian sub-continent, said during his presidential address at the annual session of the All India Muslim League at Allahabad in 1930, that "India was the biggest Islamic country and in it Islam could be sustained as a living cultural entity only if it was centralized in a specific territory, (for that, he demanded) formation of a consolidated Muslim State in the best interest of India and Islam. For India, it means security and peace resulting from an internal balance of power; for Islam an opportunity to rid itself of the stamp that Arabic Imperialism was forced to give it, to mobilize its laws, its education, its customs, its culture, and to bring them in close contact with its own original spirit and with the spirit of modern times". He elucidated the point further in his monumental work known as, "The Reconstruction of Religious Thought in Islam" by saying, "...during the course of history, the moral and social ideals of

Islam have been gradually de-Islamized through the influence of local character, and pre-Islamic superstitions of Muslim nations .... The only alternative open to us, then, is to tear off from Islam the hard crust which has immobilized an essentially dynamic outlook on life, and to rediscover the original verities of freedom, equality and solidarity with a view to rebuilt our moral, social and political ideals out of their original simplicity and universality.”

Highlighting the paramount importance of “permanence” and “change” factor in Islamic laws he in his unique masterly style asserts,” The ultimate spiritual basis of all life, as conceived by Islam is eternal and reveals itself in variety and change. A society based on such a conception of Reality must reconcile, in its life, the categories of permanence and change. It must possess eternal principles to regulate its collective life, for the eternal gives us a foothold in the World of perpetual change. But eternal principles when they are understood to exclude all possibilities of change tend to immobilize what is essentially mobile in nature. The failure of Europe in political and social science illustrates the former principle; the immobility of Islam during the last 500 years illustrates the latter. What then is the principle of movement in the nature of Islam? This is known as “Ijtihad”

In his concluding remarks (6th lecture), Iqbal advises, “Let the Muslim of to-day appreciate his position, reconstruct his social life in the light of ultimate principles (of Quran) and evolve out of the hitherto partially revealed purpose of Islam, that spiritual democracy which is the ultimate aim of Islam”. If we go through the

speeches / statements made by the Quaid-i- Azam, before the birth of Pakistan and after, quite a clear picture emerges in this regard. Relevant excerpts are being reproduced here to illustrate the moot point: –

“Pakistan not only means freedom and independence, but also the Muslim Ideology that has to be preserved that has come to us as a precious gift and treasure”. (Chittagong – March, 1948). “In Pakistan lies our deliverance, defense and honor. If we fail, we perish and there will be no signs and symptoms of Muslims or Islam left in the sub-continent” (Pakistan Day —March, 1945).

“The Constitution of Pakistan has yet to be framed – I am sure it will be of a democratic type embodying the essential principles of Islam. Today, they are as applicable in modern times, as these were 1300 years ago – in any case, Pakistan is NOT going to be a Theocratic State — to be ruled by the priests with a Divine mission (broadcast to the U.S.A. February,1948). “Islam is not merely confined to the spiritual tenets and doctrine, rituals and ceremonies. It is a complete code regulating the whole Muslim Society, every department of life collectively and individually.” (Eid Message—September, 1945).

“In Islam, ultimate obedience belongs to God alone. The only way to follow this guidance is through the Holy Quran. Islam does not preach obedience to a king, parliament, person or institution. The Islamic Govt. means rule of the Quran. And how can you establish the rule of the Quran without an independent state?” (Address to the students of the Usmania

University, Deccan, India — August, 1941).

From the foregoing discussion, it is absolutely clear, that the founding fathers envisioned Pakistan to emerge as a Democratic Islamic State and not a Secular or Theocratic one. There is a misperception that, if it is not a Theocratic State, then it necessarily has to be a Secular one and vice – a – versa. It is not so. An Islamic State, in fact, lies somewhere in between these two extremes. To be brief, Theocracy means

absolute control of religious clergy over public and private affairs, where as in Secularism, religion is virtually banished from having any say in public (state) affairs. In Islam, there is no segregation between the private and public life and also, there is no priesthood in it. There is no intermediary between Man and his Allah, Quran being the only link between the two which means, Qur'anic Laws govern the private as well as public affairs in an Islamic State.

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(Continued from page #. 6)

which occur in one's day-to-day life. It may be hoped that peace and tranquility as a psychological state of mind will, after a month's training in Ramadan, tend to become a normal part of life.

#### **Fasting and Medical Patients**

Insulin dependent diabetics and those taking heart and blood pressure medicines should not fast unless approved and supervised by their physicians; otherwise, their condition will get worse. They can fast

after making some adjustments in their medicines, i.e., instead of Inderal four times a day, one can use long acting Inderal (Inderal LA 80) or eliminate Regular Insulin and lower the dose (by 1/3) of intermediate insulin.

I want to end this article with a saying from our beloved Prophet Muhammad (ﷺ): *"If one does not abandon falsehood in words and deed, Allah has no need for his abandoning his food and drink."* (Bukhari)

## ATTENTION TO OUR READERS

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

# Therapeutic Benefits of Ramadan Fast

Shahid Athar, M.D., F.A.C.I.P.

A Clinical Professor of Medicine and Endocrinology at Indiana University School of Medicine

Like other Muslims, I fast in the month of Ramadan. I do so not because of its medical benefits or for losing weight. I fast because Allah (SWT) has commanded us to. The Qur'an says: "*O' you who believe, fasting is prescribed for you, as it was prescribed for those before you so that you may (learn) self-restraint.*" (Al-Baqarah, 2:183).

It is my experience that within the first few days of Ramadan, I begin to feel better even before losing a single pound. I work more and pray more; physical stamina and mental alertness improve. As I have my own lab in the office, I usually checking chemistry, that is, blood glucose, cholesterol, triglyceride before the commencement of Ramadan and at its end. As I am not overweight, thank God, weight loss is minimal. The few pounds I lose, I regain soon after. Fasting in Ramadan will be a great blessing for the over-weight whether with or without mild diabetes (Type 2). It benefits those also who are given to smoking or nibbling. They can rid themselves of these addictions in this month.

## Physiology of Eating and Fasting

Food is needed by the body to provide energy for immediate use by burning up carbohydrates, that is, sugar. Excess of carbohydrates which cannot be used is stored up as fat tissue in muscles, and as glycogen in liver for future use. Insulin, a hormone from pancreas lowers blood sugar and diverts it to other forms of energy storage, that is, glycogen. To be  
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effective, insulin has to be bound to binding sites called receptor. Obese people lack receptor; therefore they cannot utilize their insulin. This leads to diabetes.

When one fasts (or decreases carbohydrate intake drastically), it lowers his blood glucose and insulin level. This causes breakdown of glycogen from liver to provide glucose for energy need and breakdown of fat from adipose tissue to provide for energy needs.

## Effects of Semi-Starvation Diets

On the basis of human physiology described above, semi-starvation (ketogenic) diets (1-5) have been devised for effective weight control. These diets provide calculated amount of protein in divided doses with plenty of water, multi-vitamins, etc. These effectively lower weight, blood sugar, but, because of their side effects, should he use only wider supervision of physicians.

## Effects of Total Fasting

Total fasting reduces or eliminates hunger and causes rapid weight loss. In 1975, Allan Cott in his Fasting as a Way of Life noted that "fasting brings a wholesome physiological rest for the digestive tract and central nervous system and normalizes metabolism." It must be pointed out, however, that there are also many adverse effects of total fasting.

## Islamic Fasting in Ramadan

Siyam, the Islamic fast, is different from any of the above "Diet Plans." Siyam has

beneficial features of both plans. Its unique medical benefits are due to the following factors.

As compared to other diet plans, in fasting during Ramadan, there is no malnutrition or inadequate calorie intake since there is no restriction on the type or amount of food intake during Iftar or Sahar. This was confirmed by M.M. Hussaini during Ramadan 1974 when he conducted dietary analysis of Muslim students at the State University of North Dakota at Fargo. He concluded that calorie intake of Muslim students during fasting was at two-thirds of NRCRDA.

Fasting in Ramadan is voluntarily undertaken. It is not a "prescribed imposition from a physician. In the hypothalamus part of the brain there is a center called "lipostat" which controls the body mass. When severe and rapid weight loss is achieved by starvation diet, the center does not recognize this as normal and, therefore, re-programs itself to cause weight gain rapidly once the person goes off the starvation diet. So the only effective way of losing weight is slow, self-controlled, and gradual weight loss by modifying our behavior, and the attitude about eating while eliminating excess food. Ramadan is a month of self-regulation and self-training in terms of food intake thereby causing, hopefully, a permanent change in lipostat reading.

Allah (SWT) does not want to punish Muslims, as in the-case of total fast; nor does He want to subject them to a diet of selective food only (i.e., protein only, fruit only types of diets). Allah wants them to enjoy every Halal thing. As breakfast, medically, is the most important meal of

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the day, sahar is recommended by the Prophet (ﷺ). Likewise, Iftar is needed in the evening when the fast is broken. Hypoglycemia (low blood sugar) which is normal at the end of the fast is wisely treated with something sweet such as dates or juice.

### **Therapeutic Effects of Taraweeh**

In order, to utilize (metabolize) extra amount of food eaten during Iftar and dinner, additional prayers are prescribed which are 20 rakat. Using a calorie counter, I counted that 10 extra calorie output is used for each rakat of salat. Thus, Taraweeh should burn up 10 by 20, that is, 200 calories. Moreover, salat is better form of physical exercise than aerobic exercises because it is mild and uses all muscles and joints of the body.

Ramadan fasting is actually an exercise in self-regulation and training for those who smoke continuously, nibble food all the time, or drink coffee every hour, it is the best time to reprogram themselves into moderation.

### **Mental Effects of Ramadan Fasting**

Our Prophet (ﷺ) advises us "If one slanders you or aggresses against you, say I am fasting" (Al-Hakim). There is a peace and tranquility of mind in Ramadan. Personal hostility is at minimum and crime rates decrease. These effects are not only spiritual, but also due to metabolic factors. Sometimes, abnormal behavior is related to outbursts of hormones like epinephrine or too much or too little of thyroid and testosterone and low or high blood sugar. All these parameters are made more even in their secretions instead of the wide fluctuations (Continued on page #. 4)

# Masjid – The Centre of Blessings

Dr. Hafiz Muhammad Fazlur Rahman Ansari Al-Qadri (رحمة الله عليه)

When the Holy Prophet (ﷺ) immigrated to Medina, the first thing he did was not to build a house for himself and his companions who had become homeless, but to build a mosque. Is mosque, then, a matter of such great importance?

Yes, the mosque is a matter of great importance to a Muslim individual and also to the Muslim community. It is the centre of both social and spiritual blessings. In the early part of Islamic History, it was also the centre of political authority.

## Spiritual Blessings

Man is constituted not only of matter, but also of something above matter, which we may call spirit for the sake of convenience. That spirit constitutes one of the component parts of a human being is evident from the fact that man recognizes certain moral values and adheres to them even at the cost of his material interests. It is so, at least to the extent the unsophisticated human nature is concerned.

This spiritual element of human personality infuses in him a constant urge for higher spiritual values. It is demonstrated in the form of the places of worship which are seen in all parts of the world. Even the communist Countries are not to be exempted, despite the atheistic pattern of the society in general. To these peaceful corners do the weary members of the society come at different intervals for relaxation and inspiration.

There are, however, certain basic differences between the mosques and Minaret

other places of worship. In the construction of the mosque, faith in Monotheism is strikingly evident, as mosques do not contain human statues, or even those of beasts, as symbols of God, while most of the other places of worship contain such symbols. The adherents of polytheism may invent any number of sophisticated arguments in favour of the worship of symbols (gods and goddesses), but Islam sticks to the plain truth that God is the Creator of matter and is Himself not matter and cannot be symbolized in material forms. The human soul can attain closeness with Him only when it realizes this fact and worships Him in a manner well in conformity with this belief.

Gone are the days when man could be made to believe in thousands of petty gods and goddesses. The adherents of polytheism were finally forced to give certain artistic twists to their rotten beliefs in order to bring it closer to Monotheism, and thus render it more rational. But a mere look at the mosque is enough to satisfy the seeker of truth of the soundness of Islam.

Another basic difference between the mosque and other places of worship is the fact that while Divine service is held at other places of worship with wide intervals, the same is held at the mosque five times every day. Is there any significance in this frequent attendance of the mosque, or it is a mere waste of time?

Yes, it has a great significance. One can easily realize the significance of the frequent attendance of the mosque from

the propaganda material coming from Red China. We see in this literature pictures of Chinese farmers, labourers, miners, soldiers, etc., carrying with them a little red book containing the sayings of their leader Mao. They adore this book even as Muslims adore the Holy Qur'an. They read it day and night with religious zeal and also read it at intervals of rest in between the hours of work. What is the secret of this devotion which almost resembles religious devotion?

The secret is that the conscious part of human mind is so made that it constantly grasps new experiences and then impresses them on the sub-conscious mind. The more frequent is an experience, the stronger the impression. This is why we see school boys frequently repeating the multiplication tables in order to commit them to memory. The subconscious mind also gets its impressions in the same manner. Chanting the names of Allah and repeating words of His Praise and Glory also serve the same purpose. Now, when the subconscious mind or human soul is stamped deeply with an idea, it begins to motivate life in agreement and conformity with the idea, concept or belief which is impressed on it.

When a believer attends the mosque five times a day and offers his devotion to Allah with sincerity, repeats the Article of Faith and pledges his loyalty and obedience to his Lord, it is natural that the essence of this devotion should get impression on his subconscious mind or soul and motivate him in life in accordance with the dictates thereof. This is why the Holy Prophet (ﷺ) has said:

“The difference between a loyal servant  
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and a non-believer is Prayer.”

Also:

“Prayer is the pillar of Faith, and whoever abandons prayer, demolishes the Faith.”

The Holy Qur'an commands Muslims repeatedly to perform their prayers with strict regularity. It says:

“Be regular and strict in the performance of prayers.”

At yet another place it says:

“Keep prayers erect, pay Zakat and bow down with those who bow down.”

The attendance of the mosque for the congregatory prayers has been strongly recommended by the Holy Prophet (ﷺ) together with warnings for those who do not attend the mosque despite capacity. Bukhari and Muslim record on the authority of Abu Hurairah that the Holy Prophet (ﷺ) has said:

“The idea occurs to me to call people for prayer, then ask a man to lead the prayer and set myself out among a group of people carrying firewood, and set on fire the houses of those who have stayed back.”

This warning of the Holy Prophet is similar to the warnings of a loving parent and not those of a tyrant. Nevertheless, it shows the degree of importance shown to the attendance of the mosque for prayer. It is recorded in Sahih Muslim on the authority of Abdullah bin Masood that during the lifetime of the Holy Prophet (ﷺ) none would stay back from the congregational prayers except a hypocrite (منافق) whose character was no longer a secret, or a sick person. Sometimes even the sick would attend the



mosque supported by men on both sides.

The mosque is different from other places of worship also in the way it calls the believers to prayers. The call for prayer is given not by ringing of bells, nor by blowing pipes: the Muslim call for prayer consists of the repetition of the Article of Faith which is the basic principle of Islam. There is no part of the Muslim world inhabited by men where the Azan is not given five times a day. It works miraculously by affecting the subconscious mind and impressing the soul with the Divine Truth. This is the explanation of the strong emotional attachment of Muslims in general to their religion.

### **Social Blessings**

Man is a social being, and as such, the natural religion for him can be only that which upholds social values. Looking from this aspect we can see that there is no teaching or ritual in Islam which does not tend to be of great social value. In this respect the congregational prayers held in the Mosque are of great importance.

The mosque is the only place where people from different walks of life can assemble together without restraint, pride or prejudice. People of one particular locality come together five times a day, and even if they cannot spare any time to talk together, they at least become acquainted with each other. The mosque thus serves to remove estrangement, generate goodwill by bringing people together. The differences of class and social status are altogether forgotten: the minister may find his stand by the side of a sweeper and the business magnate by the side of a beggar. In this respect, the

mosque excels almost all other places of worship. The Hindu temple is far too sublime a place the untouchable, while in church we find the differences of black and white.

This unique opportunity which the mosque offers can be most advantageously utilized for the eradication of social and economic evils. The mismanagement of the mosques and the indifferent attitude of the Imams (priests) is responsible to a great extent for the flagrant spread of all sorts of vices in the Muslim society these days. The following suggestions may prove helpful in the development of the conditions of the mosques enabling them to function in a healthier manner.

1. The Imam of the mosque should be highly educated in religion and should also be well versed in modern thought. He should be capable of assuming the spiritual (religious) leadership of the locality wherein the mosque is located. He should be granted an allowance which would enable him to live the life of a well-to-do middle-class person, so that he could devote his full time and energy for the moral and religious upliftment of his flock. An under-paid Imam cannot be expected to devote his full time and energy to his work. He will naturally have to divert a part of his energy to make up for the shortage of income. An improperly educated Imam will miserably fail in the fulfillment of duties assigned to him. He will also fail in commanding the respect of the members of the mosque. If the religious leadership is itself deprived of enlightenment, it is quite natural that religion should lose hold on the minds of

the masses. Unfortunately, the same is the condition prevailing almost in all parts of the Muslim world. Our attachment to religion is mostly emotional and not based on conviction, as our Imams in general are not capable of inspiring us.

2. As a full time worker, the Imam should also be responsible for the spiritual upliftment of his locality. He should visit some of the people every day, talk with them about their problems, and if they do not happen to be attending the mosque, he should convince them politely and rationally of the necessity of prayer.

In this respect, it has been seen, that mere logic does not prove helpful where people suffer social and economic injustice. To a hungry man the verses of the Holy Qur'an will sound more melodious if they are accompanied by a bread. The Imam should see that those residents of the locality who are suffering from economic or social problems are helped by other residents of the locality who are better placed economically or socially. Thus the mosque will serve as a link between the rich and the poor, between the powerful

and the meek, doing away with the hatred arising from these differences.

3. As the early education leaves a lasting impression on the mind of the child, it is advisable that the place of early education should be the mosque. There should be a primary school attached to every mosque under the patronage and guidance of the Imam. This school should train the children of the locality in reading and reciting of the Holy Qur'an, the performance of prayers, the principles of faith, etc. Physical punishments should be strictly prohibited, as the aim should be more to generate love and respect for the mosque and for religion than to impart education.

When these children will grow up they will have more respect for religious and moral values than our generation of the youth which is spoiled by spiritual void created by indifference to early religious education.

If the mosques are given due importance and maintained as described above, it may be hoped that we will get rid of many economic, social and political evils which now beset us.

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# Ramadan and Eid-UI-Fitr

Prof. A.M.A.R. Fatimi

There are national festivals among all the nations of the world which are celebrated with great rejoicings, pomp and splendour. These festivals generally commemorate some such occasions which are considered worth remembering in the life of the nations. People enjoy the occasions by drinking wine, holding concerts and staging dances and giving vent to their carnal desire without restrictions. Having drunk intemperately and attending half-naked mixed parties, claimed to be the blessings of modern civilization, they, many a time, cross the limit of decency and behave like animals in the jungle.

Contrary to all such traditions, Islam being the divine and eternal code for universal benefit of mankind, carved its own distinct path in this respect as well. Islam based the whole concept of human life on the foundation of total surrender to the Will of Allah.

*“Say thou, verily my prayer and my rites and my living and my dying are all for Allah, Lord of the World, No associate hath He. And to this I am bidden and I am the first of the Muslims.”* (VI-162).

The two current concepts of national rejoicings, are therefore, poles apart from each other. The non-Muslims celebrate the National Festivals just for worldly and material enjoyment. The Muslims do not, and cannot, conceive of any such rejoicings or merry-makings or worldly enjoyments which have no sanction in Islam.

*“(Only those believe in Our revelations*

*who, when they are reminded of them, fall down prostrate and hymn the praise of their Lord, and they are not scornful.”* (XXXII-15)

It is these bands of devoted, dedicated, loyal and all-obedient, all-sacrificing men and women who were, through the Divine graciousness, sanctioned or granted, two great annual National Festivals of which one is Eidul Fitr. It was a reward, a sign of Allah's "RAZA" that was bestowed on the Muslims on the completion of the Holy month of Ramadan. It was indeed the most befitting occasion in the life of the Muslims to celebrate this festival with such dignity, decorum and enjoyments which do not, however, drift them from the mooring.

What else could be a greater and holier occasion for all mankind to celebrate than the Eid-ul-Fitr which heralded the new era of Islam granting renewed and revolutionary human charter ensuring peace and happiness on this Earth and salvation in the Hereafter.

*“The month of Ramadan in which was revealed the Qur'an, a guidance for mankind.”* (II-185)

It was during the last ten days of Ramadan that the Holy Qur'an was revealed-the last and eternal Divine Book which eradicated the evils of human beliefs' and 'actions, removed the darkness from the horizon of human intellect and opened a bright and straight path of human conduct.

*“Of a surety, these hath come upto you from Allah a light and a book luminous, whereby Allah guideth him who seeketh*

*His good pleasure unto paths of peace".*  
(V-15 & 16)

The Qur'an heralded an era of light against darkness. It declared the pre-Islamic period as the period of "jahiliya" in the sense that the ancient world of ignorance and whims has come to an end and a new world of light of knowledge, of learning, of science and technology of research in the mystery of the Universe has dawned. Ignorance was declared a thing of the past and acquisition of knowledge, learning and science was declared obligatory. The age of darkness was replaced by that of light; the age of barbarism and brutality was replaced by that of civilization and culture; the age of whims and worship of nature was replaced by the worship of one God and that mankind was, for the first time, declared to be the supreme creature of God destined to explore the mysteries of nature and use them for his own benefits. They were no more to be worshipped. They were subservient to man and appointed to serve His Cause. Thus man was freed from the yoke of degradation and inferiority complex and differences of race and colour were totally obliterated by declaring that they are all children of the same parentage.

What other occasion could therefore be more worthy of celebration than the Eid-ul-Fitr which marked the turning point in the history of mankind; which heralded the revelation of the Qur'an, the final and eternal charter for the peace and happiness of man; which bestowed on man epithet of the Ashraful Makhluqat (the best or the cream of creation) which bestowed on him the greatest honour of being the vicegerent of God in the

Universe.

Can anyone who understands the position think of any other day to be celebrated as Day of Rejoicings for mankind than the Eid-ul-Fitr? It is indeed the holiest of the festivals prescribed for mankind.

Europe was at that time steeped into total darkness and barbarism was their civilization. When they rose from the depth of degradation through the light house of the Muslim centres and marched ahead in Science of Technology they divided the whole period into three ancient, medieval and modern. This is just an indirect attempt to hoodwink the Muslims and deprive them of the credit of being the herald of the Modern Age. The fact is that the whole period of man's history is divided into two, Ancient and Modern, i.e., Pre-Islamic and Post-Islamic.

Eid-ul-Fitr is indeed the greatest day of international rejoicings and there is no doubt that when the curtain of bigotry and narrow mindedness will gradually be raised, the intellectuals of the world will have to bow down their heads to this eternal Truth. The correct scientific research itself will reveal how Europe remained in darkness with regard to the Qur'anic pronouncements of Truths. Maurice Bucaille admits that the Qur'anic Revelation directs all Muslims to believe in the scriptures that preceded it. It stresses the important position occupied in the Revelation by God's emissaries. The above facts concerning Islam are not generally known in the West." Writing further, he asserts "In what contempt the Muslims are held by certain Christian circles?"

Eid-ul-Fitr the day of national celebrations, the day commemorating the blessings of Allah, the day which dawned the supremacy of the Muslims in this world has by now lost all its charms on account of our own misdeeds. The splendour of the Caliphate is just an episode for us. Even the greatness of Abdul Malik and Walid, of Haroon, of Abdur Rehman III are just like Aesop' Fables that even Hajjaj Ibn Yusuf, painted as tyrant by his opponents had the spirit to run to the rescue of a few Muslims. Salahuddin Ayubi rose to liberate the holy land. Sultan Mahmud Ghaznavi rushed to Muslim to protect the Muslims from the Qarmatians. Forty Muslim States assembled twice at Islamabad to find a peaceful and honourable solution of the invasion of Afghanistan by its neighbours. Thus Afghanistan, a very old Islamic State, is in the process of annihilation and ideological metamorphosis. Eritrea is groaning under the oppression of the same Super Power. For Palestine we are lamenting from door to door. About two lakhs of our own brethren are gradually succumbing to the vagries of political exploitation. In occupied Kashmir the brute Indian Army is killing ruthlessly the Mujahedeen day in and day out.

Writing about the deplorable economic, social and political conditions in Russia it has been written that "the Soviet Patriot believes that the function of the State is to be as powerful as possible. Similar is the demand of Islam. Those who want to celebrate Eidul-Fitr must remember that they must contribute to make their State an "impregnable fort". We must develop, in public as well as in private sectors, the iron and steel factories, the tank factories, the missiles, warships and warplanes factories. Unless we produce our own war materials and develop the sources of regular supply in times of emergency, we shall not be able to protect our frontiers, be it ideological or political.

Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies. Remain united for all the times.

If we know that without depending on this or that we can defend our religion, we can protect our fort of ideology and we can also extend the hands of help to our brethren elsewhere, then alone we shall be justified in celebrating Eid-ul-Fitr, the most universal festival prescribed by God for those who uphold the Qur'an.

## UNITY

*"And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an) and be not divided among yourselves..."*

(Qur'an 3:103)

## The Battle of Badr

The Battle of Badr was the first of Islam's major decisive battles, and it took place on Ramadhan 17, in the second year after the emigration of the Noble Prophet Muhammad (ﷺ) from Makkah to Madinah. The Muslims were able to vanquish their enemies in this battle in which Allah separated truth from falsehood and it became known as the Battle of Separation. This established the power of the Muslims and was one of the main driving forces toward the spread of Islam.

Badr is the name of the spot at which the battle took place, and is situated in the southwest of Madinah and was a meeting point between Madinah road and the road used by the caravans coming from Sham (Syria) to Makkah. It is a plain that is bordered by hills and mountains and is known for the abundance of date palms and water wells. The majority of its people now belong to the Harb tribe.

During the Noble Prophet's time, Badr was a watering station at which, the caravans used to get water for their camels, and once a year there was a market there. Historians say that the cause of the battle was that when the Quraish of Makkah were returning from Sham (Syria) the Prophet (ﷺ) sent two of his companions to get news of them. They reached a place called Alhawra and waited there until Abu Sufyan Ibn Harb, leader of the caravan arrived after which the two scouts hurried back to Madinah and informed the Noble Prophet (ﷺ).

The Prophet (ﷺ) is reported to have told his followers to go after the caravan, but no one was compelled to do so. He then departed with a contingent of just over 300 men and they had with them only two horses and 70 camels.

The man who was left behind in Madinah to lead the prayers was Ibn Umm Maktoom, and the army consisted of both immigrants: (Muhajireen) numbering 86 and supporters (Ansar) of the Aws and Khazraj tribes. The Prophet (ﷺ) divided the army into two detachments the Muhajireen led by Ali Ibn Abi Talib (RDA) and the supporters under the leadership of Sa'd Ibn Mu'adh.(RDA)

The contingent set off from Madinah until they reached a place called Safra from where the Prophet (ﷺ) sent two of his companions out to scout around and bring him intelligence reports.

Abu Sufyan the leader of the Quraish trading caravan changed course and he headed for the coast and thence to Makkah by which the caravan reached to safety. But before that he had already sent a messenger to Makkah to ask for help to rescue the caravan. The Quraish prepared a contingent of 1,300 warriors, who had 100 horses and an un-known number of camels. Commanding their army was Abu Jahl.

At Juhfah, they received a new message from Abu Sufyan telling them that the caravan was safe and that they should return to base. But when the men were just about to start the return journey, Abu Jahl,

in his arrogance, told them not to turn around. He incited and exhorted them to war, and with the exception of 300 members of the Bani Zahrah tribe, the rest of the contingent obeyed his command.

The 1,000 men marched on, but when the Banu Hashim also wanted to return to Makkah, Abu Jahl refused them permission. The men reached a hillock situated at upper Adwa, bordering the Badr Valley.

The Prophet (ﷺ) learnt that the Quraish army was on its way, and he understood the gravity of the situation. He realized that a confrontation was inevitable. But the important thing was that it all depended on the attitude of the Ansar, because they had promised him they would protect him as long as he was in Madinah and there was no reference to any place outside it.

But the Ansar, under the command of Sa'd Ibn Mu'adh, were men of integrity and loyalty, for when the Prophet (ﷺ) asked them of their opinion, they made an apt reply and told him that he should fight the unbelievers and Allah would be with them. Whereupon the Noble Prophet (ﷺ) broke the news that Allah had promised victory for them.

Thus, the Muslim army moved and hurried to the well of Badr, to be the first to arrive there. When they reached there, Habab Ibn Al-Mundhir advised the Prophet (ﷺ) that they should fill all the wells except one near which a trough should be built, and used only by the Muslims for their drinking water. The Prophet (ﷺ) accepted the advice and approved the plan.

The numerically superior legion of the

unbelievers arrived, and when the Noble Prophet (ﷺ) saw the huge army he raised his hands in supplication to Allah and beseeched His support and salvation. Thereupon, Allah sent him a revelation to the effect that He was with them, and that He would fill the unbelievers' hearts with fear and trepidation. Allah made it known to His Prophet (ﷺ) that He was sending down His angels to help him.

A few men of the Quraish, among them Hakeem Ibn Huzam and Utbah Ibn Rabi'ah, thought of returning home, but Abu Jahl incited the unbelievers to fight. Then the fighting started, and within a short time it began to intensify.

Three of the Quraish leaders, Utbah Ibn Rabi'ah, his brother Shaibah, and Al-Waleed Ibn Utbah, asked for a sword contest and suffered defeat at the swords of Hamzah (RDA), Ali (RDA) and Obaidah (RDA). This was a bad omen for the unbelievers. They attacked the Muslims ferociously, but the Muslims were steadfast and resisted them.

In a narration by Ibn Ishaq, it is said that the Prophet (ﷺ) told Abu Bakr (RDA) that Archangel Jibra'il had taken the reins of his horse and led him. Thereupon ordered a counter-attack against the unbelievers. He advised his men that whoever fought sincerely and died in the course of duty would be admitted to Paradise.

The Muslims fought hard and the angels came to their aid, and that was when signs of failure and tension in the ranks of the enemy began to show, Abu Jahl and Omayyah Ibn Khalaf were among the first casualties. Then followed Al-As Ibn Al-Mughirah, Abu Albahtari, Ibn Hisham, and

others among the Quraish stalwarts - 70 in all. Another 70 were taken prisoner by the Muslims, among them Abbas the Noble Prophet's (ﷺ) uncle, Utbah Ibn Abi Mu'eet, Nadhar Ibn Al-Harith, their standard-bearer.

The Prophet (ﷺ) ordered the dumping of the bodies of the unbelievers in a deserted well, and the burial of the 14 (six Muhajireen and eight Ansar) Muslim martyrs.

As for the captives they were given two choices either pay a ransom, or those who were literate could teach Muslims how to read and write and then be set free.

The remnants of the Quraish army returned to Makkah in a disorganized manner – they dispersed into the valleys

and the bushes and did not know how to get back to Makkah.

The people of Makkah were shocked over the defeat of their compatriots. They even forbade any wailing for the dead, so that they would not be jeered at by the Muslims.

As for the Noble Prophet (ﷺ), he sent the good news of the Muslims' victory to Madinah, but did not please the Jews and the hypocrites (Munafiqeen).

In the light of the Battle of Badr, some verses of the Glorious Quran were revealed, in which an account is given of the battle and the circumstances of the Muslims and unbelievers at that time. (Courtesy: The Muslim World)

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# The Social-Cultural Aspect of Terrorism

Valery Tishkov

The representatives of various branches of social science try to comprehend the phenomenon of terrorism. Different approaches to this analysis and methodology of analysis itself are being shaped. In order to avoid perfunctory opinions or scholastic debates, it is important to know, what is the disciplinary context of the study, devoted to terrorism, and what methods are used. From the disciplinary point of view, foreshortening of the political and more wider, the social-cultural anthropology deserves attention, since it cautions against systemic fetishism and draws attention to the cultural context and to a kind of low ethnography of terrorism. This approach is useful, since it makes it possible to avoid fixed images of certain collective, movements and institutions, which allegedly determine "big events". Actually the problem is more complicated and delicate, and not all is determined by history, social-economic factors or religious doctrine.

Terrorism often is spoken about in the context of civilization's conflict and of other global categories (North-South, "povertriches"). However, the contemporary social analysis presupposes greater attention to the elements, connected with vagueness, with irrational factors and non-systemic mutual ties and impacts. Various mega-constructions, used for explication of terrorism, for instance, such as globalization, colonialism or civilization, are not intelligible as categories of analysis or concrete policy. It is evident, that it is preferable to characterize terrorism as the symbiosis of

Minaret

localism and globalism.

The rigid dichotomy in the explanations of the events of 11 September, 2001 is also open to criticism. Up till present time, two main approaches have been proclaimed: the conflict between poverty and wealth, the conflict between great dogmas at the level of the world confessions. To some extent, these two estimates are adequate to the reality, but they are not sufficient. They are characterized by cultural determinism, i.e. by absolute interpretation of social-cultural differences. The absolute approach to interpretation of ideological, class and social differences was characteristic for the past, while at present we see a kind of ethnic exaggeration of reality and the urge for fixing cultural differences in the sphere, where in reality the common character is greater than the difference by an order of magnitude.

If we want to comprehend, who and against whom wages war, even the elementary ethnography will help to find out, where lived their most time those several dozen of detained people, suspected of making the terrorist acts in September, on the territory of Great Britain and the United States of America. All need skills to arrange the terrorist act had been acquired there, and the terrorist devices had been fabricated there. It means that cruelty, fanaticism and readiness to take forceful actions are engendered within the framework of one world. The explosion in Oklahoma and its principal executor — were raised on the American soil, as an American citizen, who prepared a terrorist

act with use of a radioactive substance. Thus, terrorism is not the war of the worlds, but the phenomenon, crossing state borders and being able to live everywhere. The global terrorism, which needs knowledge, skills and financial means, cannot in general exist without rich world.

The position of the government or the high leadership on the attitude to terrorism is well known, but it is necessary to analyze the influence of actors at a lower level.

The complexity of the social-political situation demands a more sensitive analysis and corresponding reactions. In particular, we confront the new phenomenon in terms of its influence, which does not fit the notion of state or in the notion of ethnic communities. The question is the existence of "non-formal networks" — of Diaspora, of radical-fundamentalist or narcotic-criminal coalitions, which plays today great role. Their solidarity is shaped in a peculiar way. The non-formal network are very volatile, their programs and actions depend on the definite context. But they play great role in executing hidden destructive actions. Therefore it is necessary to arrange the permanent monitoring of these organizations and coalitions.

Much has been changed in the world in terms of roles and statuses. Till present time, the states and the culturally dominated demographic majorities seemed to be the source of problems and violence, while the minorities and the non-state sector, including different "national liberation" movements, were regarded as the suffering entities, in need of protection and international support.

The events of September at the global level will have impact on the phenomenon, which at one time was well reflected in the title of the report on a seminar, held in the Aspen institute (the USA), — powerful states mean strong hopes, i.e. the powerful states ensures primarily order and development. All talks, including statements of American scientists experts, about the crisis of the present states, about one half or two thirds of UN members, qualified as quasistates, "under-self determined" states, "the states in condition of risk", represent the politicized irresponsibility.

It is significant to study, how people become recruits of mass mobilization and of radical projects, which may be initiated by non-systemic activists or people, possessing great financial means and pernicious capabilities. This phenomenon shall be thoroughly studied. it is applicable to Russia as well: It is significant to find out and fix the moment, when a young layman (a young boy, who is under judicial proceeding as a participant of a terrorist act, while his parents say: "he is a good boy, honored by everybody, he did not do harm to anybody") suddenly has become such a man, who had no way back. What time the moment has come, when he became ready to sacrifice himself? This complicated phenomenon is not connected with civilization or with politics, it is connected rather with his genetic health, education and psychology. in order to comprehend this phenomenon you should perceive, how individuals, having decided to sacrifice themselves and to commit suicide, for some years were trained to become pilot of big planes, like modern "Boeing", were preparing for the decided

action and even married. This is a phenomenon, which can not be explained only by global categories of state, ethnos, religion, elite. Therefore it is important to find out, when the young man from a rural district accepts dangerous delusions, which are impossible to dismantle later. It is needed to keep an eye on these primitive constructions, calls, slogans, including interpretations of religious dogmas to prevent their dangerous impact on society. It is necessary to 'carry out work in this direction to take preventive measures, except the measures, which have been spoken about and taken.

It is significant to make some conclusions within the context of terrorism. What world do we belong to and what choice have we made? The answers to these questions depend on what interpretation we ourselves use, when we qualify ourselves, i.e. how do we call ourselves. We definitely belong to the "Golden Dillon". We are in the bottom of it but still we belong to it.

And the last comment to make — the question about scientific expertise. Some

serious efforts should be exerted. For the last years, we lost good, substantiated knowledge about Afghanistan, the Middle East and other regions, including the USA. We make good attainments at the level of debates in terms of political science thinking but we lack empirical field research. At present there are many American anthropologists in the Middle East. They are present not only in each country but also in each district of this country. They follow the present processes and achieve more complicated tasks — they form their perception of the events in the Fergana valley and in the whole region.

The principal conclusion is a follows: the global strategy of counteractions against terrorism means consolidation of the state as a source of order and legitimate violence through observance of interests of the majority through imposing by the majority of its will, by imposing restrictions concerning non-systemic activists and policy of minorities and by tearing away radical projects and appeals.

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(Continued from page #. 20)

progressed through her sons Hasan and Husain. The Prophet (ﷺ) had all his issues by Khadija (RDA) except Ibrahim who also died young.

The house in which Hazrat Khadija (RDA) lived was purchased by Ameer Muawiya and converted into a mosque which still bears the name of the great lady. The

Prophet (ﷺ) cherished greatest regard and love for Hazrat Khadija (RDA). Even after her death, he remembered her frequently with love and gratitude. "When all other persons opposed me", he said, "she supported me, when all were infidels, she embraced Islam. When none was my helper, she helped me."

## Hazrat Khadija'tul Kubra (RDA)

The Prophet of Islam, Hazrat Muhammad (ﷺ) had been devoting most of his time in meditation in the seclusion of cave Hira. One day, when he was absorbed in it, he had his first revelation. Angel Gibrael revealed to him the first commandment of God, contained in Sura Iqra of the Holy Qur'an.

Hazrat Muhammad (ﷺ) was highly excited with his new experience and came home trembling with fear. He lay down on his bed with an attack of fever. His wife, Khadija (RDA), was much concerned with his unusual condition. She attended to him and enquired the reason of his excitement. Prophet Muhammad (ﷺ) narrated the whole story relating to the strange experience of his first revelation. Elated, Khadija (RDA) congratulated him on being elevated to the highest position of Prophethood saying, "Be consoled, God will never forsake you". She was the first to embrace the new religion, Islam.

Hazrat Khadija (RDA) daughter of Khuwailid of Quraish family of Abd-al-Uzza, had the distinction of being the first wife of Prophet Muhammad (ﷺ). She was a rich widow endowed with exceptionally good qualities of head and heart. In the pre-Islamic days, due to her virtuous life, she was known by the name of Tahira. According to Tabaqaat ibn Saad, she was the richest woman of Makkah.

Prophet Muhammad (ﷺ) who had been doing business independently was known throughout the Hejaz for his honesty, integrity and morality. In recognition of his good qualities, the people began to call him "Ameen" (Trustworthy). Khadija

(RDA), too, was attracted by the brilliant qualities of young Hazrat Muhammad (ﷺ) and took him in service. He was sent to Syria with her merchandise. On return, after three months, she proposed the marriage. Hazrat Muhammad (ﷺ) was 25 and Khadija (RDA) was 40 years old at that time.

Khadija (RDA) held a direct talk with Hazrat Muhammad (ﷺ) on the matter. On the appointed day, Hazrat Muhammad's (ﷺ) relatives, who included his uncle Abu Talib and Hamza assembled at the house of Khadija. Abu Talib delivered the nuptial address.

The Prophet (ﷺ) did not marry any other woman during her lifetime. She lived for 25 years after her marriage with Hazrat Muhammad (ﷺ) and died three years before the Hejirat.

Hazrat Khadija (RDA) bore him six children – two sons, Qasim and Abdullah, who died in infancy and four daughters, namely Fatima Zahra, Zainab, Ruqayya and Umme Kulsoom. It was with reference to Qasim that the Prophet (ﷺ) was sometimes addressed as Abul Qasim (Father of Qasim).

Hazrat Khadija's daughter Zainab was married to her cousin. Her daughters, Ruqayya and Umme Kulsoom were married to the Third Caliph' Usman (RDA) one after the death of the other. Khadija's daughter Fatima Zahra who was the dearest daughter of the Prophet (ﷺ) was married to Hazrat Ali (RDA). The lineage of the Prophet (ﷺ) (Continued on page # 19)

# The Rights of Relative

Shaikh Ibn 'Uhaymeen

Relatives are those who are related to us through blood and close-ties; such as the brother, the uncle, the aunt, or their children. Everyone who has a tie of relation with us has certain rights upon us, in accordance with how closely they are related to us. About this, Allah (Subhaanahu Wa Ta'aalaa) said:

“And give to the relative his right.” 17:26)

Allah (Subhaanahu Wa Ta'aalaa) also said:

“And worship Allah alone, and do not set-up any partner to Him in worship, and be kind and good to the parents, and to the relatives.” (4:36)

So, it is obligatory upon everyone to treat their relatives in the best possible manner, and to support them in accordance with their needs, and what they seek of help and support. And this is what is necessitated by the Shari'ah (Prescribed Islamic law), the 'Aql (sound reasoning), and the Fitrah (natural state).

And there are many textual evidence encouraging and Silatur raheem (joining the ties of relations); such as what Hadhrat Abu Hurairah relates from the Prophet (ﷺ), that he said:

“Indeed Allah created the creation, until he was finished doing so, the Rahm: (womb/ ties of relation) stood-up and said: Is this the place of one who seeks refuge in you from those who sever and cut ties with me. So Allah said: Yes, indeed! Would it please you that I keep ties with those who keep ties with you, and cut-off ties with

those who cut-off lies with you? So the Rahm (Womb) said: Yes, indeed! So Allah said: Then this is for you. Then Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (ﷺ) said: “Recite if you wish: “Would you then, if you were given the authority, cause corruption in the land, and cut-off lies of relations. They are those upon whom is the curse of Allah, so that He makes them deaf and blinds them (i.e. the Aayaat 22 and 23 of 47 soorah of Qur'an namely Muhammad).”

(Bukhari no. 5987 and Muslim No. 3456)

The Prophet (ﷺ) also said: “Whosoever believes in Allah and the Last Day let him keep the ties of relations.” (Bukhari No. 6138)

Unfortunately, many people do not fulfill this Haqq (Right) and transgress the bounds concerning this. Some of them do not seek to join ties with relatives or show kindness to them; neither through wealth, nor through good behavior, nor through the giving of occasional gifts and presents, nor through rendering help to them in their times of need, indeed, many days or months may pass without even seeing or visiting them. And sometimes, rather than seeking to join ties of relations, some people even intend to sever such ties, by seeking to harm their relatives – either through words, or action, or both. Such people only even keep close ties with those who do not have relation, yet cut-off ties with relatives! Some people only keep ties of relations with those who maintain ties with them, but cut off from those who

cut off from them. So such people are not truly the Waasils (those who keeps ties of relations), but rather they are those who do so based upon tit for tat. So they will only keep ties with those who keep ties with them - whether relatives, or other than them. However, the true Waasil (one who keeps ties of relations) is the one who keeps ties of relation for the sake of Allah (Subhaanahu Wa Ta'aalaa) — regardless of whether his relations keep ties with him or not.

Hadhrat 'Abdullaah Ibn 'Amr relates that the Prophet (ﷺ) said:

"The Waasil (one who keeps the ties of relations) is not the one who merely does so out of reciprocation. Rather, the Waasil is the one who, even when the relatives cut him off yet he still maintains ties with them." So a man asked: O Messenger of Allah, have relatives with whom I maintain ties of relations, yet they cut-off from me. I treat them kindly, yet they treat me in an evil manner. And I am forbearing and patient with them, yet they behave rudely and ignorantly towards me. The Prophet (ﷺ) said:

"If the situation is as you say, then it is as if you are filling their mouths with sand. And Allah will continue to aid and support you as long as you continue doing what you are doing." (Bukhari No. 5991)

If there were no other rewards for keeping ties of relations, except that Allah (Subhaanahu Wa Ta'aalaa) keeps ties with the Waasil in this world and Aakhirah (the Hereafter), and that He extends his Mercy due to it, and makes affairs easier through it and removes distress and anxieties by it, then that would be more than sufficient. However, along with this, Silatur-raheem (joining the ties of relations) brings with it closeness to one's family and relatives, as well as love and compassion developing between one another, and their being of mutual help, in times of ease and hardship, between one another and other such joys and delights—as is experienced and well-known. And when ties of relations are not maintained, then each one of the aforementioned benefits turns into their opposites and great harm comes to the society.

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# Evolution in Science and Islam

Mr. Muhammad H. I. DoblInson

How life on this planet originated and evolved has always been, ever since the earliest days (and still is to a limited extent) a highly controversial issue. It now seems fairly certain that life on earth originated (in the "soup" of the primeval oceans) in a finely balanced admixture of certain appropriate chemicals and gases upon which impinged energy in the form of ultraviolet-light rays and electrical discharges in the form of lightning. All this can be readily simulated in the modern scientific laboratory, but a way to create life itself has not yet been found: everything short of this has been achieved by modern scientific methods.

The creation of life (a population of entities) is said to be "alive" when it is possessed of the properties of reproduction, multiplication, heredity, and variation is vitally dependent upon the application and injection of external energy and precisely this is what is thought to have happened in the primitive conditions obtaining some 4,000 million or so years ago, when scientist today believe that life itself first came into existence on this earth and began to evolve. This vital energy was in the form of ultraviolet radiations from the sun and the electrical discharges of lightning flashes in the atmosphere, and these can be adequately reproduced under controlled conditions in the laboratory.

What then is the vital ingredient necessary to produce life as we know it on earth today and which is missing from the laboratory experiments? So far, science has not come up with an answer to this

particular conundrum. Could it be some form of vital life energy in the shape of what the religionists call "the spirit", or is it something else quite different again and as yet not fully understood, isolated, or identified by scientists? The question is posed, but not so far answered, and, perhaps, it never will be to everybody's complete satisfaction, and the arguments will most likely continue to rage between the two sides of the religionists and the scientists until the very end of time itself:

When the eminent 19<sup>th</sup> Century English naturalist, Charles Robert Darwin, first presented his famous paper (in London to the Linnaean Society on 1 July 1858) and his subsequent book ("The Origin of Species") was published on the origin of species and the development of life by means of what he called "natural selection", all hell broke loose and a battle royal immediately ensued between fundamentalist religionists (led by such men as Archbishop Wilberforce) on the one hand who postulated the origin of species was entirely due to Spontaneous (or Special) Creation, and the Darwinists on the other hand who maintained that species had come into existence naturally by the simple processes of natural selection. Which side (if either) is right and which side is wrong is a question that drags on to the present day. although Darwin's theory is by far the most popular of all evolutionary theories and generally accepted by the vast majority of men of science, and a few isolated shots are still being fired at each other by the protagonists on both sides :

It now transpires that neither side is completely right or completely wrong, and the answer that should finally settle the dispute once and for all lies essentially in a combination of both evolutionary processes (special creation and natural selection) being intimately connected and inextricably interwoven and taking place side by side and simultaneously throughout the whole course of evolutionary history, as evidenced by, for example, the fossil record.

It has been proved by the modern science of genetics, beyond any possible shadow of doubt or any fear of reasonable and justifiable contradiction that evolution proceeds chiefly by means of genetic changes in a species, spontaneous random mutations giving rise to the appearance of entirely new and distinct forms. Could not this phenomenon, then, completely account for the sudden appearance in the fossil record of entirely new and separate species without there being

Any trace of any known intermediate transitional forms or fossil types? When a new species appears, evolution then proceeds in the normal and classical manner of natural selection (of which there is abundant, indeed overwhelming, evidence for this in the fossil record) until environmental and other circumstances and conditions become such as to seriously and fatally inhibit the continued existence of the species which then begins, steadily and rapidly, to decline, eventually becoming altogether extinct when it disappears for ever from the face of the earth, never to reappear. Thus does evolution proceed as the eminent French

microbiologist, Jacques Monod, has so succinctly put it. "chance and necessity".

Genetics then thus provides (by accommodating both the fundamentalist religionists and the Darwinists simultaneously) the simple answer to the question – special creation or natural selection, and proves to be the very much-sought-after and long-awaited BRIDGE BETWEEN SCIENCE AND RELIGION in this particular matter: Now, surely, at long last, everybody should be completely satisfied and happy - and remain so.

The very apposite question now arises as to where does man go from here? Will he, in common with so many other endangered species, eventually find environmental conditions such as not to be able to support his continued existence and he will then cease to evolve at all any further but steadily and rapidly decline ultimately to become extinct altogether and disappear from the face of the earth (literally); or will the human species either remain substantially Static in its present form (in evolutionary terms), having evolved to finality; or will it continue to evolve into ever higher forms of life? No one today, by looking into the future can predict with any real semblance of accuracy the future course of man's (or, for that matter, any other known species') evolutionary Journey and which way it will take, but, man has already learned how to (in the present stage of knowledge, albeit to a very limited extent and extremely crudely at that) "control the environment in which he lives together with all other forms of life, so his future, from the purely evolutionary point of view, does then seem to contain a faint glimmer of hope for the



continued survival of the species.

Nevertheless, in order to ensure (insofar as it is humanly possible to do so) his continued indefinite survival. man must do, two vitally important and necessary things : firstly, he must learn to control in a proper and healthy manner himself and his own personal evolution (of body, mind, and spirit) and, secondly. he must control (again, insofar as it is humanly possible to do so) the environment in which he exists and propagates and these two things he must, of necessity, do entirely and essentially according to the peculiar requirements of his own innate nature and the natural order of things external to him generally, in other words, strictly according to and within natural law and the so-called "laws of nature" Anything else or less will inevitably prove utterly futile, useless, and counter-productive - and produce only purely negative results.

It is the sincerely and firmly held belief of this present writer, not only as an educated and scientifically and religious minded modern Muslim, but also as an intelligent, rational, thinking, feeling, caring, sharing, human being, that this process can best be effected only through the medium of Al-

Islam, the unique God-given comprehensive, intergalactic, scientific, natural, and intelligent world socio-religious system of the Holy Qur'an and Muhammad, the Holy Prophet of Islam (ﷺ), Al-Islam, alone of all the great systems of the world, being universally applicable to all men (and women) and to all possible and foreseeable circumstances and eventualities - for all time to come:

It is, therefore, to be, earnestly hoped and fervently prayed for that the whole world will, sooner or later, (preferably sooner) accept as valid and viable the ultimate survival technique that the One Almighty God, Allah, has provided for man in the shape of Al-Islam, and adopt and practice and use it, not only in their daily lives on a personal basis, but in their activities in the greater and lesser communities of men and women and in the world at large, to the highly commendable ends of, not only ensuring (as far as is humanly possible) their own personal survival but that of the entire human race and the environment in which it, and all other living creatures, must perforce, exist and (hopefully and prayerfully) continue to exist right up to the end of time itself and beyond.

"I have not seen any one of Allah's creation resemble the Messenger of Allah (ﷺ) more in speech, conversation and manner of sitting than Sayyida Fatima az-Zehra (AS). When the Holy Prophet (peace be upon him) saw her approaching, He would welcome her, stand up and kiss her, take her by the hand and sit her down in the place where He was sitting."

- Ummul Momineen Sayyida A'isha Siddiqah (RA)

[Source: Bukhari: Al-Adab Al-Mufrad, Page 406, Hadith 421]

امام احمد رضا فاضل بریلوی

## تجھے حمد ہے خدایا

وہی رب ہے جس نے تجھ کو ہمہ تن کرم بنایا  
ہمیں بھیک مانگنے کو تیرا آستاں بتایا..... تجھے حمد ہے خدایا  
تمہیں حاکم برایا، تمہیں قاسم عطایا  
تمہیں دافع بلایا، تمہیں شافع خطایا..... کوئی تم سا کون آیا  
وہ کنواری پاک مریم، وہ نخت فیہ کادم  
ہے عجب نشان اعظم مگر آمنہ کا جایا..... وہی سب افضل آیا  
یہی بولے سد رہ والے، چمن جہاں کے تھالے  
سبھی میں نے چھان ڈالے ترے پایہ کانہ پایا..... تجھے یک نیک بنایا  
اے لے خدا کے بندو کوئی میرے دل کو ڈھونڈھو  
مرے پاس تھا ابھی تو ابھی کیا ہوا خدایا..... نہ کوئی گیانہ آیا  
ہمیں اے رضا ترے دل کا پتہ چلا بمشکل  
در روضہ کے مقابل وہ ہمیں نظر تو آیا..... یہ نہ پوچھ کیسا پایا

یہ امتیاز صرف آخری پیغمبر کو حاصل ہے کہ پیدائش سے نئے کردفات تک ان کا ہر نقش قدم آج یک نمایاں ہے۔ کتاب و سنت دونوں سرچشمے باقی ہیں تو اس کا مطلب یہ ہے کہ آج بھی انقلاب کا سرچشمہ موجود ہے۔ اسلام کی روحانی قوت اس کی سیاسی سطوت پر موقوف نہیں۔ آج بھی نیک دل اور پاک باز مسلمانوں کی غیر مسلم عزت کرتے ہیں۔ آج بھی اس دین میں دلوں کو جیتنے اور دماغوں کو مسخر کرنے کی صلاحیت ہے، افسوس اس کا ہے کہ آج اہل دعوت کا قافلہ سخت جاں، خواب استراحت کی حالت میں ہے اس کا نتیجہ ہے کہ اسلام کا شجر بے برگ و بے ثمر ہو رہا ہے۔ شاخیں پائمال ہیں اور غنچے خستہ حال، فضا افسردہ اور گل دلالہ دل گرفتہ، نہ پھولوں کا بانک پن باقی ہے نہ روح یاسمین باقی ہے، یہ خواب استراحت اتنا زیادہ طویل ہو گیا ہے کہ اسلام اپنے فرزندوں سے اب شکوہ گزار ہے۔ ہے کوئی جو اس کی نوائے ہلکتہ اور نالہ شام غربیاں کو سنے اور اپنے استراحت کدوں سے باہر آجائے۔ اب اسلام کی دعوت تعلیم یافتہ لوگوں تک پہنچانے کا وقت گیا ہے اور غیر تعلیم یافتہ لوگوں تک محبت آمیز تلقین کی ساعت آچکی ہے۔

خوبصورتی سے پورے طور پر ہم آہنگ ہو جاتی ہے۔ اذان کا نغمہ فردوس گوش سامعہ نواز ہو جاتا ہے۔ نمازیوں کا صاف ستھرے کپڑوں میں آنا جانا اثر انگیز ہوتا ہے۔ قرآن میں مسجد اور نماز کے لیے خوش لباسی، جامہ زیبی اور زینت کی تاکید آئی ہے۔ خذوا زینتکم بعد کل مسجد۔ اب مسلمان نہ صرف اس کی تاکید کو نظر انداز کرنے لگے ہیں بلکہ خوش آواز مؤذن کی ضرورت بھی محسوس نہیں کرتے ہیں۔ حال آنکہ دعوتی نقطہ نظر سے بھی ان باتوں کی اہمیت مسلم ہے، اس سے اسلام کی جانب نفسیاتی کشش کا اضافہ ہوتا ہے۔

ماضی اور عصر حاضر میں بہت سی شخصیتوں نے اسلام قبول کیا ہے اور اپنے قبول اسلام کے اسباب بھی بیان کیے ہیں۔ ان بیانات کو جمع کر کے اسلام کے اسباب کشش کا ایسا مجموعہ تیار کیا جاسکتا ہے جو داعی کے مشن کے لیے کارآمد ہو۔ اسلام آج بھی ایک زندہ مذہب ہے، اس کا سرچشمہ قوت قرآن اور نبی ﷺ کا اسوہ محفوظ ہے، پیشوایان مذہب میں کسی کی زندگی تاریخ میں نہیں ہے،

### تین قسم کے عمل

- جب انسان مرجاتا ہے تو اس کے اعمال ختم ہو جاتے ہیں مگر۔۔۔۔۔
- ۱۔ صدقہ جاریہ
  - ۲۔ ایسا علم جس سے فائدہ اٹھایا جاتا رہے
  - ۳۔ ایسی نیک اولاد جو اس کے لئے دعا کرے ہے۔ (فرمان نبی ﷺ)

جس میں مجھ سے ایک آواز کہہ رہی تھی کہ تم اپنے اسلام کا اعلان کرو۔ اس کے بعد جب میں ایک مسجد میں داخل ہوا اور مسلمانوں کو دیکھا کہ فرشتوں کی طرح صفیں باندھے کھڑے ہیں، تو میرے دل سے آواز اٹھی کہ یہی وہ امت ہے جس کی آمد کی انبیاء علیہم السلام نے بشارت دی تھی، جب خطیب نمودار ہوا جو ایک سیاہ جبہ میں ملبوس تھا تو میرے دل پر ایک ہیبت چھا گئی۔ جب اس نے اپنے خطبے کو اس آیت پر ختم کیا "ان الله يامر بالعدل والاحسان وابتاء ذى القربى وينهى عن الفحشاء والمنكر والبغى يعظكم لعلكم تذكرون" تو میں بے حد متاثر ہوا، جب نماز شروع ہوئی تو مجھے ایسا محسوس ہوا گویا مسلمان نمازیوں کی صفیں فرشتوں کی صفیں ہیں۔ ان کے رکوع و سجود کے وقت خدا اپنی تجلی دکھا رہا ہے۔"

مشہور فرانسیسی مصنف رینان (متوفی 1892ء) جس نے اسلامی تہذیب کی تاریخ پر کتاب بھی لکھی ہے کہتا ہے "میں جب بھی کسی مسجد میں داخل ہوا تو میں نے اپنے دل میں عجیب کیفیت محسوس کی ہے اور اگر اجازت ہو تو کہہ دوں کہ وہ کیفیت کیا تھی؟ وہ اس بات کی حسرت تھی کہ میں مسلمان نہیں ہوں۔" جب رینان جیسا فلسفی اور مصنف ایسا تاثر لے سکتا ہے تو دوسروں کے لیے نماز باجماعت کا منظر جذبہ شوق و تجسس کو بیدار کر دے تو اس میں تعجب کی بات نہیں۔ ہر روز بوقت فجر اس شہستان وجود میں اذان کے ذریعے خدا کی عظمت اور کبریائی کا اعلان سحر انگیز اور وجد آفریں ہوتا ہے۔ آخر شب کے سنانے میں مؤذن کی خوش الحانی کائنات کی

کمال درجے کی خوبیاں موجود ہیں۔ ایسا کون سا شخص ہوگا جو اس بات پر تعجب نہ ہو کہ مسلمانوں کو تحصیل علم کا کس قدر شوق ہے، کس خشوع و خضوع سے وہ خدا کی عبادت کرتے ہیں، محتاجوں کے ساتھ وہ کس قدر فیاض ہیں، خدا اور انبیاء کے نام کی وہ کیسی عظمت کرتے ہیں۔" اس طرح بارہویں صدی کے ولیم پیٹیٹ نے مسلمانوں کی پرہیزگاری کی تعریف کرتے ہوئے لکھا ہے کہ "ان کی پرہیزگاری ان کے پیغمبر کی تعلیم کا نتیجہ ہے۔"

مسلمانوں کے پیغمبر نے پرہیزگاری اور حقانیت کی تعلیم دی ہے۔ شراب خوری اور ناپاک اشیا کو حرام قرار دیا ہے۔ مسلمان اخلاقی اعتبار سے عیسائیت پر فوقیت رکھتے ہیں۔ "وہ آگے لکھتا ہے کہ عیسائیوں کی ناپاکی پر خوری اور مسکرات کے کثرت استعمال کی وجہ سے ہے۔"

اسلام قبول کرنے والوں کے لیے اس دین کے اسباب کشش میں اس کا نظام عبادت بھی ہے۔ غیر مسلم مسلمانوں کو دیکھ کر یہ محسوس کیے بغیر نہیں رہتے کہ مسلمانوں کا مذہب ان کے روز و شب کا رفیق رہتا ہے۔ مسجد میں پنج وقتہ نماز کا منظر، نمازیوں کا صف بستہ کھڑا ہونا اور ایک امام کی اقتدا میں ایک ساتھ رکوع و سجود کا دلکش نظارہ ہمیشہ مسور کن رہا ہے۔

اسکندریہ کا ایک یہودی تھا جس نے 1928ء میں اسلام قبول کیا تھا وہ لکھتا ہے کہ "جمعہ کی نماز باجماعت کا نظارہ جو میں نے مسجد میں دیکھا وہ میرے لیے تبدیلی مذہب کا فیصلہ کن سبب ہوا۔ ایک سخت بیماری کے دوران میں نے ایک خواب دیکھا

قوموں میں مل جائیں گے۔ تاریخ صرف پیغمبروں اور بزرگوں کی زندگی کی تصویر پیش نہیں کرتی بلکہ ہر قسم کے انسان کا کردار پیش کرتی ہے۔

ایک انگریز مفکر رابرٹ برنٹ اپنی کتاب ”دی میگنگ آف ہسٹری“ میں لکھتا ہے کہ ”مشرقی ممالک میں مذہب اسلام کے پیروکاروں نے کبھی کسی موقع پر ظلم اور تشدد کا مظاہرہ نہیں کیا اور نہ انہوں نے اقلیتوں کے حقوق کو غصب کرنے کی کوشش کی۔ اس کے برعکس یورپ، یونان اور روم میں آئے دن تنگ نظری اور تشدد کے مظاہرے دیکھنے میں آئے۔“ مشہور مورخ ولیم میور نے شہادت دی ہے کہ ”مسلمان فاتحین نے مفتوح قوموں کے ساتھ ہمیشہ رواداری اور برداشت کا رویہ اختیار کیا ہے اس کے برعکس روم کے حکمرانوں نے وحشت اور بربریت کے پہاڑ مفتوح قوموں پر ڈھائے ہیں۔ اسلامی دور میں شام کے عیسائیوں کو عرب حکمرانوں کی جانب سے اتنی مرعات حاصل تھیں جس کا وہ اپنے عیسائی حکمران ”پریکولس“ کے دور میں تصور بھی نہیں کر سکتے تھے۔ یہی وجہ ہے کہ عیسائی مہاجر شام کو چھوڑ کر اپنے وطن دوبارہ لوٹ جانا نہیں چاہتے تھے۔“

ایسے دین کے بارے میں جو تحمل اور رواداری کا دین ہے اور ہمیشہ لوگوں کے لیے پرکشش رہا ہے پورا مغربی میڈیا کردار کشی میں مصروف ہے اور اس دین کے ماننے والوں پر تشدد اور دہشت گردی کا الزام عائد کر رہا ہے جن ملکوں میں مسلمان ظلم اور استحصال کے خلاف ہاتھ پیر مار رہے ہیں یا اپنے ثقافتی ورثہ کا تحفظ

چاہتے ہیں یا اپنے مذہبی قوانین کے نفاذ کا مطالبہ کرتے ہیں اور اپنے دینی و ثقافتی مستقبل کو درخشاں دیکھنے کے متمنی ہیں ان کے خلاف عالمی پیمانے پر پروپیگنڈا کیا جاتا ہے کہ وہ تشدد پسند ہیں۔ حال آنکہ حقیقت واقعہ اس سے مختلف ہے، اگر ان کا کوئی جرم ہے تو یہ ہے کہ وہ اس تہذیب کی بالادستی قبول کرنے کے لیے تیار نہیں ہیں جو سر تا پا مادہ پرستی میں ڈوبی ہوئی ہے۔ سائنس اور ٹیکنالوجی کے میدان میں ترقی کے باوجود جدید تہذیب کا سفینہ کرم خوردہ ہے اور وہ اسلامی ذہن و فکر رکھنے والوں کے لیے قابل قبول نہیں ہے۔ یہی وہ نظریاتی جنگ ہے جس کی بنا پر خبر رساں ایجنسیاں مسلمانوں پر تشدد کا الزام عائد کر رہی ہیں اور دنیا کی قوموں کو اسلام کی طرف راغب ہونے سے روکنا چاہتی ہیں۔ وسائل ابلاغ کی پوری طاقت اس الزام کو صحیح ثابت کرنے پر صرف کی جا رہی ہے مسلمانوں کا ایک طبقہ جس کا اپنا اسلام کے بارے میں کوئی مطالعہ نہیں اس الزام کو صحیح سمجھنے لگا ہے بلکہ ”ہز ماسٹر و آفس“ بن کر اس الزام کو طوطے کی طرح دہرانے بھی لگا ہے۔

تاریخ میں غیر مسلم خواہ وہ عیسائی ہوں یا بت پرست ہوں۔ مسلمانوں کے درمیان رہ کر مسلمانوں کی اجتماعی خوبیوں سے متاثر ہوئے اور آہستہ آہستہ اسلام سے قریب ہوتے چلے گئے۔ مسلمانوں کے دور عروج میں نہیں بلکہ ذوال و انحطاط کے زمانے میں بھی ایک عیسائی مشنری جس کو مشرقی ملکوں میں تبلیغی سفر و سیاحت کا موقع ملا۔ پروفیسر آرنلڈ کی روایت کے مطابق یہ کہتا ہے کہ ”یہ دیکھ کر ہمیں بڑا تعجب ہوا کہ مسلمانوں کے مذہب میں کس

یہاں نہ ترک دنیا ہے اور نہ رہبانیت اور نہ عبادت میں حد سے زیادہ غلو۔ اسلام نے دین اور دنیا کا جو جامع نظام پیش کیا ہے اس میں اللہ کی دی ہوئی نعمتوں سے لطف اندوز ہونا معیوب نہیں۔ دین کو آسان اور قابل عمل بنایا گیا ہے اور عبادت و ریاضت میں خود ساختہ مشقتوں سے منع کیا گیا ہے۔ اسلام نے جسمانی زیب و زینت کو بھی ترک کرنے سے روکا ہے بلکہ عبادت کے اوقات میں اس کو اختیار کرنے کی تلقین کی ہے اسی لیے اسلام کو دین فطرت کہا گیا ہے۔

جب بھی اسلام کو کسی ملک میں داخل ہونے اور غالب آجانے کا موقع ملا۔ غیر مسلموں کے اندر یہ احساس پیدا ہوا کہ اس دین میں مذہبی رواداری موجود ہے اسلام نے دین کے معاملے میں زبردستی اور ظلم کی مخالفت کی ہے۔ ان ملکوں میں، جو صدیوں تک اسلام کے نظام حکومت کے تابع رہے غیر مسلم آج تک موجود ہیں یہ اس بات کا بین ثبوت ہے کہ ان کو مذہبی آزادی حاصل رہی ہے۔

عدم رواداری کے دو چار واقعات جو تاریخ میں موجود ہیں وہ عدم رواداری کے کسی اصول کے تحت پیش نہیں آئے بلکہ وہ بعض مقامی حالات کی وجہ سے پیش آئے۔ مثال کے طور پر مسلمانوں کو معلوم ہوا کہ غیر مسلموں کی کوئی جماعت دشمنوں سے ساز باز کر رہی ہے یا یہ کہ کسی عبادت خانے کے پجاری غیر اخلاقی حرکتوں میں ملوث ہیں۔ تاریخ میں اس طرح کے دو چار واقعات سے ہرگز یہ ثابت نہیں ہوتا کہ مسلمانوں نے غیر مسلموں کے ساتھ عدم رواداری کا معاملہ کیا ہے یا بزور شمشیر دوسروں کا مذہب تبدیل کر دیا اس۔ اس

کے مقابلے میں عیسائی مسورخین کے حوالے سے ایسے بے شمار شواہد پیش کیے جاسکتے ہیں جن سے یہ ثابت ہوتا ہے کہ مسیحی مبلغین نے تشدد اور طاقت کے ذریعے لوگوں کا مذہب بدلا، ایک مسورخ انہارڈی (EN-HARDI) لکھتا ہے کہ یورپ کی سیکسن قوم کو جبراً عیسائی بنایا گیا۔ شہنشاہ شارلمین کے زمانے میں نوک شمشیر پر لوگوں کو اصطباغ دیا جاتا تھا (CUNT) کنوٹ نے اپنی مملکت میں بنت پرستی کی جبری طور پر پھیلنے کی۔ مسیحی مبلغوں میں ایک گروہ اخوان السیف (SWORD BRETHEMOP) رہا ہے۔ جس نے اپنی تبلیغی کوششوں کو آگ اور تلوار کے ذریعے تکمیل تک پہنچایا، پھر ان ہی میں ایک گروہ اخوان اسکسین کا ہوا ہے جنہوں نے لیونیہ (LIVONIA) باشندوں پر زبردستی عیسائیت کو مسلط کیا۔ جیوٹ فرقہ کے مشنری لوگوں نے تبلیغ میں تشدد اختیار کیا۔ پادشاہ اولاف (OLAF) نے ملک ناروے کے جنوبی خطے میں اس قدر ظلم کیا کہ جو شخص عیسائی مذہب قبول نہیں کرتا تھا وہ اس کو قتل کر دیتا تھا یا اس کے ہاتھ پیر کاٹ دیتا تھا یا جلا وطن کر دیتا تھا، جون دیلے (JOIN VILLE) نے ایک کتاب سینٹ لوئیس پر لکھی ہے اس نے بیان کیا ہے کہ سینٹ لوئیس کی فیصحت یہ تھی کہ جو شخص دین عیسوی کی مذمت میں کسی کی زبان سے کوئی کلمہ سنے اسے چاہیے کہ اپنی تلوار اس کے پیٹ میں اتار دے۔ ہندوستان میں برہمنوں نے بدھ پرستوں پر ظلم و ستم کے پہاڑ توڑے ہیں۔ اس طرح تاریخ میں چند واقعات کسی مسلمان بادشاہ کے تشدد کے مل بھی جائیں تو ایسے واقعات اس سے کہیں زیادہ بڑے پیمانے پر دوسری

میں عزت و احترام کے لیے اس کے سوا اور کوئی راستہ نہیں ہے۔ یہ دین اسلام ہی ہے جس نے اعلان کیا ہے کہ اسلام ہی اخلاق و کردار اور حسن عمل اور عزت و شرف کا حقیقی معیار ہے۔

اسلام کے اسباب کشش میں ایک سبب یہ بھی ہے کہ اس میں خدا اور بندے کے درمیان کسی ذریعے کی ضرورت نہیں سمجھی گئی۔ کوئی بھی شخص کتاب و سنت پر عمل کر کے اللہ تعالیٰ کا قرب حاصل کر سکتا ہے اس کے مقابلے میں عیسائیت کا پایائیت کا نظام ہے جس میں پادریوں کو نجات اور مغفرت کا پروانہ دینے کا اختیار دیا گیا ہے۔ ہندو ازم میں ایک مخصوص طبقے کے ذریعے عبادت کی رسمیں انجام دی جاتی ہیں جن مذاہب نے قرب خداوندی کے لیے ذرائع کو لازمی قرار دیا ان میں ایک ایسا طبقہ وجود میں آ گیا جس نے اپنے لیے مذہبی اجارہ داری قائم کر لی۔ لوگوں کے لیے اسلام کا یہ تصور باعث کشش رہا ہے کہ وہ مذہبی اجارہ داری کا منکر ہے اور وہ کسی طبقے کو یہ حق نہیں دیتا ہے کہ بندے اور خدا کے مابین حائل ہو جائے اور دوسروں کو اپنا دست نگر بنائے۔

بعض لوگوں کے لیے اسلام قبول کرنے کا سبب یہ حقیقت بنی کہ اسلام نے دین اور دنیا کی جامعیت کا عقیدہ پیش کیا ہے۔ اس نے دین اور دنیا کو ایک دوسرے کی ضد نہیں بلکہ ایک دوسرے کا تکملہ قرار دیا۔ اسلام نے روح کے ساتھ جسم کی ضروریات کا بھی لحاظ رکھا ہے اور ایسی نفس کشی سے منع کیا ہے جس سے جسم کے حقوق کی پامالی ہو۔

کر دیا ہے کہ اس کی مثال دنیا کے کسی مذہب میں نہیں ملتی ہے۔ توحید کا عقیدہ ہو یا رسالت اور آخرت کا، ان میں سے کوئی عقیدہ پیچیدہ اور فلسفیانہ نہیں ہے۔ تمام پیغمبران ہی عقیدوں کی تعلیم دینے آئے ہیں اور یہ عقیدے آسانی کے ساتھ دلوں کے اندر اتر جاتے ہیں۔ اگر دلوں میں نفرت کا زہر پہلے سے موجود نہ ہو اور عصبیت راسخ نہ ہو تو ان عقیدوں کو قبول کرنے میں دیر نہیں لگتی ہے۔ اسلام کی تمام تعلیمات عقل پر مبنی ہیں۔ اگر عقلیت کی تعریف یہ ہے کہ وہ نظام فکر ہے جس کی بنیاد عقل کے اصولوں پر ہو تو یہ تعریف پورے طور پر اسلام پر صادق آتی ہے اور اس دین میں دل و دماغ میں راہ پانے کی حیرت انگیز قوت موجود ہے۔ اور یہی اسلام کی دنیا پر حکمرانی کا راز معلوم ہوتا ہے۔

اسلام میں ہمیشہ سے جو چیز دوسروں کے لیے باعث کشش بنی رہی ہے وہ یہ ہے کہ اس دین میں رنگ، نسل اور برادری کی بنا پر کسی کو بھی حقیر نہیں سمجھا جاتا ہے۔ افریقہ کے سیاہ فام نیکرواسی لئے اسلام میں داخل ہوئے اور اب بھی داخل ہو رہے ہیں کہ اس دین میں ان کو نسلی منافرت نہیں نظر آئی۔ جب کوئی نیکرو اسلام قبول کرتا تھا تو یہ محسوس کرتا تھا کہ وہ اس اسلامی معاشرہ کا رکن بن رہا ہے جہاں اس کے رنگ کی بنا پر اس کی حقیر نہیں ہوتی ہے۔ ہندوستان کے پسماندہ طبقات کے لاکھوں افراد اس دین کے حلقہ بگوش اس لیے بن گئے کہ اس دین میں مساوات انسانی کے تصور نے ان کو عزت و سربلندی کا راستہ دکھایا جب کہ ہندو مذہب کے پرہمنی نظام نے ان کو تعمر مذلت میں ڈال رکھا تھا۔ آج بھی سماج

# اسلام کی روحانی قوت

ڈاکٹر محسن عثمانی

مشہور فرانسیسی مصنف رینان، جس نے اسلامی تہذیب کی تاریخ پر ایک کتاب بھی لکھی ہے کہتا ہے میں جب کبھی کسی مسجد میں داخل ہوتا تو میں اپنے دل میں عجیب سی کیفیت محسوس کرتا اور اگر اجازت ہو تو بتا دوں کہ وہ کیفیت کیا ہے؟ وہ اس بات کی حسرت تھی کہ میں مسلمان نہیں ہوں

حفاظت جس سفینہ کی انہیں منظور ہوتی ہے کنارے تک اسے خود لا کے طوفان چھوڑ جاتے ہیں۔

دین اسلام مکمل طور پر مجموعہ حسن و خوبی ہے لیکن بصیرت سے محروم دل اس حسن کا ادراک نہیں کر پاتا ہے۔ داعی کا کام چشم کشائی کرنا اور اسلام کے حسن کے جلوے دکھانا ہے۔ اس کے جمال دل پر یز سے دلوں کو گرویدہ کرنا ہے اور دلائل سے عقل کو مسخر کرنا ہے تاکہ ہدایت کی وہ طلب دل کے اندر پیدا ہو جائے جس کے بعد اللہ کی طرف سے ہدایت کی توفیق مل جاتی ہے اور شجر اسلام کے شاخساروں پر تازہ شگوفوں کے دیے روشن ہو جاتے ہیں۔ داعی کو جاننا چاہیے کہ دین اسلام کے وہ خاص خاص اسباب کشش کیا ہیں جو مدعو کے دامن دل کو سب سے پہلے کھینچ سکتے ہیں۔ اسلام کے اسباب کشش میں سب سے اہم سبب تعلیمات اسلام کی سادگی ہے۔ "لا الہ الا اللہ محمد رسول اللہ" کے مختصر اور سادہ الفاظ میں اسلام کے اجزائے ایمانی کو جمع کر دیا گیا ہے یہ مختصر اور مجمل عقیدہ ہے اور عقل پرستی ہے اسلام نے توحید کے عقیدے کو اور شرک کی برائی کو ایسے جلال و جبروت کے ساتھ واضح

داعی کا اصل مشن دلوں کو بدلنا نہیں بلکہ دلوں کے کشت زار کے اندر ہدایت کی طلب کا بیج بونا ہے، اس لیے کہ ہدایت ہمیشہ اللہ کی توفیق خاص سے ملا کرتی ہے۔ "وما کان لنفس ان تو من الا باذن اللہ" (سورہ یونس) یعنی کوئی بھی شخص ایمان نہیں لاتا ہے مگر اللہ کی توفیق سے۔ لیکن یہ توفیق یزدانی انسان کو باندازہ ہمت اور باندازہ طلب ارزانی کی جاتی ہے۔ ایک طفل شیر خوار جب بھوک سے بیتاب ہوتا ہے تو سینہ مادر سے جوے شیر ابل پڑتا ہے، اسی طرح ایک بندہ جب ہدایت کا طلب گار ہوتا ہے تو رحمت الہی جوش میں آتی ہے اور طالب صادق کی عقل کو ایمان کی اور اس کے دل کو معرفت کی غذا فراہم کر دی جاتی ہے۔ یہی مفہوم ہے اس آیت کا "بیهدی الیہ من اناب" یعنی وہ ہدایت دیتا ہے اسے جو اس کی طرف رجوع کرتا ہے۔ اللہ تعالیٰ جس کے بارے میں ہدایت کا فیصلہ فرما دیتا ہے اسے پھر کوئی گم کردہ راہ نہیں بنا سکتا ہے، ناسازگار حالات اس کے ایمان کے لیے سازگار کر دیے جاتے ہیں۔ موجوں کا تلاطم بھی اس کے سفیدہ حیات کو ایمان کے ساحل تک پہنچا کر دم لیتا ہے۔