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## ANNUAL

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# Islamic Art – A General View

*Afaf Wadi provides a short introduction and outlines the exchange of experience with other cultures.*

The word Islamic refers to those people who have grown and lived under rulers who profess the faith of Islam. But Islamic unlike Christian refers not only to a faith but to a whole culture.

Islam began its development in 622 A.D. in Makkah and Medina in the Arabian Peninsula. It soon spread eastwards over the Persian-Sassanian Empire, as far as the borders of China, south to the Indus River, all over the fertile crescent overpowering the Byzantine Empire, then westwards across Europe to North Africa, across to Spain into southern France; and all by 750 A.D.

The Arabs had a pre-Islamic culture as we can see from the Nabateans and Palmyrean civilization in Syria and Jordan (1 BC — 4 AD), and the Lakmides in Iraq (5-6 AD), whose legendary palaces of Al-Kawarnaq and Sadir were counted amongst the marvels of the world. Included in the Arab outstanding civilizations was that of Yemen where the Queen of Sheba was supposed to have ruled in the times of Solomon (1000 BC).

The Arabs and Islam did not inherit exhausted traditions but dynamic ones. They came in contact with highly developed civilizations, religions and forms of arts, mainly Sassanian (Persian) and Graceo-Roman (Byzantine), as well as Chinese and Indian. Islam, is therefore comparable to Gothic and Baroque in that it represents an overlay or a prism which transformed and absorbed, temporarily or permanently, local energies and traditions. In the Middle Ages, art was first a religious expression. But the Arabs in the first flush of their puritanical and austere zeal, abhorred luxury, aristocracy and representation of living forms, whether in statues, paintings or Ikons. Islamic art had its

beginnings in the mosques, which were initially simple square buildings with simple furniture, used mainly for prayer. But soon more sophisticated generations arose and the *Minber*, the Mihrab, the Minaret, the Dome etc. were added (the Dome of the Rock in Jerusalem was built around 750 AD).

Gradually, palaces for the caliphs and wealthy courtiers were built and luxurious interior decorations began the capital of the caliphs was moved to Damascus and then to Baghdad. These buildings and decorations were still impressed by the austere spirit of Islam and thus we find artists using mainly Arabic calligraphy, plants, foliage Arabesque, and later animal forms in their artistic efforts. No living forms in art are allowed in mosques to our day.

Islam became the heir to many ancient crafts that dated back many millennia to the Sumerians and Babylonians in Mesopotamia, the Persians in Iran, the Chinese, the Indians and the ancient Egyptians and Greeks. Muslim artisans developed and spread all over this vast empire and came into contact with Europe, still in the dark ages, to which Islamic art was a marvel and luxury. Art went parallel with knowledge and the various sciences, such as mathematics, astronomy etc. Thus Islam acted as a bridge that conveyed and transmitted ancient art and science to dark Europe, sparking the beginning of the Renaissance.

Various factors helped this flow of Islamic knowledge and art in Europe. The crusaders helped carry across this knowledge. The conquest of the Byzantine Empire by the Turks and Ottoman drove many scientists and artists into Europe. The

presence of the Arabs in the Iberian Peninsula for over 800 years, the contact of the Arabs and the Italians in Sicily, trade and commerce across the Mediterranean all helped this transfer of science and art.

Islam acted as a bridge that conveyed and transmitted ancient art and science to dark Europe, sparking the beginning of the Renaissance.

Unfortunately other factors destroyed this upsurge of Islamic art, mostly the Mongul invasion in the 13<sup>th</sup> century and later the massacre of Timur-Lenk in the 15<sup>th</sup> century. The Arabs were driven out of Spain and Sicily. Apart from a renaissance of art under the Saffavides in Iran in the 16<sup>th</sup> century, Islamic art was on the decline.

Islamic art flourished in many centuries and in many forms. Early Islamic gold and silverwork was prominent in Fatimid Cairo. Many centres for metal work, especially inlaid with gold and silver were founded in Ray (Persia), Mosoul and Samarra (Iraq), Damascus (Syria), Cairo (Egypt). Cordoba (Spain). Many ewers, basins, writing cases, candlesticks, vases and perfume burners have survived and are now in various European museums. Pottery and ceramic work were developed by Muslim artisans and new techniques and colourings were introduced by the artists such as glazing and lustre-work. They also became experts in ceramic wall tiles up to present times. The main centres for this work were in Persia, Syria, and Asia Minor in the 16<sup>th</sup> century. Glass manufacture flourished in Persia and the Arab Middle East and was in high demand in Europe. Heraldic devices, textiles, silk fabrics were in high demand in the West. Many terms of Islamic origin still exist in European languages, e.g. Muslin (Mosul); Fustian (Fustat); Baldachio (Baghdad); Grenadine (Grenada). The

Arabs started a weaving factory in Sicily and the decorations were mainly Kufic scripts, now unknown to the weavers.

Carpets came to Europe from the orient, especially Persian carpets, which were, and still are, in great demand. European craftsmen soon learned the technique of carpet weaving first by hand, then mechanically. The patterns used today still follow Islamic traditions. The same Arabesque and geometrical designs predominate in all works executed in stone, wood, leather, crystal and ivory which are now present in European museums. Illuminated books and their bindings and coverings owe much to Islam, especially those with golden inlays.

Islamic art was a marvel to Europe for over one thousand years. Its preservation nowadays after the disasters that overtook Islam from East and West, owes much to religious piety and preservation by religious institutions. Crusaders and Italian merchants brought over many products from Syria to Italy and Europe where they found ready markets, which then became preserved in museums or private collections.

Explorations of the Indus in the 15<sup>th</sup> century onwards by the Portuguese, Dutch, British, French etc. brought to Europe many treasures and items that became fashionable and highly sought after, especially from the Mogul-ruled parts of India i.e. under the Muslim rule.

Thus we find the influence of Islamic art present to our day, whether it be through commerce, piety or pure curiosity. Major parts of art and science, were transmitted to the West from Islamic countries and are recognized, revered and acknowledged by the Western world.

(Courtesy: The Arab Review)

# Imam Ja'afar Al-Sadiq

## Kind, Pious and Studious

*He endeared himself to people by virtue of being free of deviation, exaggerated claims and extremism and he strove hard to purge people's faith of all such aberration. His steering away from political controversies earned him the love of both people and rulers. When he died in 148, Al-Mansoor, the same caliph who had asked Imam Abu Haneefah to put him to a grueling test, wept.*

Honesty of purpose, nobility of aims and disregard for all worldly gains and pursuits were the hallmark of Imam Ja'afar Al-Sadiq (d. 148). He always sought the truth, plain and simple. He never pursued worldly pleasures or matters that might not have clear approval of Islam. He was endowed with insight that helped him tread the path of piety.

A combination of painstaking studiousness and devotions, unflagging piety and fearlessness of none but the Almighty were the essence of his honesty. No wonder he was in awe of mortal: neither rulers, however ruthless, nor people, however numerous, could overawe Imam Ja'afar Al Sadiq.

Of him, Imam Malik says: 'I used to attend Ja'afar ibn Muhammad who was always smiling. But whenever the Prophet (ﷺ) was mentioned, he would immediately adopt a very serious attitude. I was regular visitor for some time, and I never saw him once without either praying, fasting or reciting the Qur'an. He never quoted a Hadith by the Prophet (ﷺ) unless he had performed his wudu (Ablutions). He was never given to idle talk. Whenever I went to see him he would take the cushion he was sitting on to give it to me.

Blessed with an inborn genius, intelligence and insight. Imam Ja'afar Al-Sadiq acquired vast knowledge, which placed him among the pre-eminent scholars of his age, such as

Abu Haneefah (d. 150), Malik ibn Anas (d. 179 and Sufyan Al-Thawri (d. 161).

His exceptional presence of mind glows from numerous reports of his debates with scholars, apostates and opponents of Islam. He displayed finesse in tackling Abu-Haneefah's 40 tough questions, avoiding the pitfalls of scholarly differences which he competently outlined and confirming his own independent opinion.

His *Iman*, strength of faith, demonstrated itself in his perseverance in adversity. The heart-rending grief at the death of his young child, he bore with equanimity. He wept, but he also remembered God's favours. My Lord, he said, you have taken one, but left me others. You have put me to this test, but spared me what is harder.

He buried his son, with a prayer that was as poignant as demonstrative of his deep faith. We pray God to grant what we love to whom we love, and He favours us with that. When He wills something which distressed us concerning our loved once we endure with patience. Remembering God's favours when one is struck by a calamity is indeed a rare quality.

In his dealings with people, Imam Ja'afar Al-Sadiq was exceedingly generous, forbearing and patient. When someone did him wrong, he would pray Allah to forgive him.

He was most courageous. No surprise,

considering he was a descendent of Sayyidna Ali (RDA), the bravest of the Companions of the Prophet (ﷺ). The truth, he spoke without fear whether he was in the presence of a caliph or governor regardless of how unwelcome it was to them.

His was an awe-inspiring personality: people were overwhelmed in his presence so palpable was the feelings that exuded from him. But Imam Ja'afar Al-Sadiq was a most kind person. He treated people with humility.

The turbulent times of Al-Sadiq gave rise to many groups and trends: most of them were political to start with, later taking on a religious cover. Groups like Kaisaniyah and Khattabiyah claimed to be supporters of the Prophet's descendants; trying to attach themselves to Imam Ja'afar Al-Sadiq they also claimed his support. But their deviant views were such that they went beyond the pale of Islam.

For example, the Kaisaniyah believed in the re-incarnation on the present Imam of the spirit of his predecessor and claimed that God may change His mind according to events. The Khattabiyah gave Al-Sadiq the status of Godhead, alleging that God's spirit was embodied in him.

Imam Ja'afar Al-Sadiq was resolute in opposing all such views and denounced such groups, making clear that they were not-Muslims. He totally dissociated himself from their claims, declaring unequivocally that he has nothing to do with them and that they had no support from him whatsoever.

Moreover, he sent messengers to Iraq, where they had some following, to explain to people that none of their views was sanctioned by him and that he would be the first to take them to task. He declared his true faith and earned much respect for that.

There was similar turn-off on the intellectual stage: people were engaged in trying to undermine Islam spreading ideas and belief that were alien to Islam. Some claimed that man has no free choice in what action he takes everything takes place by God's will. Therefore, a person who commits all sins is the same as another who does all kinds of good deeds, because the actions of both are by God's will and neither has control over his actions. Others believe that a person who commits a cardinal sin, or even a small sin, becomes an unbeliever. Against all these, Ja'afar Al-Sadiq was very active, explaining the true Islamic beliefs and presenting them clearly to people.

During his lifetime, a great political event took place, namely the overthrow of the Umayyad caliphate and the rise of Abbasid. In planning the overthrow, the Abbasids were working in close cooperation with their cousins, the Alawi descendants. In fact, people believed that the new rulers would belong to the Alawis, the decedents of Ali-ibn-Abu Talib (RDA). But this was not to be.

Imam Ja'afar Al-Sadiq did not aspire to any political position, not even to be a caliph. He did not care who was the caliph. He was devoted to his scholarship. Yet, some people suggested that he was entitled to be the caliph more than any of the Abbasids.

The second Abbasid caliph, Abu Ja'afar Al-Mansoor, was very sensitive to any call to replace the new Abbasid rule, particularly after some groups advocated the appointment of Muhammad ibn Abdullah ibn Al-Hasan, known as Al-Nafs al-Zakiyah, as caliph. This led to a battle which ended with the killing of Al-Nafs Al-Zakiyah and his brother Ibraheem by Al-Mansoor's troops.

Suspecting Ja'afar Al-Sadiq of supporting the uprising – a suspicion reinforced by his courtiers – the caliph summoned him to

Kufah, and reproached him severely. However, Imam Ja'afar Al-Sadiq's assurance that he took no part in any plot or rebellion and was in principle, against it calmed Al-Mansoor.

Some courtiers keen to ingratiate themselves with the caliph continued to play him with reports of Ja'afar Al-Sadiq's complicity in this and that plot. Perhaps believing such reports might not be totally unfounded, Al-Mansoor called Ja'afar Al-Sadiq over to Baghdad several times. And each time he felt increasingly reassured that the reports were false. Thus Al-Mansoor's respect for the scholars grew, whom he treated with great hospitality on his visit to Iraq from Madinah al-Munawwarah.

Ja'afar Al-Sadiq who enjoyed meeting people and fellow scholars was able to do so on some of his visits. People loved him dearly, particularly when he became the head of the Alawi household. He endeared himself to people by virtue of being free of deviation, exaggerated claims and extremism. These visits also gave him an insight into the sort of deviant claims some groups were making concerning the Alawi descendant. He strove hard to purge people's faith of all such aberration.

His steering away from political controversies earned him the love of both people and rulers. When he died in 148, Al-

Mansoor, the same caliph who had asked Imam Abu Haneefah to put him to a grueling test, wept.

Historian Al—Ya'qoobi mentions that Ismail ibn Ali, a close associate of the caliph once found him weeping. When he asked him the reason, Al-Mansoor said: The master, the great scholar and the last of the best household has died. That was Ja'afar ibn Muhammad. He was of God's chosen people and a leader in doing what is good.

What Al-Mansoor said about Ja'afar Al-Sadiq was the truth. As a distinguished scholar, he earned the respect of the entire Muslim Ummah, especially its most celebrated scholars such as Imam Abu Haneefah and Imam Malik. He continued to be revered by scholars of succeeding generations, starting with Imam Al-Shafi and Imam Ahmad ibn Hanbal, up to the present.

Ja'afar Al-Sadiq was a great scholar and educationist, a man of superior thinking and superb understanding of Islam and its teachings. His heritage needs in depth study. In the matter of fiqh, Imam Ja'afar relied on Ijtihad based on the Qur'an and authentic Hadith and rejected analogy as a basis of evidence to deduce rulings. Ijtihad therefore forms a distinctive part of his school of law.

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(Continued from page #.8)

monetary policy or of central banks.

An interest free economy is no doubt an exploitation free economy and as such would be a harbinger of social justice,

income equalities and economic optimization. It is a paradox, however, that we remain intensely engaged in an unending, meaningless controversy and refuse to accept the true interpretation.

# Islamic Banking – A Revisitation

*Dr. Nadeem Inayat*

Islam possesses its own paradigm of economic relations within the context of an entire Islamic system based on injunctions and norms derived from the Qur'an and Sunnah rules and requirements have been specified by *Shari'ah* which relate to the framework within which the monetary and banking system can operate. The core of this framework is that as a mechanism for allocating financial resource the rate of interest is replaced with the rate of return on real activities. That is to say that return on capital must not be fixed and predetermined as in the form of interest rather the return on capital or money must be normal profits based upon the productivity of capital in the real sector of the economy.

Dr Aqdas Ali Kazmi in his article "Defining Islamic Economy" concluded that the elimination of interest is neither necessary nor a sufficient condition for Islamization of the economy. His conclusion in this regard is misleading and needs a revisitation to take cognizance of the universality of the issue.

The basic reason for exploitation in an interest-based economy is that interest is predetermined and fixed. In the ambit of financial intermediation, savers can be exploited by the entrepreneurs who while making abnormal (monopolistic) profits may pass on just a meagre return to savers due to the agreement with a bank on fixed interest based. On the other hand, the savers can exploit the entrepreneur, as in the cases of projects going sour due to market reasons beyond entrepreneurs' control. It is thus to insulate both savers and entrepreneurs against these possibilities that the Islamic Economic System has prescribed a profit and loss sharing system, whereby the sharing of profits and losses

impart justice and equitable treatment to the concerned. No doubt the current environment may not be conducive for the optimal functioning of an Islamic Economic System, but a prescribed system based on equity cannot be discarded due to lack of prerequisites in terms of regulatory or legal framework. What needs to be assessed is the intrinsic utility and benefit of a system with its yielding effects in terms of economic growth, social justice, income equalities and consequently economic optimization. In a just and equitable manner. As a matter of fact, the current menace of large bad debt portfolios held by many financial institutions can be attributed, to a greater extent, to the fact that financing extended to borrowers was never based on projected cash flows of the project to be financed but, rather predominantly, on other securities put up as collateral. This resulted in moral hazard and minimal monitoring on the part of the financial institutions that were content to hold securities, often unrealizable, against unprofitable projects. The proper implementation of a Profit and Loss Sharing System would ensure the lending of funds based intrinsically on the viability of the project to be financed, thereby can exploit the entrepreneur as giving less weightage to other securities. This shift from security considerations to cash flow analysis will allow, more entrepreneurs to come forward and gainfully utilize the capital extended to them. This will in turn greatly enhance the operative asset portfolio of the banks, thereby according greater returns to the bank and savers. This phenomenon would consequently give rise to greater and more sustainable financial and economic growth.

One of the misconceptions regarding an

interest free economic system as highlighted by Dr. Kazmi, rests upon the notion that an interest free economy implies zero return on capital. This is, however, not the case. In an exploitation free economy the institution of interest (fixed and predetermined return) has to be replaced by normal profits, which depict the true productivity of capital in the real economy.

The substitution of interest with normal profits and equity participation is what, in broad terms, differentiates the secular and the Islamic economic scenarios, and since normal profits are subject to productivity it is more just and equitable. Though Islamic banks have higher transaction costs stemming from the due diligence and monitoring, it will ensure better governance and therefore have a higher yield, rather than fostering a creditor-debtor relationship under an interest-based system primarily relying upon security rather than cash flows, which ultimately leads to moral hazard and poor governance producing suboptimal results. In the profit and loss system, since participative management is replacing the creditor-debtor relationship, erstwhile ensuring proper end use of money causation will lead to higher productivity, lesser wastage and greater employment. This would lead to lesser inflation and greater, welfare in terms of poverty alleviation.

Dr. Kazmi has also raised the question of the role of *Mudarabah* and *Musharakah* in a modern financial system, and the role of the Central Bank in an Islamic banking system. In this regard, it is pertinent to elaborate upon the fact that in disallowing interest and permitting profits, the Shari'ah has allowed business arrangements in the form of *Mudarabah* and *Musharakah*, as well as other admissible modes of financing, as a means of earning profits without charging

interest. In *Mudarabah* one party provides the necessary financial capital, and the other party supplies the human capital needed for successful performance of the economic activity undertaken. *Musharakah* on the other hand, is a form of business arrangement in which a number of partners pool the financial capital to undertake an economic activity. Based upon the above, Muslim scholars and economists have developed alternative models of banking systems within the Islamic framework. It envisages depositors entering into a contract with a banking firm to share profits accruing to the bank's business. The bank, on its asset side enters into another contract with an entrepreneur who is searching for financing and is agreeable to sharing the/profit with the bank.

In an Islamic system, as the return to bank's liabilities is a direct function of the return to their asset portfolio (loans) and since the assets are created in response to investment opportunities in the real sector, the return to the savers is removed from the cost side of the income and expenditure statement. It becomes, instead, an allocation of profit and thus allows the rate of return on financing to be determined by the productivity in the real sector. In this system, the banks will still perform the requisite functions of administrators of the economy's payment system and as financial intermediaries.

The regulatory, supervisory and control functions of the Central Bank with regards to the banking system will still be in place in an Islamic system. Monetary policy will play an active role in not only maintaining a stable value of currency but also in promoting full employment and growth. Theoretical models of Islamic banking therefore foresee no reduction in the effectiveness of (Continued on page #. 6)

# Treatment of Minorities the Islamic Model

Syed Mumtaz Ali

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

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

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

## **Basic Notions**

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

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

non-Muslim residents of, as well as travelers who are travelling through a Muslim state have assurances regarding their safety and their liberty of conscience.

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

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

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

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

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

### **Equality Principle**

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

This approach to international law serves the function of a pivot. It is a point which

balances all the detailed rules regulating the protection of the spectrum of legitimate interests of the minorities. They are the 'protected' community of non-Muslims.

### **Minority Autonomy: Judicial, Social, Cultural**

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

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

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

To establish liberty of conscience in the world was one of the aims and objectives of the Prophet Muhammad (ﷺ). Therefore, the

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

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

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

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

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

In *The Muslim Conduct of State*, Dr. Hamidullah points out, with respect to the Islamic model for treating minorities, that: "I

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

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

### **A Model for Minorities**

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

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

### **Treatment of Muslims: Good and Bad Examples**

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

On the other hand, at approximately the same period the Negus was protecting the rights of Muslim minorities in Abyssinia, the Byzantine governor of Ma'an embraced Islam. On learning of the governor's conversion, the Emperor ordered the governor to abjure his religion. When the

governor refused, the emperor beheaded him. Muslim historians also mention another case of a high church dignitary. This official was lynched by a Byzantine mob upon hearing of his declaration of embracing Islam.

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

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

A different perspective is given by Buzurg Ibn Shariyar, an author of the 4<sup>th</sup> century H. He writes that theft was generally punished in India by death. If the thief was a Muslim, the case was adjudicated by the a Hunarman, a Qadi-like official of the Muslims who judged according to Muslim law. There was a custom in India that non-Muslim rulers would consult (for advice) a

Muslim Hunarman, i.e., a Qadi, for criminal offences committed by a Muslim. Evidence of this kind of an arrangement was confirmed by Ibn Hauqal.

### **Modern Age**

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

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

### **Western Media and Knowledge Vacuum**

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

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

Western society can no longer survive in its

own interest by being ill informed or misinformed about the Islamic world. They have to get away from the concept that every time that there is a bush fire, or worse than that, it is representative of the Islamic world. So long as they make it representative of the Islamic world, they damage both themselves and their relations with the Islamic world itself because they are sending erroneous messages back. There is what I call a ‘knowledge vacuum’. It is hurting everyone. “We cannot, therefore, even in our modern or post-modern age, ignore or disregard what traditionalists have believed to be necessary. More specifically, for the traditionalists, the larger message of Islam, rather than the narrower sectarian or personal quibbles, is of paramount importance.

### **Guidelines for Minority Living**

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

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

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

“The story of Hazrat Yusuf teaches us the moral that however weak be the numerical or political position of Muslims in a country (they may even be in the minority of one and

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

Unfortunately, the spectacle that Muslims are presenting today is quite in contrast to the foregoing examples. While they are eager to take recourse to all sorts of

agitational methods for the solution of their political difficulties - methods which are totally the products of the materialistic frame of mind and from which no good has ever accrued or can ever accrue, they are not prepared to give a trial to try the remedy prescribed by the Qur'an.

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

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(Continued from page #.19)

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

**According to Suter:**

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

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

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

# Muslim Contribution to Geometry

*Dr. Ali Daffa'a*

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

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

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

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

Yusuf translated into Arabic several Greek works. Among these translations were the first six books of Euclid and the *Almagest*. The *Almagest*, written by Cludius Ptolemy of Alexandria, was the most outstanding ancient Greek work on astronomy.

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

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

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

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

## **Definition of Geometry**

Geometry is science which not only leads to the study of the properties of space, but also deals with the measurement of magnitude.

It has as its objective the measurement of extension which has length, width, and height as its three dimensions. The word itself came originally from two Greek words, geo, meaning earth, and metria, measurement. It, therefore, meant the same as the word surveying, which is derived from the Old French, meaning "to measure the earth."

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

#### **According to William David Reaves**

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

#### **Origin of Geometry**

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

simple geometrical concepts, vertical, parallel, and perpendicular lines, would have originated through practical construction of walls and dwellings.

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

#### **Ibn Al-Haitham**

Aristotle and Ibn Khaldun both considered optics as a branch of geometry. Progress made in the field of optics would certainly have been impossible in medieval times without the knowledge of Euclid's Elements and Apollonius' conics. The science of optics explains the causes of errors in visual perception. Visual perception takes place through a cone formed by rays, in which the top is the points of vision and the base is the object seen. Close objects appear large and distant images appear small. Furthermore, small objects appear large under water or behind transparent bodies. Optics seeks to explain these scientific phenomena with geometrical proofs. Optics also presents an explanation of the differences in the perspective view of the moon at various

latitudes. Knowledge of the visibility of the new moon and of the occurrence of eclipses is based on these conjecture.

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

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

The works of Ibn al-Haitham became known in Europe during the twelfth and thirteenth centuries. Joseph ibn 'Aqin referred to Ibn al-Haitham's work in optics as being greater than those of Euclid and Ptolemy. Al-Haitham's optics were made known to European mathematicians at about the same time by John Peckham, the Archbishop of Canterbury, in 1279, and by the Polish physicist, Witelo.

Al-Haitham established the fundamental basis which eventually led to the discovery of magnifying lenses in Italy. Most of the

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

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

#### **Howard Eves has observed:**

The name Al-Haitham (965-1039), has been preserved in mathematics in connection with the so-called problem of Alhazen: To draw from two given points in the plane of a given circle lines which intersect on the circle and make equal angles with the circle at that point. The problem leads to a quartic equation which was solved in Greek fashion by an intersecting hyperbola and circle. **Alhazen** was born in Basra in South Iraq and was perhaps the greatest of the Muslim physicists. The above problem arose in connection with his optics, a treatise that later had great influence in Europe.

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

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

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

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

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

#### **Thabit ibn Kurra**

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

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

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

also credited with Introduction to the Book of Euclid, which is a treatise on geometry.

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

### Other Muslim Geometers

Al-Kindi, who made significant contributions in the field of arithmetic, also worked in the area of geometry. His most important contributions to scientific knowledge was his work on optics, dealing with reflection of light, and his treatises on the concentric structure of the universe. Using a geometrical model, Al-Kindi gave a proof of the following:

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

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

1. Manuscript on "The body of the universe is necessarily spherical."
2. Manuscript on "The Simple Elements and the Outermost Body are Spherical in Shape."

3. Manuscript on "Spherics."
4. Manuscript on "The construction of an Azimuth on a Sphere."
5. Manuscript on "The surface on the water of the sea is spherical."
6. Manuscript on "How to level a sphere."
7. Manuscript on "The form of a skeleton sphere representing the relative positions of the Ecliptic and other Celestial circles."

According to Florian Cajori the algebra of Al-Khwarizmi contained some geometrical ideas. He not only gave the theorem of the right triangle when the right triangle is isosceles, but also calculated the areas of the triangle, parallelogram, and circle. For he used the approximation  $3\frac{1}{7}$ . One chapter in Al-Khwarizmi's algebra on mensuration dealt only with geometry and is called Bab al-Misaha. If Al-Khwarizmi had really studied Greek mathematics, there would certainly have been some traces of the contents or terminology of Euclid's Elements in his geometry. There are none. "Euclid's Elements in their spirit and letter are entirely unknown to him."

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

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

### Summary

The Muslims emphasized the study of geometry in their curriculum because it possessed (Continued on page #. 14)

## Family Values in Islam

*"Thy Lord has commanded that you worship none but Him. And that you show kindness to your parents. If one or both of them attain old age, never say to them as much as 'ugh' nor reproach them, but always address them with kind speech. And lower to them the wing of humility out of tenderness. And say, 'My Lord, have mercy on them even as they nourished me when I was a little child...' And give to the kinsman his due, and to the poor and the wayfarer.... And kill not your children for fear of poverty. It is We who provide for them and for you. Surely, the killing of them is a grievous sin. And go not near adultery, surely it is a manifest indecency and an evil way. " (Surah 17: 24-33)*

Family is a divinely established institution of human society. It is an institution of love, care, compassion and kindness. It brings progress, prosperity, peace and tranquility in the society. It nurtures values and makes human beings civilized. A family comes into existence by the coming together of a man and a woman in marriage and their contract brings into existence a new family and a new generation. This family produces the tie of kinship and community, which develops into a large society. The family is the institution through which one generation prepares another for the service of human civilization. Members of this institution desire that those who replace them should be better than they themselves. Parents want to see their children happier, healthier, more educated, and better human beings than their own selves. Islam has placed great emphasis on family and family values.

However, in the Western culture in general and in America in particular family is in deep trouble. 50% of the children born in United States now are born outside of a wedlock.

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This is unprecedented in human civilization. Family violence has increase beyond any imagination. Child abuse, spousal abuse and elder parents abuse is rampant in this society. There are many people in the Western society who are concerned about this state of affairs. They want to restore the family. But the family system will not come back or flourish by wishful thinking and mere preaching. The society has to be established on moral and ethical values. The family can only flourish if the proper moral, ethical and spiritual values are instilled in the hearts and minds of the people and righteous laws are established in the society. In order to bring the family institution into reality and to make it work, certain prerequisites must be fulfilled.

First of all, there must be a total ban on all sexual promiscuity that comes from the improper dress of men and women, from free mixing of males and females, from intoxicants, from pornographic literature and movies, and from everything that encourages or allows sexual immorality. This is important because the family cannot be established unless drastic steps are taken against all the immoralities that are going on in the society in the name of culture and freedom of expression.

There is also a need to emphasize more care and quality time in home and with the family. Because of the pressures of work economic pursuits, homes have become like motels, where people only come to sleep. Many families do not eat at home or eat at different times. Also, there is very little communication between the family members. Many young people do not talk to their parents. Parents and children both prefer to spend their free time and holidays with friends, rather than with each other,

because of this lack of communication.

There is a great wisdom in the large and extended family system. Families today have become very small. Very often one sees a family today consisting of only the husband, wife and their children, or just one parent and his/her children. This makes people very lonely. It creates stress at the time of sickness, sadness or economic hardship. Also in the situation of conflict and dispute between the couple or between parent and children people go through great suffering, trauma, distress and pain because one does not know to whom to turn and whose help to seek. Thus, we must place emphasis upon family members living together or closer to each other. Families must come together and live together as much as possible.

Beside love and compassion Islam also structures the family on a system of authority and rule. As the head of the household husband is given the position of authority to maintain order and discipline. Islam does not favour a loose and disjointed family system which is without any authority, control, or discipline. Since discipline can only be maintained through a central authority, the man is given the responsibility of authority. However, this does not mean that he is given a free license to dictate upon the family his terms, like a tyrant or an oppressor. Man must use his authority with love, compassion and must consult with his wife. The Prophet (ﷺ) said: "The best of you are those who are best to their ahi, meaning spouses and children. And I am the best of you to my family. The Prophet (ﷺ) was never an authoritarian in his home. His authority was the most compassionate and kind authority. A family cannot be functional without rules and responsibilities. To maintain a smooth family you must have an orderly system. The wife must listen to the

husband. The 'husband must consult his wife and communicate with her. The Children must listen to their parents and obey them. Parents must also love their children, respect their feelings and opinions and recognize their need for self-esteem especially among their friends. They must treat all their children whether boys or girls equally. All respect is mutual. The children love and respect these parents who love them and respect them. Also if we respect our parents. then our children will respect us.

Islam also discourages divorce. The Prophet (ﷺ) said about divorce: "it is permissible but it is the most hateful thing in the sight of Allah." The permission is only for the situations of extreme necessity. All families have disputes one time or another. The word 'divorce' should be the last word to be uttered and it should be used with full awareness of the consequences. The couple should know that marriage is a permanent partnership and the separation is allowed only when they absolutely cannot live together. Disputes should be resolved as soon as possible so that they do not reach to the point of divorce. The couples should not hesitate seeking advice of experts in the situations of disputes and difficulties. Prolonged disputes are likely to become prolonged and neglected sickness that often becomes incurable. Once the reconciliation has taken place then the couple should not remind each other about past mistakes. Most of the times we see that the divorces occur because of selfishness, individualism, lack of willingness to sacrifice for the sake of other, or because the partners do not want to give full respect to each other or they do not follow the Islamic principles of piety and righteousness. Those who have the Taqwa of Allah in their lives they make the best families.

# Missionary Activities in Islam

*Muhammad Aman Hobhom*

Formerly Imam of the Berlin Mosque, Germany

## **1. WHY SHOULD MISSIONARY ACTIVITIES BE UNDERTAKEN:**

According to my humble opinion, to be a true Muslim means more than simply to believe in the existence of God and in the fact that He sent down upon the Prophet Muhammad (ﷺ), the Holy Qur'an. It means more than to utter the words of the Kalimah, to have a vague idea about the continuation of life after death and to perform a set of rites and rituals. To be a true Muslim includes the firm conviction that the teachings of Islam, as they have been revealed to mankind by God through the Prophet Muhammad, offer a most perfect guidance to man for all the aspects of his daily life as an individual and as a part of a collective whole.

To be a true Muslim means to be firmly convinced of the fact that the teachings of Islam offer an all-round solution of the problems humanity is facing and that wholly and solely the strict adherence to the principles of this religion can save man from failing in his mission of life. A Muslim ought to know that every human being, if he wants to be counted among the "Muflihun", or, successful ones in life, can achieve this aim only by completely submitting unto the will of God and by fully availing of the guidance so benevolently offered to him by the most merciful and beneficent Divine Being, in short – we Muslims who are supposed to be aware of the fact that God created everything else with a set purpose, ought to remember that man, too, just as everything existing in the universe, has to fulfill a certain mission: the attainment of "Falah". Falah has been explained as meaning "the furling out of latent faculties by

Minaret

continuously striving for progress—a progress controlled by righteousness and illumined by Divine Guidance" so that man may reach his final goal the "attainment of the abiding life,—a life of perfection, peace and happiness".

Unfortunately a number of Muslims and many of the non-Muslim population of the world have not yet perceived this goal. They are ignorant of the way to achieve it. There is doubtlessly a universal craving among humanity at large for peace, comfort, happiness and success, but the conceptions and notions of the real nature of these values often suffer from being confused, and there is many a human being whose conception of the mission and aim of life is basically wrong. The history of mankind is full of examples to this effect. Many a flourishing nation and community as well as innumerable individuals had to perish simply because of ignorance or ill will. They were either not aware of or neglected and discarded the grand explanations as to the place which man occupies in the universe and the behaviour which benefits his position. These are explanations which throughout the ages were liberally given by God through His chosen prophets. They have found their perfection in the revelation of the Holy Qur'an.

If we Muslims really and strongly believe that we must serve God and when it is taught to us that serving God includes the doing of good unto others, then let us know once and for all: The greatest possible good which we are capable of doing unto others, the greatest and most sublime service which we can render to humanity is to

explain to our fellow human being. Whether Muslim or non-Muslim, the purpose of his creation and existence. It is to inform him of his duties and obligations, to enlighten him on his mission and goal of life and to show him the path which leads straight to the highest heights of existence. This means in other words: The most valuable and unique service which we Muslims can and must render to humanity is to convey to all who are groping in darkness, the message of Islam, the message of light, which is the message of Divine Guidance, Love and Mercy. Our love for God and Truth imposes upon us the duty to express love for His creation. And the best expression of our love for Truth is not only to be truthful ourselves, to do the right and shun the evil in respect to our own selves, but to disseminate the message of Truth, to bid the right and to forbid the wrong, as it is unmistakably made incumbent upon us by the following verse of the Holy Qur'an:

"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong. They are the ones to attain felicity". (III: 104).

This means in plain words that it is our duty as Muslims to undertake Missionary Work, to spread Islam in all the four corners of the world. I even go to the extent of saying that missionary activities are the barometer of our own convictions. The more we are imbued with the spirit of truth and of love for God and His creation, the greater will be the urge to bear witness of Him and His revelation, the more enthusiastic we will be to spread His teachings and thus help our ignorant or misled brothers and sisters. Muslim and non-Muslim alike. On the other hand, I believe that a decrease of or what is worse, a complete lack of missionary spirit is a sign that our own convictions are somehow weak or shattered, in this case we

ourselves are, just as badly in need of once again being drawn to the wonderful teachings of God as those whom we consider to be infidels. The prototype of a real Muslim are those who in bygone days as soldiers, merchants and scientists travelled through the lands and who, besides fully discharging their worldly duties, never missed the opportunity to preach the principles of their faith and belief by word and deed. They have left a mark in history as the builders of the vast empires of Islam, the frontiers of which were not drawn by the accidents of birth, such as colour and nationality, but by a living faith in God and by the common aim to serve Him. This aim united black and white, poor and rich, male and female, and it welded them all together into one universal brotherhood.

## **2. WHERE TO UNDERTAKE MISSIONARY WORK:**

It is usually believed that to undertake missionary work means no more and no less than to send out "Muballighs" to non-Muslim countries to spread Islam where so far the word of God, as revealed to the Prophet Muhammad (ﷺ), was either totally unknown or misrepresented and misunderstood.

There are, no doubt a great number of misconceptions, and distortions of the teachings of Islam current in the non-Muslim world, particularly in the West. Islam is commonly believed to be the "religion of tire and sword". "Muslims are the worshippers of Mahomet". "In Islam woman is considered to have no soul, and she will never be permitted to enter paradise." "It is the duty of every Muslim to keep a Harem and to marry as many wives as possible." The Prophet Muhammad (ﷺ) is very often depicted as having been a man full of uncurbed sensual lusts and desires-to

mention only a few of the numerous allegations made against Islam and the person of the Messenger of God.

A Muslim cannot help being upset about such calumnies and wrong notions, and it is highly understandable that these misconceptions are considered to call for removal and for a proper representation of our religion. They definitely do demand categorically that Muslim missionaries should appear in the field and fight against them wherever they may be found. I call this kind of missionary work a defensive one, the importance of which I do not underestimate, the more so as this kind of work is being done already by Muslim Missionaries since a number of years with good results. But however urgent as well as appreciable the refutation of false charges levied against Islam may be genuine missionary spirit will not be contented with these activities only.

True missionary service finds its fulfillment, in selflessly delivering and acting upon a message of which one is convinced that it is of greatest importance and beneficence to humanity at large. A missionary's task is not confined to apologetical work. His first and foremost duty is to serve God and his fellow human beings by pointing out the path leading to the goal of life to those who are ignorant thereof as well as to those who are rather negligent and unmindful of their duties towards God, their neighbours and themselves. Prompted by his own faith, knowledge and selfless love for God and His creation, a true missionary will not rest until everyone accessible to him has been acquainted with his message. He will preach and teach and untiring will be his practical efforts to help and support those in need. His words and deeds will serve one purpose only: The glorification of God and the spiritual progress of man.

If the aim and object of missionary work is to spread the word of God, to convince man of its importance for each and every individual and thus to attempt to establish it firmly among mankind for their ultimate good, these very missionary activities should not be limited to one part of the globe, namely the non-Muslim world, only.

My stay in Muslim countries has taught me that genuine missionary work of Islam is as essential among Muslims as it is among others. It is true that the majority of the population of the so-called Muslim countries are followers of Islam, at least as far as their pretensions go. But do they really follow Islam? Do all of them know exactly what Islam means and what it stands for? Are there not many Muslims who know little more of their religion besides the words of the Kalimah? Some do not even memorize these. Does not the lack of education, the confusion in matters of religion the surprisingly small number of social institutions, the tremendous difference between poor and rich, the readiness to accept the Western way of life and thinking with many of the intelligentsia, and many other features, more clearly indicate that real knowledge of Islam in the Muslim world is, or has become, rather dim?

Therefore, I cannot help emphasizing that Home Missions of Islam are as essential as Foreign Missions. Let our attention be not diverted from our own shortcomings by the existence of misconceptions abroad and by the understandable desire to refute them. As a matter of fact many of the so-called misconceptions are no misconceptions at all but opinions formed on account of un-Islamic trends among us Muslims.

### **3. HOW TO UNDERTAKE MISSIONARY WORK:**

A careful study of the Work of those Muslim

foreign missions which have already been established, and of which a number unfortunately do not propagate Islam but their own narrow sectarian views, shows the following picture:

The activities of most of these missions consist of delivering lectures, holding classes, the publication of literature, either of apologetical or polemical nature, and the conduction of prayer services. Apart from that most of the missions maintain a vast correspondence with countless individuals, of whom some may eventually embrace Islam. Here and there social gatherings are being arranged in the course of which one converses, sometimes more and sometimes less serious, on certain religious issues. Very often these social gatherings amount to nothing more than the passing away of time in an "interesting company."

By no means do I want to belittle this sort of missionary work, which has gone a long way in introducing Islam to non-Muslims and which has removed a number of misconceptions. I feel, however, that these activities form a part only of real missionary work, and it is wrong to believe that by undertaking these duties of a missionary are exhausted.

Lectures, classes, publications and correspondence, social gatherings and parties are an essential part of the work of every mission. If, however, they remain the only activities of the missionary, institution of which he is in charge is nothing but a "Cultural Institute". Experience has proved that this kind of institution will attract only a certain group of people who come to satisfy their thirst for geographical, ethnological, philological or philosophical knowledge. Such a mission is nothing more than one of those innumerable institutes, societies and clubs of the Western world which have been

established for the sake of so-called "Cultural entertainment."

So far, most of our missions have paid little heed to the fact that actions and service and the translation of their preaching into hard and tangible facts, are just as essential a part of their work as the arrangement of lectures, the publication of literature or writing long and numerous letters full of pious phrases.

Let us for a moment consider the following:

Fortunately or not, the non-Muslim world has brought forth any number of systems, ideologies and 'isms'. All of them promised to lead humanity – or at least that portion of humanity which subscribes to them – to salvation. Extremely attractive theories have been developed and on paper all of them are most enchanting. When, however, it came to putting them into action, most of these manmade systems failed completely, while the rest showed defects which cannot be overlooked.

This state of affairs has made many a Westerner suspicious and skeptical to a high degree. He cannot, on account of his own experience confide in words only, however enchanting they may be and however nicely they may be put. He has become apt to judge the value of an ideology or even a religion by the behaviour of their respective representatives, exponents or followers and by the nature of those actions to which these theories give birth.

If therefore – to mention a few instances only – a missionary preaches brotherhood, he should practice brotherhood and he should see to it that within his community brotherhood is not a mere phrase. If he exhorts his audience to help those in need, to support the widows, orphans and

disabled, he should be the first to listen patiently to the worries of those who seek his help. He should not only comfort them by reciting to them a few verses from the Holy Qur'an but he should leave no stone unturned to render active services, which may eliminate the grief or lessen the burden of those in distress. To a missionary these words should never be applied "Listen to what Mullah says, but don't do what Mullah does," For a missionary there should be no 'office hours'. He is to be on duty for twenty-four hours every day.

As soon as the number of his community's members permit, he should organize relief-organizations which cater for the physical and material needs of as many grief-stricken people as possible.

Social service is one of the foremost duties of every Muslim in general and of every Muslim missionary in particular. If his own behaviour and that of his community are a true reflection of the principles and theories referred to in his lectures and sermons, he can rest assured that with the help of God his mission will be a successful one. His community will grow, and with a practical example of real Muslim life before their eyes, his non-Muslim environment will as a matter of course discard the misconceptions hitherto entertained.

It is needless to say that as regards the observation of specific Islamic rites, such as daily prayers, fasting, etc., the missionary himself should be extremely punctual and

attentive, thus to serve as a model for his community in this respect too.

The same which has been said about the duties and obligations of a missionary serving Islam and humanity abroad, should be applied to Muslim missionaries at work in countries with predominantly Muslim population. Actually the tasks of Home Missions are more numerous, more extensive and more complicated. It is always easier to educate an illiterate than a half educated or wrongly educated man. Similarly the reviving of true religious life among negligent or misled Muslims is by far more difficult than to create Muslim communities from out of recent converts and make them live a life in accordance with the teachings and the spirit of Islam. Home missionary activities of Islam form a very vast subject, and an important one, too it is impossible to deal with it at length within this lecture. As I do not think it proper to simply touch it without going into details. I may be permitted to leave it out completely, hoping that sometime later I may have the opportunity to discuss it more exhaustively. I deem it, however, of importance to point out once again that Home Missions are as essential as Foreign Missions. Most probably the success of all foreign missions depends to a large extent upon the result of missionary activities at home. Why this is so will be discussed further below when the difficulties a missionary abroad is facing will be examined.

*(Continued in next issue)*



# Genesis of Divine Guidance

Haider Zaman

The Qur'anic verses relating to the creation of Prophet Adam, the first human being, do not simply tell us why and how he was created. They also tell us how he was guided and developed in order to conduct himself in line with the object of his creation.

The Qur'an tells us that Adam was created to place human beings as the vicegerent of Allah on earth. As Allah's vicegerent he had to discharge certain obligations for which he was to be properly guided. This is evident from the Qur'anic verses which say: "Who created and the proportioned: Who measured and then guided." (87: 2, 3) The words "created" and "proportioned" imply the creation of human beings in the best possible form with all the requisite faculties and qualities. (95:4), (91:18) and (16:78)

The word "measured" in the verse implies that Allah took account of the faculties and frailties with which human beings are born so as to devise a proper plan for their guidance and development. The word "guided" in the verse implies provision of necessary guidance to enable them to discharge their obligations as Allah's vicegerents in a proper way.

The implementation of the above plan started simultaneously with the creation of Adam. Allah taught him the names of certain things and then asked the angels "*Now if you are right, tell Me the names of these things.*" (2:31) The angels first objected to the creation of Adam on the ground that he and his offspring will cause bloodshed and create disorder.

Allah told them that He was to place His vicegerent on earth. Then the angels expressed their inability to answer God's questions. Allah turned to Adam and asked

him to tell the names of the things. When Adam told them, Allah said "*Did I not tell you that I know the secrets of heavens and earth. I know all that you reveal and conceal.*" (2:33) Then He ordered all those present to fall prostrate before Adam. All the angels fell prostrate except *Iblees (satan)*.

The above exercise had a three-fold objective. One was to give knowledge to Adam as a first step in the process of his development. The other was to show to the world the importance of knowledge and how much Allah valued it. The third was to motivate Adam to strive for the acquisition of more and more knowledge.

A question is often asked if merely knowing the names of certain things can be deemed as knowledge. The answer is very simple. Knowledge in the ordinary sense means knowing that which one does not know. So knowing the names of the things concerned was knowledge in so far as Adam and angels were concerned. Second, it was not the level but the importance of knowledge, however small, that mattered in that context. Third, even now the process of acquisition of every knowledge starts with first knowing the names of certain things.

After the above test, another exercise having a multipurpose object started. It is generally being asked that if Adam was created to serve as Allah's vicegerent on earth what was the sense in keeping him in the "gardens" above and expelling him from there. But the fact remains that the development process does not involve merely telling a person about what he should do and what he should not do. One can learn a lot from certain important mishaps, reversals, failures and setbacks in

life. In the “gardens: Adam and Eve were told to eat whatever they liked but not to go near a particular tree. They were, however, misled by *Satan* and made to do what they were forbidden to do.

As a result they were turned out of the “gardens”. The object was to impress upon them through demonstration as to what could be the outcome of doing what *satan* tells one to do. That was, in fact, the lesson of Taqwa which means the fear of Allah manifested, among others things, in abstaining from doing what *satan* tells one to do.

During the same process Adam and Eve were made aware of the outcomes of some other elements germane to the guidance and development of human beings. One was the outcome of the self-centered pride and arrogance on the one hand, and of repentance and submission, on the other. *Satan* was so proud of his false superiority (he claimed superiority over Adam on the ground that he was made of fire while Adam was made of clay) that he not only refused to fall prostrate before Adam but also did not care to beg pardon for his disobedience. Hence, he was condemned for ever. On the other hand, Adam and Eve after realizing that what they had done was wrong, immediately admitted that they had committed a wrong and prayed for pardon, (7:23) And they were pardoned.

At the same time Adam and Eve were made aware of the outcome of the use of two other faculties, namely, the faculties of

conscience and reasoning. It was the use of conscience (91:7,8) that made them realize that what they had done amounted to disobedience to the command of Allah and was, therefore, a major sin. And it was the use of reasoning (16:78) that made them realize the implication of what they had done as reflected from their prayer for pardon (7:23). They realized that what they had done fell in the category of mistake and anyone who committed such mistake had to be in loss in the same way as *satan*. And finally, it was the fear of Allah that made them repent over what they had done and pray for pardon.

They were also made aware of the outcome of one of the most common frailties or characteristics of human nature, namely, the inability to resist lust. As stated above, Adam and Eve were told not to go near a particular tree but *satan* whispered to them that they were forbidden to go near the said tree because if they tasted it, they will either become angels or live forever.

It was, therefore, the desire to become angels or immortals that impelled them to do what they were forbidden to do. The object was to let them know through a practical demonstration that inability to resist lust was one of those weaknesses of human beings that could be easily exploited by *satan* and that the fear of Allah coupled with His guidance could be the only way to save themselves from such exploitation. (28:50)

(Courtesy: DAWN)



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 تخت فیہ کا دم  
ہے عجب نشان اعظم مگر آمنہ کا جایا..... وہی سب افضل آیا  
یہی بولے سدرہ والے، چمن جہاں کے تھالے  
سبھی میں نے چھان ڈالے ترے پایہ کا نہ پایا..... تجھے یک نیک بنایا  
ارے خدا کے بندو کوئی میرے دل کو ڈھونڈھو  
مرے پاس تھا ابھی تو ابھی کیا ہوا خدایا..... نہ کوئی گیا نہ آیا  
ہمیں اے رضا ترے دل کا پتہ چلا بمشکل  
در روضہ کے مقابل وہ ہمیں نظر تو آیا..... یہ نہ پوچھ کیسا پایا

(آیات 23 اور 24)۔

یہ ہے مادی نظریہ حیات کے علم برداروں کی حقیقت جو قرآن حکیم میں پہلے ہی سے مرقوم ہے۔ یہ استعمار پسند مغربی اقوام اپنے خود تراشیدہ نظریات کا لبادہ اوڑھے اپنے ظلم کی خود ہی منصف نبی ہوئی ہیں اور مظلوموں کی صدائے احتجاج کو یہی دہشت گردی قرار دے رہی ہیں۔ ان کی گم راہی اور دیدہ و بینا ہونے کے باوجود بصیرت سے محرومی کی اصل وجہ یہی ہے کہ یہ اللہ تعالیٰ کے حقیقی تصور اور وجود کو تسلیم نہیں کرتے۔ ان کا یہی شرک ان کے لیے ظلم بنا ہوا ہے۔ ان کے نظریات بھی فریب ہیں اور کلچر کے نام پر ذہنی و فکری یلغار بھی فریب۔

عصر حاضر میں انسانی تحریم و تقدیس متقاضی ہے کہ ہماری تبلیغ و تلقین قرآنی تعلیمات کی آئینہ دار ہو اور اس کے لیے خشیت الہی اور حُبِّ مصطفیٰ ﷺ ناگزیر ہیں۔ علم کے ہم وارث ہیں اور اس پر عمل منشائے الہی اور اطاعتِ رسولِ مکرم علیہ الصلوٰۃ والسلام میں مضمر ہے۔

استعماری نظام کو ساری دنیا کے ممالک پر نافذ کرنے کے درپے ہے۔ اسی کے زیر سایہ اب ہر طرف مادیت پرستی فروغ پا رہی ہے۔ مسلم ممالک اس ضمن میں زیادہ ہی مغلوب نظر آتے ہیں، جو تعلیمات قرآنی سے دوری کا نتیجہ ہے۔ قرآن حکیم نے چودہ سو سال قبل ہی مادی نظریہ حیات کو ظلم قرار دے دیا تھا۔ ”سورۃ الجاثیہ“ میں ارشاد ہو رہا ہے:

(ترجمہ) ”سو کیا، آپ نے اُس شخص کی بھی حالت دیکھی ہے، جس نے اپنی خواہشِ نفسانی کو اپنا خدا بنا رکھا ہے اور اللہ نے اس کو باوجود سوجھ سمجھ دینے کے (اسی بناء پر) گمراہی کی طرف جانے دیا ہے اور اس کے کان اور اس کے دل پر مہر لگا دی اور اس کی آنکھ پر پردہ ڈال دیا ہے۔ سو ایسے کو اللہ کے بعد اور کون ہدایت کرے، تو کیا پھر بھی نہیں سمجھتے۔ اور یہ لوگ کہتے ہیں کہ ہماری دنیوی زندگی کے علاوہ اور کوئی زندگی نہیں۔ ہم ایک ہی بار مرتے اور ایک ہی زندگی پاتے ہیں اور ہم کو تو صرف زمانہ ہی ہلاک کرتا ہے۔ ان کے پاس کوئی دلیل نہیں۔ یہ صرف اپنے گمانوں سے اٹکل ہانک رہے ہیں۔“



یہ بات ذہن نشین کرائی گئی ہے کہ اللہ تعالیٰ جس کا علم بہ صورت قرآن ہماری ہدایت اور فلاح کا نقیب ہے، ظلم کو پسند نہیں کرتا۔

سورۃ انفال آیت 51، سورۃ الحج، آیت 10 اور سورۃ حم السجدہ، آیت 46 میں دہشت گردی اور ظلم کے خاتمے کی تعلیم دیتا ہے۔ اللہ اپنے بندوں پر ظلم نہیں کرتا۔

عصر حاضر کی زبان میں یوں کہہ سکتے ہیں کہ اس کا طریقہ عمل ظلم یعنی دہشت گردی نہیں، حالاں کہ وہی سب سے قوی ہے، قادرِ مطلق ہے اور مقتدرِ اعلیٰ ہے، اپنی مخلوق پر اس کے باوجود وہ درگزر کرتا ہے تاکہ اس کے بندے ہدایت پائیں۔ ہاں جو لوگ اپنے ظلم پر قائم رہتے ہیں، وہی اس کی ہدایت سے محروم ہوتے ہیں۔ (سورۃ المنافقون، آیت 6)

اللہ جل جلالہ، نہ ظلم کرتا ہے اور نہ ظلم کرنے والوں سے محبت رکھتا ہے۔“ قرآن حکیم، فرقان مجید میں اُن اقوام کا تذکرہ بھی ہوا ہے، جو زمانہ قدیم میں اپنے ظلم کی وجہ سے تباہ ہوئیں۔ ان میں قوم ابراہیم، قوم نوح، قوم عاد، قوم ثمود، قوم مدین وغیرہ شامل ہیں۔ اس ضمن میں سورۃ آل عمران کی آیت 116 تا 117، سورۃ الانعام کی آیات 42 تا 47۔ سورۃ توبہ کی آیت 70، سورۃ یونس کی آیت 13 اور سورۃ ہود کی آیت 83 درس عبرت دیتی نظر آتی ہیں۔

میں ناحق سرکشی پھیلاتے ہیں۔ ان کے لیے دردناک عذاب ہے“

اللہ تعالیٰ کا عذاب اس دنیا میں بھی ہوتا ہے تاکہ ظالم اب بھی اپنے ظلم سے تائب ہو جائیں اور آخرت میں وہ دردناک عذاب ان کا منتظر رہتا ہے کہ پھر نہ معافی ہوتی ہے اور نہ درگزر۔

قرآن حکیم، فرقان مجید میں اللہ تعالیٰ نے ظلم اور دہشت گردی کی ان باتوں کی بھی نشاندہی فرمادی ہے، جن کے مرتکب سزا کے مستحق ہو جاتے ہیں اور عذاب الہی ان کے ظالمانہ اعمال اور دہشت گردی کے افعال کی بناء پر ان کا مقدر ہو جاتا ہے۔

عصر جدید میں مادی نظریہ حیات کو ہی انسان کی خوش حالی اور فروغ انسانیت کا نقیب تسلیم کیا جا رہا ہے۔ گزشتہ صدی کے دوران مغرب میں دو نظریہ حیات برسرِ اقتدار آئے۔ اشتراکی اور سرمایہ داری۔ اول الذکر نے امن کی فاختائیں اڑائیں اور ترقی پسندی کے نعرے بلند کیے، لیکن ظلم اور دہشت گردی کے اس طور کوڑے برسائے کہ سائبریا کی زمین سرخ ہو گئی، کوئی نوحہ خواں نہ ہوا۔ اس کا انجام سب نے دیکھ لیا۔ سرمایہ دارانہ نظام اب اپنے مغربی کلچر کے عنوان سے سارے عالم پر چھا جانے کے لیے کوشاں ہے۔ اس نے مذہب کو چرچ تک محدود کر دیا ہے اور چرچ ہی کے نام پر اپنے

# اسلام کا پیغام امن و سلامتی اور دہشت گردی

## شکوہ و شبہات کا ازالہ

عبدالعزیز عرفی

اسلام دین انسانیت اور امن و سلامتی کا علم بردار ہے، اسلام کے حوالے سے ”دہشت گردی“ کی اصطلاح

غیر مسلم دنیا کی اختراع ہے، اس کا حقیقت سے کوئی تعلق نہیں

عنوان سے ہو رہی ہے۔ فکری یلغار کا جواب فکری طور پر ہی دیا جاسکتا ہے اور اس کے لیے علم سے آگہی ناگزیر ہے۔ اس لیے بھی کہ تعلیمات قرآنی کی تفہیم، تقویت ایمان کے لیے ضروری ہے۔ جب سے ملتِ مسلمہ کی صفوں میں فہم قرآن سے رغبت کم ہوئی ہے، اس خلا سے استفادہ کرنے کے لئے باطل قوتوں نے بہ ہر صورت اور بہ ہر طور اپنی فکر کی یلغار کو دو آتشہ بنا دیا ہے۔ قرآنی تعلیمات پر اس ضمن من گفتگو کرتے ہوئے ضروری ہے کہ اولاً دہشت گردی کے مفہوم کا تعین کیا جائے۔ ”دہشت گردی“ کی صدا اس وقت دنیا کے گوشے گوشے سے اٹھ رہی ہے، ہر طرف مذمت ہی مذمت ہے۔ لطف کی بات یہ ہے کہ جو اقوام خود ظلم کا ارتکاب کر رہی ہیں، وہ اپنے دفاع میں مظلوموں کو دہشت گرد کہہ رہی ہیں۔ اسی بناء پر آج تک کسی مسلمہ بین الاقوامی پلیٹ فارم سے دہشت گردی کی جامع تعریف نہیں کی جاسکی۔ بہر کیف ”دہشت گردی“ سے مراد ظلم ہے۔ اس پر سب ہی متفق ہیں۔ قرآن حکیم میں ظلم کی ہر پہلو اور ہر طریقے سے مذمت کی گئی ہے۔ سب سے اہم

قرآن حکیم، فرقان مجید کی تعلیمات کا حقیقی مقصد حق اور باطل، صدق و کذب اور ذہنی و فکری روشنی اور تاریکی کے درمیان فرق کو واضح کرنا ہے، تاکہ بندگان خدا اپنے ارادے و اختیار سے وہ راہ منتخب کریں، جس میں ان کی انفرادی اور اجتماعی فلاح مضمر ہو۔ اللہ سبحانہ و تعالیٰ نے آیات قرآنی میں قرآن کو ”الفرقان“ سے تعبیر کیا ہے۔

”سورة البقرہ“ میں ارشادِ ربانی ہے: (ترجمہ) ”رمضان وہ مہینہ ہے، جس میں قرآن نازل کیا گیا، جو انسانوں کے لیے سراسر ہدایت ہے اور ایسی تعلیمات پر مشتمل ہے، جو راہِ راست دکھانے والی اور حق و باطل کا فرق کھول کر رکھ دینے والی ہیں۔“ ”سورة آل عمران“ آیت 4 اور سورة لقمان کی پہلی آیت میں اس حقیقت کو واضح کیا گیا ہے۔

”قرآن کریم کی مذکورہ حیثیت مسلمہ رہی ہے۔ تاہم دنیا کے نام نہاد مہذب حلقوں سے اب یہ آواز بھی اٹھ رہی ہے کہ نعوذ باللہ قرآن دہشت گردی کا درس دیتا ہے۔ دشمنانِ حق کی یہ فکری یلغار صدیوں سے جاری ہے اور اب اس