

From the Editor's Desk...

In all religions kindness to animals is an exalted virtue. Because animals are God's creations, the human being has a duty to look after them.

Islam regards animals as part of the Divine Plan. They are manifestations of God's Compassion and Mercy. Over and over again the Qur'an invites the human being to contemplate on cattle, birds and insects to appreciate the power of God. It says for instance, "Do they not look at the birds, held poised in the midst of (the air and) the sky? Nothing holds them up but (the power of) God. Verily in this are Signs for those who believe. (16:79)." It is worth observing that there are a number of Chapters in the Qur'an that are named after animals — the cow, cattle, bees, ants, the spider.

While the Qur'an reiterates the obvious, that animals have been created for the benefit of the human being, it is significant that it also acknowledges the rights that animals possess. This is illustrated in the story of the Prophet Saleh AS and the people of Thamud (7:73 ; 11:64 ; 26:155-156; 54:23-31). The privileged among the people of Thamud usurped all rights to water and pasture. The Prophet intervened and asked that the rights of the poor and their cattle be respected. As a test, a she-camel was selected to be given access to those resources. But the privileged hamstrung the camel. For denying the rights of the poor and their animals, God destroyed Thamud.

It was partly because of the Qur'anic perspective on animals that early Muslim jurists formulated rules and regulations designed to protect the welfare of horses and camels, mules and donkeys, even cats and birds. The overloading of mules was forbidden. If a cat was starved for a certain period of time, its owner could be punished. The target killing of birds was discouraged as a sport. In fact, animal torture was explicitly prohibited in certain Muslim societies of yesteryear.

Indeed, protecting the rights of animals is integral to the trust placed upon the human being as khalifah or vicegerent. As khalifah, the human being has a responsibility towards the whole of creation, including the entire ecosystem and all the flora and fauna on this planet. Fulfilling this responsibility (am-anah; peace) is the essence of the human being's mission on earth.

If animal welfare is so central to Islam why does the religion require animals to be slaughtered in a manner that certain animal rights activists regard as 'cruel'? Since space does not permit a detailed discussion, it suffices to observe that scientific studies conducted in Germany and other places have shown that the Islamic method of slaughter in fact causes less pain and suffering to the animal. It is equally important to emphasize that the Qu'ranic stipulation to proclaim the name of God whenever one slaughters an animal is to make the human being aware that taking life is an

awesome responsibility and a solemn trust.

The Prophet ﷺ once related the story of a prostitute who on seeing a panting dog by a well, about to die of thirst, took off her shoe and tying it with her head-cover, drew out some water for the poor animal. Because of that good deed, the

Prophet ﷺ told his followers, God had forgiven the woman. The Sunnah also informs us of how the Prophet ﷺ asked one of his companions to stand guard over a bitch and its litter of puppies because He ﷺ was afraid that passersby would accidentally hurt them.

Arif Mateen Ansari

اللہ تعالیٰ نے اس امت کے لئے ”درود و سلام“ میں بڑی خیر، برکت اور رحمت رکھی ہے...

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ

درود شریف ہمیں اللہ تعالیٰ سے جوڑتا ہے... درود شریف ہمیں حضرت محمد ﷺ سے جوڑتا ہے... درود شریف ہمیں مکہ مکرمہ اور مدینہ منورہ دونوں سے جوڑتا ہے... درود شریف ہمیں ”رحمت“ سے جوڑتا ہے... درود شریف ہمیں ”شفاعت“ سے جوڑتا ہے... درود شریف ہمیں ”مغفرت“ سے جوڑتا ہے... درود شریف ہماری ملاقات فرشتوں سے کراتا ہے...

درود شریف میں اللہ تعالیٰ کا ذکر بھی ہے... حضرت آقا مدنی ﷺ کا تذکرہ بھی ہے... درود شریف میں دعاء بھی ہے... درود شریف میں عقیدہ بھی ہے... درود شریف میں عمل بھی ہے... درود شریف میں محبت بھی ہے... درود شریف میں ”وفاداری“ بھی ہے... درود شریف میں عشق بھی ہے... درود شریف میں طہارت اور پاکی بھی ہے... اور درود شریف میں اللہ تعالیٰ کا قرب بھی ہے...

درود شریف میں اونچی پرواز ہے... درود شریف میں دعاؤں کی قبولیت کا راز ہے، درود شریف میں حاجات کی تکمیل ہے... درود شریف میں نفس کی اصلاح ہے... درود شریف میں دل کا تزکیہ ہے... درود شریف میں آنکھوں کی روشنی ہے... درود شریف میں آخرت کی آسانی ہے... درود شریف میں دنیا کی برکت ہے...

What We Owe to Islam

(The Islamic Heritage)

Dr. T. B. Irving, (Ta'lim Ali), M.A., Ph.D., (Iowa) U.S.A.

(Contd. from the last issue)

Technology gave Spain water wheels for irrigation; their name of noria derives ultimately from a Persian word through Arabic, and has remained in Spanish for that useful machine, while acequin from as-saqiyya is still the irrigation ditch into which the water that it raises is poured. The crops that the Arabs brought from the East were eminently useful, like sugarcane, cotton, spices (especially cloves and pepper), lemons and oranges, dates. many types of melons, and apricots.

In 1976 Mudejar craftsmanship as this style which was spread by Spanish Muslim artisans is called correctly, from the word mudajjan or 'tamed one' in Arabic (since they had to live as serfs under Christian rule), inspired the names for three new cars named from three Spanish Arab cities; the Seville by Cadillac; the Granda by Ford; and the Cordoba by Chrysler. Thus even contemporary engineering unwittingly pays its homage to three charming cities of Islamic Spain where workmen lived and worked as artists.

Rugs repeat the same patterns in textiles, as do ironwork, brass and copper in metal crafts, carpentry in fine woods, and also in the art of tooled leather. All of these trades display intricate geometric designs drawn in clean; straight lines whose patterns remained traditionally in families for generations; and they were brought to

Spanish and Portuguese America by these simple workmen. They were not allowed to bring their wives however, in order to break up their family tradition; so they married local women and within a few generations their descendants were Mestizo workmen. That is the genesis of Mexican, Guatemalan and Brazilian craftsmanship.

Other Islamic contribution, to human culture can be found in our Lexicon. Coffee, that drink of moderation; like tea and chocolate, came to Europe in an interesting way: originally this was a berry from a small shrub growing in southern Arabia and Ethiopia, where it was known as qahwa : it passed through the Lebanese dialect which unvoiced the final -a to an a- or -e, that the Turks heard as kahve, since like the Germans and Persians, they do not say a w. The Austrians in Vienna picked this word and drink up in the XVII century as their Kuflee, dropping the -h- and unvoicing the -v-;from here the English received it as "coffee" before the French shifted the accent to the last syllable, as they are wont to do. That is how the Spaniards picked it up as cafe in the XVIII century, and sent the seeds on to be planted as a tropical crop in Brazil, Colombia and Guatemala. This borrowing did not come directly from the Spanish Muslims when they still lived in the Iberian peninsula; however; since they were expelled for the final time in 1610, several decades

before the Turkish siege of Vienna in 1693, and nine centuries exactly after their arrival there in 711.

Juelp is another drink based on mint; and derived through Persian from the Arabic root meaning to 'drink', sharba, which also gives us our 'sherbet' and 'syrup', the latter through a language which had no sound for -sh. Tulips are another plant and word which come from Persia, for Persians have always been fond of flowers and gardens. its name literally means a 'turban'.

In the realm of music, dancing is called ragis in Arabic while the name for the "troubadours" comes from another Arabic root trb and its active participle murrib meaning an 'entertainer' or 'singer' in the popular manner. The dense macabre of French night clubs is really ragis al-magbara or al-maqabir in the plural, to give it the right account, it means a 'dance in a graveyard' while "raising a rucks" was British army slang derived from soldiers' nights out in Egypt or India. Moreover, the word maracas or hand rattles made from gourds and filled with a few seeds, was already a Spanish plural when it left Arabic, and derived from the same root for 'dance' with a prefixed m- to show it was an instrumental form of the same root, namely maragis or 'instruments to dance with'. The Spanish guitar had been invented in Cordoba during the ninth century by a Persian singer called Ziryab; who also influenced Spanish table manners and fashions in clothing.

Some Muslims slaves kidnapped from Africa must have brought the first pair of

maracas with them from West Africa along with the name; and possibly the Central American *marimba* or xylophone which was also made originally from gourds. The Southern writer Joel Chandler Harris' character of Brer Rabbit fostered animal fables which had been imported by another such unwilling trans-Atlantic passenger. The rabbit gives us distant animal tales like the Dog and his Shadow, the Lion as King of the Beasts whose prototypes must be sought amidst latent African and Asian jungle creatures. These were also known in the Arab world as the fables of Kalla and Dimna, who were two sly jackals that may have been later transformed into the wily rabbit found in Uncle Remus.

These stories based on a central character form a special class of spoken literature which was called the "boxed story" where the main figure predominated in a string of episodic tales somewhat like our comic strips. The Arabian Nights or more correctly The Thousand and One Nights are an Arabic form of these same cyclic stories, and their heroes like Aladdin and his Wonderful Lamp. Ali Baba and the Forty Thieves, or Sindbad the Sailor fostered what are called the Maqamat or 'Sessions' in Arabic, and then the picaresque tale in Spanish. All of this occurred centuries before the printing press brought a need for written stories and eventually transformed the episodic folk narrative of ancient times into the modern novel where the interest lies in the change that the central hero undergoes. The modern hero of fiction does not remain the same, but he

evolves; although television may change his style back and stereotype him again.

Words and ideas thus exert their fascination. Our word "traffic" comes from the Arabic verbal noun tafriq with the middle consonants witched or metathesized; it means the 'separation' or 'sorting out' of streams of vehicles such as we see happening on a highway cloverleaf. Similarly "tarif" comes from ta'rif or a 'notice' or piece of 'information' such as is posted in customs houses for public knowledge. These two words occur in the Arabic infinitival by verbal noun form. Caifornia or Qila-c al-Furun means 'the Castles of the Ovens' (or furnaces'); it is first mentioned as "Califerne" in the French epic called The Song of Roland. There it referred to an overseas country from where warriors came to help the Spanish Arabs or Saracens against Charlemagne. At that time this land would have been in North Africa, but during the sixteenth century when Hernan Cortes conquered Mexico, it was transplanted to the long peninsula west of Mexico, across the Gulf of California, and later to the mainland area further north of it.

This has been a rather disparate collection of Islamic contribution to human culture, especially as the West received them. This religion applies to all branches of man's activity, and most of its contributions helped make life on this earth easier to live. You can study more about this subject in the History of the Arabs by Professor Philip Hitti of Princeton, the medieval section of

George Sarton's massive History of Science, published by the Smithsonian Institution of Washington, the early Legacy of Islam by Oxford University Press, and Syed Husayn Nasir's recent book from Iran. Dr. Sarton's work especially shows that the Middle Ages were not barren, once we leave Europe and concentrate our interest on the rest of the world, which in this century is finally coming into its own culturally and economically. In fact, the Islamic world never lived in the same middle ages as western Europe, and it is an injustice to call Islam "medieval" or backward as some Orientalists have done.

For fourteen long centuries the Islamic world has formed a vast cultural enterprise which gathered up and prolonged the legacy of antiquity, and transmitted this into the European middle ages and renaissance for use in modern times. Without this, much of our classical heritage would have been lost, while the agriculture, learning and mechanics of India and China were likewise passed on to Europe and America through the incredibly active Islamic world (It may have become medieval in some countries after the Mongol invasions of the XIV century, just as the Germanic invasions broke up the Roman empire).

The Middle East remains a strategic area nonetheless. and its human and natural resources are not fully appreciated. Arabs and Muslims generally are today subject to racial and religious prejudice which other peoples are escaping. It should be our task to

spread respect and consideration for the Islamic contribution to universal history, for this has enriched human culture immeasurably, instead of considering that Arabs are strangely dressed tribesmen who are known chiefly as they appear in vulgar newspaper cartoons. The Muslims have been a gifted community who have enriched the quality of human life from Morocco to Indonesia, and whose influence once again is spreading throughout Western

Europe and North America.

Ignorance is the true barbarism. That is eminently an Islamic concept, for Islam came to abolish the jahiliyya or barbarism of pre-Islamic Arabia. Man's life is but a glance, whose full meaning is caught only in the first breath of the morning. Another morning is now dawning, one of appreciation for all of mankind and all of its culture.

(Concluded)

شیخ عبدالقادر جیلانی رحمۃ اللہ علیہ کے نورانی ارشادات

- * علم کا تقاضا عمل ہے اگر تم علم پر عمل کرتے تو دنیا سے بھاگتے کیونکہ علم میں کوئی چیز ایسی نہیں جو حب دنیا پر دلالت کرتی ہو۔
- * عالم اگر زاہد نہ ہو تو اپنے زمانے والوں پر عذاب ہے۔
- * مومن اپنے اہل و عیال کو اللہ پر چھوڑتا ہے اور منافق زر و مال پر۔
- * اپنی مصیبتوں کو چھپاؤ اللہ کا قرب حاصل ہوگا۔
- * بہترین عمل لوگوں کو دینا ہے، لوگوں سے لینا نہیں۔
- * ظالم اپنے ظلم سے مظلوم کی دنیا خراب کرتا ہے اور اپنی آخرت۔
- * وہ روزی جس پر شکر نہ ہو اور وہ تنگی جس پر صبر نہ ہو فتنہ ہے۔
- * جسے کوئی ایذا نہ پہنچے اس میں کوئی خوبی نہیں۔
- * مسکینوں کو ناخوش رکھ کر اللہ تعالیٰ کو راضی رکھنا ممکن نہیں۔
- * میں ایسے مشائخ کی صحبت میں رہا ہوں کہ ان میں کسی ایک کی بھی دانت کی سفیدی نہیں دیکھی۔
- * دنیا دار دنیا کے پیچھے دوڑتے ہیں اور دنیا اہل اللہ کے پیچھے۔

Sufiism: On The Affirmation Of Knowledge

ALI BIN UTHMAN AL-JULLABI AL-HUJWAI RI (R.A.)

(Contd. from the last issue)

There is a sect of heretics called Sophists (Sufistaiyan), who believe that nothing can be known and that knowledge itself does not exist. I say to them: "You think that nothing can be known; is your opinion correct or not?" If they answer "It is correct", they thereby affirm the reality of knowledge; and if they reply "It is not correct", then to argue against an avowedly incorrect assertion is absurd. The same doctrine is held by a sect of heretics who are connected with Sufiism. They say that inasmuch as nothing is knowable, their negation of knowledge is more perfect than the affirmation of it. This statement proceeds from their folly and stupidity. The negation of knowledge must be the result either of knowledge or of ignorance. Now it is impossible for knowledge to deny knowledge; therefore, knowledge cannot be denied except by ignorance, which is nearly akin to infidelity and falsehood; for there is no connection between ignorance and truth. The doctrine in question is opposed to that of all the Sufi Shaykhs, but is commonly attributed to the Sufis in general by people who have heard it and embraced it. I commit them to God, with Whom it rests whether they shall continue in their error. If religion takes hold of them, they will behave more discreetly and will not misjudge the Friends of God in this way and will look more anxiously to what concerns

themselves. Although some heretics claim to be Sufis in order to conceal their own foulness under the beauty of others, why should it be supposed that all Sufis are like these pretenders, and that it is right to treat them all with disdain and contumely? An individual who wished to pass for learned and orthodox, but really was devoid of knowledge and religion, once said to me in the course of debate: "There are twelve heretical sects, and one of them flourishes amongst those who profess Sufism" (mutasawwifa). I replied: "If one sect belongs to us, eleven belong to you; and the Sufis can protect themselves from one better than you can from eleven." All this heresy springs from the corruption and degeneracy of the times, but God has always kept His Saints hidden from the multitude and apart from the ungodly. Well said the eminent spiritual guide, 'Ali b. Bundar al-Sayrafi: "The depravity of men's hearts is in proportion to the depravity of the age."

Now in the following section I will cite some sayings of the Sufis as an admonition to those sceptics towards whom God is favorably inclined.

Muhammad b. Fadl al-Balkhi says: "knowledge is of three kinds -- from God, with God, and of God." Knowledge of God is the science of Gnosis (ilm-i

ma'rifat), whereby He is known to all His prophets and saints. It cannot be acquired by ordinary means, but is the result of Divine guidance and information. Knowledge from God is the science of the Sacred Law (ilm-i shari'at), which He has commanded and made obligatory upon us. Knowledge with God is the science of the "stations" and the "Path" and the degrees of the saints. Gnosis is unsound without acceptance of the Law, and the Law is not practised rightly unless the "stations" are manifested. Abu 'Ali Thaqafi says: Al-ilm hayat al-qalb min al-jahl wa-nir al-ayn min al-zulmat, "Knowledge is the life of the heart, which delivers it from the death of ignorance: it is the light of the eye of faith, which saves it from the darkness of infidelity." The hearts of infidels are dead, because they are ignorant of God, and the hearts of the heedless are sick, because they are ignorant of His Commandments. Abu Bakr Warraq of Tirmidh says: "Those who are satisfied with disputation (kalam) about knowledge and do not practice asceticism (zuhd) become zindiqs (heretics); and those who are satisfied with jurisprudence (fiqh) and do not practice abstinence (wara) become wicked." This means that Unification (tawhid), without works, is predestination (jabr), whereas the assertor of Unification ought to hold the doctrine of predestination but to act as though he believed in free will, taking a middle course between free will and predestination. Such is the true sense of another saying uttered by the same spiritual guide, viz.: "Unification is below

predestination and above free will."

Lack of positive religion and of morality arises from heedlessness (ghafalat). Well said that great master, Yahya b. Mu'adha al-Razi: "Avoid the society of three classes of men - heedless savants, hypocritical Quran-readers, and ignorant pretenders to Sufi'ism." The heedless savants are they who have set their hearts on worldly gain and paid court to governors and tyrants, and have been seduced by their own cleverness to spend their time in subtle disputations and have attacked the leading authorities on religion. The hypocritical Quran-readers are they who praise whatever is done in accordance with their desire, even if it is bad, and blame whatever they dislike, even if it is good: they seek to ingratiate themselves with the people by acting hypocritically. The ignorant pretenders to Sufi'ism are they who have never associated with a spiritual director (pir), nor learned discipline from a shaykh, but without any experience have thrown themselves among the people, and have donned a blue mantle (kabudi), and have trodden the path of unrestraint.

Abu Yazid Bistami 'says: "I strove in the spiritual combat for thirty years, and I found nothing harder to me than knowledge and its pursuits." It is more easy for human nature to walk on fire than to follow the road of knowledge, and an ignorant heart will more readily cross the Bridge (Sirat) a thousand times than learn a single piece of knowledge; and the wicked man would rather pitch

his tent in Hell than put one item of knowledge into practice. Accordingly you must learn knowledge and seek perfection therein. The perfection of human knowledge is ignorance of Divine knowledge. You must know enough to know that you do not know. That is to say, human knowledge is alone possible to Man, and humanity is the greatest barrier that separates him from Divinity. As the poet says:-

Al-ajzu 'an daraki' I-idraki idraku
Wa 'l-waqfu fi turuqi 'l-akhyari ishraku.

"True perception is to despair of attaining perception. But not to advance on the paths of the virtuous is polytheism."

He who will not learn and perseveres in his ignorance is a polytheist, but to the learner, when his knowledge becomes perfect, the reality is revealed, and he perceives that his knowledge is no more than inability to know what his end shall be, since realities are not affected by the names bestowed upon them.

ایک عبرتناک واقعہ

فردوسی قدیم ایران کا سب سے بڑا شاعر سمجھا جاتا تھا۔ اس کی کتاب "شاہ نامہ" بہت مشہور ہے۔ سلطان محمود غزنوی، فردوسی کے شاہ نامہ سے اتنا متاثر ہوا کہ اس نے 60 ہزار درہم (بصورت نیل) اس کے پاس بھیجا۔ یہ انعام فردوسی کو شاہی اونٹوں پر طوس ایران بھیجا گیا تھا۔ بتایا جاتا ہے کہ جب انعام سے لدے ہوئے یہ اونٹ شہر کے ایک گیٹ میں داخل ہوئے تو اس وقت فردوسی کا جنازہ شہر کے دوسرے گیٹ سے شہر کے باہر نکالا جا رہا تھا۔

فردوسی کا یہ واقعہ علامتی طور پر ہر انسان کا واقعہ ہے۔ موجودہ دنیا میں ہر انسان کے ساتھ یہ ہو رہا ہے کہ وہ عمل کرتا ہے اور ہر قسم کی کوشش کے بعد وہ آخر کار اپنا ایک شاہ نامہ تیار کر لیتا ہے۔ پھر وہ وقت آتا ہے جبکہ وہ اپنے تیار کردہ شاہ نامہ کی بنیاد پر دنیا سے اپنا کوئی بڑا انعام پائے عین اس وقت اس کی موت کا وقت آجاتا ہے۔

Ibn Al-Haitham (Part—II)

Dr. Basharat Ali

Mathematics and Mathematical Philosophy

It is not our purpose to discuss the contribution made by Ibn al—Haitham in the domain of mathematics and science, because Ibn-Haitham's work does not fall in mathematic frame work. Those who undertake to talk on the specialized fields of science and mathematics; they are found to talk in detail about the contribution made in these specific fields of knowledge. Our interest in these discussions is exclusively related to the (a) mathematical philosophy and (b) methodology, because mathematics is cordially related to the domain of methodological knowledge known as quantitative methodology. They are again specialized and have a wider dimension to be exclusively dealt with by a specialist who has undertaken to specialize in these fields. On this ground and again because of their abtruse nature we cannot go in detail but must restrict ourselves to making passing reference in order to maintain the casual relativity with the specific topic of the contributions made by Ibn al- Haitham in various fields of scientific, social, humanistic and spiritual systems of knowledge. Philosophically speaking in mathematics we start from simple sentences which can be easily understood. We proceed by rules of inference, which also are within the reach of understanding. The entire structure and functioning of mathematics rests on symbols. A

person conversant with the problems of mathematics need not know their meaning, but a person who is not conversant with mathematics should have to know them. This is necessary because symbols, apart from their value in mathematics, have their significant role and importance in science, philosophy, religion and day to day social and cultural life. Hence those who are concerned with the referred to systems of knowledge should be cognizant with their meanings. It is to be noted that they have their own depth and levels, and hence neither an adequate system of philosophy and science nor a casually and meaningfully related social life and culture can be built without understanding their logic and meanings. These are the germinal ideas of the mathematical philosophy of Ibn al-Haitham. He is the forerunner of the system of knowledge and he is to be placed prior to Bertrand Russell, the only modern thinker of this speciality which is to be systematized and elaborated with categorical detail. Mathematical philosophy is indispensable because we are in need of understanding the space-time causality, tautologies and sequence. Ibn al-Haitham believed in infinite sequence. It is quite easy to extend the results obtained for n-free finite sequences to infinite n-free sequences which may be defined by a generating period. An infinite sequence of elements playing the role of the

reference-class to which our relative frequencies are related may be called a reference sequence. The greatest aim of mathematics and mathematical philosophy as we understand from the writings of Ibn al-Haitham is the propagation of a rationalistic science of mathematics whose procedure is governed by rationalistic deduction. The method of rationalism is applicable not only to abstract relationship but also to the bodies of particular facts in so far as commensurable relations hold between them. In other words, deductive reasoning is of use in applied mathematics (c.f. MAQALAT Ibn al-Haitham edited by Hakeem Mohammad Said: Muqalatu Muthabuth and MASAHAT) and in all concrete sciences to the extent that the material under investigation admits of quantitative treatment. I am not a mathematician and there are probabilities of mistakes and misunderstanding. By the critical study of the referred to Maqalat we discover that the old world of flat Euclidean space, full of ungeometrical things like bodies (AJSAM) and forces, has been transformed into a purely geometrical world. Ibn al-Haitham by a great feat of mathematical genius translated the concepts of Euclidean geometry into those of algebra and gave us analytic geometry.

At the end let us say something about the concept of numbers because without their reference, the discussion of mathematics and its philosophy will not be complete. It has been pointed out by Ibn al-Haitham that numbers

have an almost tangible objectivity. To regard number as the product of human mind, a result of the counting activity, seemed to him as false. The numbers stand in vast and infinite array with all their multitudinous interrelations full of un-ending surprise. They are what they are and must, through all time, be what they have been—more steadfast than the stars, and more clear and beautiful than existing things ever hope to be.

Ibn al-Haitham's concept of mathematics is unique. A scholar of the field can do adequate justice to the subject. Being totally blind to the facts of the field, we have taken a daring step to say something about mathematics in a very arbitrary way just to keep the continuity of his thought abreast. Sociologically speaking, the totality of his person and work can only be maintained through the procedure we have adopted. With the same methodological procedure, we are bound to say something about his contributions in the specific fields of Physics, light and space. However, our discussion may be full of mistakes and misunderstanding. It is not for me to apologize but to request for an improvement by those scholars who are experts in the fields of mathematics, physics and philosophy etc.

Physics

Ibn Al-Haitham seems to have postulated that abstract forms and relations do not enjoin the existence of anything, but they prohibit the

existence of everything that violates them. Next in generality to mathematics we might put physics, which, according to the explanation provided by the Allama, deals with laws on invariant relations common to all forms of matter and energy. That abstract and specialized form of the love of wisdom, which arrogates to itself the generic name of philosophy, has, through its history in the world of Islam, been sustained by two great intellectual interests,—the interest in nature and the interest in man. These two fields are the fields in which Ibn al-Haitham contributed a lot. Now the one and now the other has predominated in the product of their union but the greatest systems of Muslim Philosophy have contributed richly and almost equally to physical and humane interpretations. This is the logic why we started our paper by attributing to Ibn al-Haitham the role of an integrator.

The tenth and the eleventh centuries were noted in the Muslim history for an unprecedented progress in the knowledge of nature (see Maqalat—Maqala Zau-ul-Qamir; Az-Zau; Azau-al-Kawakib and Al-Maray) unlike the previous Greek, Roman, Christian and Pre-Islamic or Pagan periods, the gains made by the Muslim scientists and scholars were not due so much to generalized deduction as specialized and diversified experimentation. For perhaps the first time in human history the sciences were studied scientifically in which observation, experience, experimentation, analysis and recording went hand in hand with the

logical method. And again the bifurcation and dualism between science and philosophy were replaced by integrating them into one frame work. The first was done under the Qur'anic imperative given below:

Those who remember Allah standing and sitting and (lying) on their sides, and reflect on the creation of the heavens and the earth. Our Lord Thou has not created this in vain. Glory be thee! Save us from the chastisement of the Fire (3:190).

In the verse above three implications which are involved in all the depths and levels of science have been given fuller expression. The first one is deontological or axiological, emphasizing rightness of the study of nature, because nature is full of meaning, values and norms. The second is aretological, emphasizing the virtue involved in the study of nature (those who remember Allah...). The third one is agathopoeio or agathological, emphasizing good consequences (save us from the chastisement of the fire). This is the methodological, and axiological procedure adopted by the Muslim scientists from the very beginning and taken over by them from generation to generation as an invulnerable legacy. They received it, manipulated it and transmitted it. The axiological base of science received from the Qur'an was audaciously followed by Ibn al-Haitham in all his studies. It is not his innovation, but a simple legacy which is not to be violated by any Muslim scholar. At the end let us stress that the physics dealt

with by the Muslims in general, and more particularly by Ibn at-Haitham, is not the science of dead matter. It has been pointed out by Ibn al-Haitham that in this universe there is of course not only space and matter and energy, but also infinite time, which is independent of space: Matter and energy are distinct entities and each remains constant in its quantity through all changes of quality. In addition to the first law of the conservation of matter and energy there is a second law that described an irreversible tendency in all process. So much about Physics.

Light

We have to admit our inability to say something in an authentic form about science. Our study of Maqalat, like Zau-ul-Qamir, Alzam, and Zau-ul-Kawakib etc. leads us to conclude that light from the most distant sources preserves its continuity of frontal surface just as little waves would and just as little corpuscles would not and could not. The intensity of light like the intensity of sound and gravitation varies inversely as the square of its distance from the source. The energy of a light wave depends not at all upon the distance of light wave from its source but solely upon the length of the waves. The shorter the waves, the higher the frequency or number passing a given point in a second and the energy of light of a given wave-length is measured by the product of its frequency symbolized by ν , and a certain very small fixed quantity. This small quantity is the product of energy, and time, and as such is called Action.

To the old assumption that the velocity of light is independent of the velocity of its source, Ibn al-Haitham adds his own new hypothesis referred to by Hakeem Said and enunciated in the Maqalat referred to above that the velocity of light relatively to any observer is independent of the velocity of that observer. This means that 'whether an observer goes towards a ray of light or away from it, he will pass it at the same rate. Any finite velocity previously imagined will give unequal results when unequal velocities are added to it. The velocity of light is like an infinite quantity in that any other velocity added to or subtracted from it leaves it unchanged. We do not insist whether our inference is right or wrong, but leaving the matter to be decided by a scholar of the field, we are persuaded to believe that Ibn al-Haitham seems to have opposed Michelson Morlay who held that the velocity of light is independent of the velocity of its source.

I have gone too far in these hints as to the fairyland that may now be opening for science and philosophy. If any one is stirred by the errors of my essay to say in a better way the kind of thing I have tried to say, handicapped as I am by ignorance, I shall be happy. For it is time that we in philosophy and sociology should go back to Natural Law, Law steep the path or how hard the fall.

Space

Under the caption Al-Makan Ibn al-Haitham has written an important

maqala which inspite of being his shortest maqala is most important and thought provoking. It has been analyzed with the view point of physics and mathematics, leaving other implications and involvements untouched. Nor has it to do anything with the time dimension.

The basic concepts of physical science are mass, space and time: Thus the velocity of a moving body is expressed by dividing the space through which the body moves by the time during which it moves. And the velocity of the body at any instant can be expressed by the limit approached by the fraction as and to approach zero. Acceleration is the rate at which a velocity is changing. Force is the product of the mass and the acceleration. Momentum can be expressed as the product of the mass and the velocity. Energy can be expressed as one half the product of the mass and the square of the velocity. Such is the basic concept of space. As to the awareness he says that man is immediately or directly aware of the Space behind the surface of an opaque wall, and of the time that is before and after the sense-filled patch of what is deemed man's "spacious present". Man does not perceive what fills the trans-sensory space and time. But man has a perceptual assurance of space and time being there whether filled or empty. We think that it was this characteristic of space and time as experienced by man that made Ibn al-Haitham, like Kant, to call them neither 'concepts nor sense data but "a priori

perception". For reasons which have not been enunciated by Ibn al-Haitham we feel that space and time are concrete and singular or individual rather than abstract and universal. All spaces and times are parts of one space and one time. Ibn al-Haitham has neither discussed space in the framework of time nor has compared it with its necessary time dimension.

Spatial objects have position or locus in virtue of the relation of their points to some other point chosen as origin; and in addition to their position, they have size and shape, in virtue of the relation of their points to one another. Their size is determined by the distances between their extreme or bounding points and their shape by the directional relations of the internal distances to one another. The size of a body is then an extrinsic property depending in its relation to other bodies or to units of distance chosen independently of the body itself. The shape is an intrinsic property, because the directional relations of a body's internal distances are constant, regardless of what the unit of distance may be or how it may change. A strictly one-dimensional object would have directions to be related. With reference to the time dimension, duration is like spatial lines in that quantitatively they differ only in size, that is, in being longer or shorter.

The dimensions of space are something more than mere independent variables. Not only is each of them a continuity in itself but each is

continuous with the others. It is to be noted that every continuum such as space time and motion etc. are composed of two kinds of elements, the punctiform and the relational. A spatial time truly consists in actual infinity of points but by themselves these points could never compose the time.

To refute the fallacious idea about the influence of Greeks on the thought patterns of the Muslims it is sufficient to point out the theory of space as formulated by 'Zeno'. He committed a fallacy of logical analysis when he inferred that because a moving body traverses a great space in a great time and a small space in a small time, therefore, it occupies a series of spaceless points in a series of timeless instants. If points and instants are only subjective constructs of ours with no objective existence, Zeno's moving arrow can never get stuck in them and we shall never have to ask whether it moves from one point to the next. The critical vision and deep insight into the Maqala of Al-Makan will lead us to conclude that Ibn al-Haitham seems to have referred to the curvature of space by which he meant only the curvature of the ether in space, that is the curvature of the medium in which motion is normal, free and without effort.

At the beginning of this caption we stated that Ibn al-Haitham has discussed space as a separate entity apart from its dimensions, involvements and instrumentalities. The physical world has been defined by Haitham, as a system of events ordered in space-

time and the psychical world as the system of same or similar events ordered in time-space. In the space-time of the material order, space predominates over time, change over duration, extensity over intensity, the plurality of the parts over the unity of their wholes. In short a bextra mechanical determination over teleological determination. In the mental order, all of these predominances are reversed. Matter and mind, called by the Qur'an Afaq and Anfus, are each of them in both space and time, but space as stated by the Qur'an is the primary milieu of RES-EXTENSA, while time is the primary milien of RES-COGITANS.

By the flow of thought we are persuaded to infer that he has rejected all the previous theories. It is argued by him that a space that antedates the object we perceive and is independent of them cannot be identified with the actual space of our perceived objects. All the spaces that we know are phenomenal i.e. they exist in the world as we know it. We first have objects that are spatially related, and only by a process of abstraction do we reach the conception of a space that is empty. Our ordinary perceptual space is just large enough to contain the perceived object. Space considered apart from objects is much the same everywhere and at all periods of our experience. Hence we pass easily to the conception of a universal space that is homogeneous throughout a relatively empty continuum.

(To be continued in Next Issue)

Whither Pakistan Culture and Nationhood

Fazl Ahmed Karim Fazli
B. Litt. (Omn), C.S.P. (Retd.)
(Contd. from the last issue)

The ruins of Mohenjodaro etc. are pre-historic but many relics have also been left by non-Muslims on our soil in the period of which we have historical record, i.e., the Gurdwara of Panja Sahib. Is there any Muslim who would consider it an ancestral heritage to be proud of? Take another example; we all know that Junagarh is still legally a part of Pakistan as is Bahawalpur. In such circumstances could we on the basis of a common soil be expected to say that the ruins of the famous Hindu temples sacked by Mahmud of Ghazni are our cultural heritage? Could we feel proud of those who had built the grand temples as the sons of the soil? I had a soul stirring experience of the manner in which the entire nation gave the answer. I happened to be posted in East Pakistan when Sardar Vallabhai Patel on behalf of the Indian government made an official announcement that the temples would be rebuilt at state expense. The announcement inspired the following couplet:

پھر بنایا جا رہا ہے سومنات
ایک نیا محمود پھر آئے کو ہے

"The Somnath is being constructed anew: a fresh Mahmud is expected to come".

On hearing this the face of every Muslim whether Urdu speaking or not shone with delight. This couplet was found displayed in the streets and

bazars. This further proved that our hearts still beat in unison, transcending all geographical, linguistic and racial barriers. Another aspect of the question is worth consideration. The object of our loyalty is of course religion and culture and after that our own tribe and family but the modern concept of nation is not in our blood. Our villagers first love their own home and hearth and lands and thereafter their villages. Similarly, the city dwellers are attached first to their place of residence and neighborhood and then the city itself but neither the villager nor the city dwellers is much concerned about outside territory. Those who are under the influence of Western education are beginning to be aware of the modern concept of country and nation but their number is limited and even among them there are those who believe with Allama Iqbal that:

ان تازہ خداؤں میں بڑا سب سے وطن ہے
جو پیرھن اس کا ہے وہ مذہب کا کفن ہے
اقوام میں مخلوق خدا بنتی ہے اس سے
قومیت اسلام کی جڑ گنتی ہے اس سے

"Of these fresh gods, the biggest is the country; its garment constitutes the shroud of the Faith. It turns the creatures into creator and strikes at the roots of the Islamic concept of nation".

Our love for Pakistan is not based on the modern concept of nationhood but because it is the best means for the preservation and progress of our faith

and culture. That is why its integrity and solidarity is our sacred duty.

I underwent an interesting experience soon after the birth of Pakistan. Being posted in Chittagong I was touring Cox's Bazar; north of this sub-division there is another sub-division of Chittagong District whose thana Satkania is closer to Cox's Bazar than to Chittagong. A lawyer called on me and said "We have in Cox's Bazar a lawyer who is a foreigner. What right has he to practice here? Kindly order him to go to Chittagong." Surprised at how a foreigner could soon come to practice at Cox's Bazar I interjected "Foreigner." Said he "Yes Sir" I replied that if he was a foreigner in Cox's Bazar he would be equally a foreigner in Chittagong also, to which the gentleman replied that it would not be so since the lawyer in question belonged to Satkania. I realised that this man was striking at the roots of Pakistan without knowing it. The fact of the matter was that the legal practice of the "foreign" lawyer was more successful compared to this local luminary's. He realized that if his rival was expelled his own prospects would become brighter. Finding no other way to get rid of his more successful rival his self interest had made him stoop to such dubious tactics. I considered it necessary to explain to him the implications of what he had said in the light of Islamic teaching. At this he started to ask for God's forgiveness. Similarly, pure-self interest has motivated many people even now to consider the Muslim refugees from the sub-continent as their rivals rather than

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comrades. They have been made to understand that if the concept of the son of the soil is accepted then all would be theirs; otherwise their comrades-in-arm in the battle for Pakistan would be entitled to their due share. If the lawyer from Cox's Bazar could consider an indigenous fellow Muslim from Satkania to be a foreigner in his personal interest then it is no matter of surprise, though it may be of painful regret to regard Muslims from India as foreigners be it in the Eastern wing or the Western wing. Before the establishment of Pakistan the majority of trade and commerce, land and property were in the hands of the Hindus and Sikhs and if the Muslims of the sub-continent by their joint efforts had not succeeded in creating Pakistan then all this would still have remained with them. Would then the present advocates of the son of the soil have preferred the economic domination of the Hindu and the Sikhs. Were there people who had left their property here worthy of greater consideration than the fellow Muslims who had sacrificed their all for the sake of Pakistan and been forced to take refuge here? Nobody says that the people here should share their property with the Muslim refugees in the matter of the Ansars of Madina. Now the property left by the Hindus and Sikhs has already been disposed off. The only thing left is not to treat the Muslims from India as foreigners but as equal partners in building up a strong Pakistan just as they were in the struggle for its creation This son of the soil business can only result in creating all round disillusionment and confusion and

herald our country's disintegration. But the difficulty is that in this age of pure materialism which both the capitalist and the socialist orders represent, moral and spiritual values are being undermined and replaced by mundane values of profit and loss. The idea is being spread that anything that results in material gain is good even though it may mean cutting the throat of one's own brother and conversely anything which brings material loss is bad. This is throwing all our moral values to the winds and everyone whether son of the soil or not is affected by it. In this way our society and culture are disintegrating before our very eyes. It is in fact a conflict of values and it is to be seen which one finally prevails—whether the everlasting spiritual and moral values of Islam or the ever changing mundane values of profit and loss. There is no doubt that geography, history, literature, customs and traditions play a great part in the makeup of a nation's culture. But these are by no means absolute ruling factors; they are subject to the people's ideology and are governed by it. The things which are found to be in conflict with this ideology are either discarded or molded to suit it. This is why we find more than one culture springing up in the same territory either simultaneously or one after another. As far as Muslims are concerned the decisive influence of Islam, its history, beliefs and traditions on the culture of its followers is apparent. Take for instance food, remaining within the limits of what is permissible and what is not Muslims have availed themselves of the products of every clime and developed

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infinite varieties of tasteful dishes out of them enriching their cultural pattern. A good example of the way in which local products influence customs and culture of a place is furnished in the sub-continent by pan. Conversely no system of food which includes alcohol, flesh of swine or carrion can ever become a part of Muslim culture. Similarly, in the matter of dress Islam prescribes certain limits of modesty. Within these limits one can wear any dress and make any refinements therein he likes according to local climatic condition and taste. In literature the environment, geographical features, mountains and rivers, flora and fauna, legends and folk lore naturally play important part but all bear the imprint of Islamic way of life. Similarly, is the case of history in the sub-continent. The heroic deeds of many sons of Islam are undoubtedly heartwarming. Their names are a source of pride to us and are in addition to the great names which are the common heritage of Muslim cultures. In this way local patterns of Muslim culture while differing in detail due to reasons of geography and history are in union with the general Muslim culture in spirit and are reasonable for its variegated hue. Every Muslim feels this in the marrow of his bones though he may not be fully conscious of it.

It is common knowledge that man is basically selfish and is motivated by personal gain. The prime object of every social order, if the laws framed by it and of every religion has been to put this instinct under discipline and keep it within permissible limits. How

to reconcile the conflicting interests of individuals or groups has remained the most difficult social problem. Islam has achieved the greatest success in tackling it by inculcating fear of an omniscient and omnipresent God and creating permanent spiritual and moral values and applying them in day to day life. It lifted man from the pit of tribal, racial and linguistic prejudices and elevated him to the glorious peak of common brotherhood in which a persons' position was determined not by birth or wealth but by his virtues and good deeds. The culture which evolved from such an outlook enshrined its values and so inculcated them as to make them part and parcel of ones being.

It is as easy to destroy a thing as it is difficult to build it. It has taken centuries to build an imposing edifice of common Muslim culture. A composite culture incorporating local customs, traditions and peculiarities has evolved but it will take very little time to destroy it. Since parochialism is endemic in man it is easy to gain cheap popularity by playing it up so as to turn it into an epidemic. The communists know the trick and it has proved a very effective weapon in their armoury. Experience has shown us that when anarchy and confusion exist then enemies make the confusion worse confounded by their favourite method and exploit the real grievances of the people and teach them how to raise voice of protest in an organized manner. This is the surest way of ingratiating themselves in their favour as their real well wishers and sympathizers. Next the people's

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attention is turned towards such handicaps and difficulties of which they are not conscious but can be easily made to feel the pinch when made aware of them. Exploiting regional prejudices and parochial feeling has also proved to be very useful in spreading chaos. In this way the people start dividing and sub-dividing into smaller and smaller groups until eventually the solution for their difficulties is found to lie in independence or such autonomy as amounts to it. Consequently, many small and weak semi-independent units take the place of a big and strong nation and country. Their resources in manpower and material are so small that they dare not take a stand against a mighty power.

Since our country commands both the Arabian sea and the Bay of Bengal which opens up all the trade routes of south and south-east Asia assumes great importance both from the point of view of political strategy as well as trade and commerce. The importance of Pakistan from the political angle cannot be gainsaid because not only does it constitute a connecting link between the Eastern and Western blocks of the Islamic world but also because it is the only state which has come into being in the name of Islam to preserve and promote its culture and way of life. Islamic system is superior to the socialist. Thus our country has become an object of special attention both to the Soviet Union and China. Prominence is being given to regional prejudices of the various areas and the attention of the people is being focused

on economic need and on racial, commercial and linguistic conflicts. A very significant aspect of these designs is raising the issue of regional culture. So this approach has been discarded out of sheer expediency. Since, as mentioned earlier, the destruction of the bastion of Islamic culture built around Islam may eventually lead to the destruction of Islam itself, planned measures are being taken to undermine and topple this bastion. One of the best ways to achieve this object is to persuade the people to have emotional links with the achievements of the sons of the soil as left in the ruins of Mohenjodaro etc. rather than with the glorious history of Islam. This realignment of cultural ties encourages and strengthens the growth of regional culture and prejudice which in its turn gives birth to fissiparous nationalist tendencies, Evidence of this can be seen everywhere so much so that those who were prominent in the struggle for Pakistan and were important Muslim League leaders are now saying that several nations inhabit Pakistan. Just consider not two nations—Hindus and Muslims—but many nations. Who had ever said or heard before that the Muslims of the sub-continent were not one nation, that instead many nations such as, Bengalis, Punjabis, Sindhis, Pathans and Baluchis lived on the land which was to constitute Pakistan. Had this been a fact could Pakistan have ever come into being? No one can deny that the millions of Muslims of those areas of the sub-continent which could not be included in Pakistan chose to sacrifice their all only for the reason that this

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new country Pakistan was coming into existence in the name of Islam and not for the sake of the various regional national groups. Had all the Muslims of the sub-continent not made this unanimous demand the British and the Hindus could never have been compelled to accept it. Just as Pakistan could not possibly come into being without the backing of a united Muslim nation so also it cannot survive without a similar unity.

Another method has been devised for weaning the people away from attachment to their faith. Instead of making a frontal and direct attack on Islam and its way of life, people are told that the upper classes use the name of Islam just as a prop to the continued enjoyment. social and economic privilege and vested interests. Whenever these are threatened they play upon the sentiments of the people by raising the slogan of 'Islam in danger' whereas the truth of the matter is that Islam plays little part in their own day to day life, which is the greatest proof of their hypocrisy and perfidy. Since this line of argument rings true it instantly goes home. Consequently, it is now commonly seen that whenever there is any mention of Islam the people retort "We now well understand the tricks of your trade. You have been crying hoarse about the Islamic way of life for years now. Yet our condition is getting from bad to worse. So good bye to such an Islamic system" and in actual practice they are getting farther and farther away from the concept of an Islamic way of life, and unwillingly from Islam itself. One factor in this

situation is worth considering here. If our socialist fellow countrymen genuinely love Islam and Pakistan and are true well wishers of the people then instead of seeking to import a remedy alien to our entire way of thinking and body politic why do they not tell the people the obvious fact, which they will promptly grasp, that Islam is by no means the monopoly of the upper classes. It belongs just as much to the lower classes, in fact more so because the latter hold it dearer and it plays a greater role in their daily lives. If the upper classes in their personal interests obstruct the establishment of an Islamic political, social and economic order then the lower classes should join hands in removing the obstacles and should jointly raise such a vigorous voice for an Islamic order as to enforce its acceptance. It would be comparatively much easier to convince the people about the excellence of Islamic order rather than of socialism because it is in their blood and the upper classes would not also dare as they do in the case of socialism to condemn it openly.

The advocates of the socialist system also resort to another argument which has a direct appeal to the people namely that poverty is the root of all evil. According to them if every person were assured of the requisite food and shelter then social ills will come to an end. Generally, this argument is advanced with sincerity and honesty but there are some people who deliberately conceal the truth. Poverty undoubtedly is a great curse. But poverty does not mean only the lack of

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material goods. Intellectual, moral and spiritual poverty is just as big a curse, nay, bigger. Take for instance the most advanced and prosperous country in the world, the United States. Is it not a fact that the common people there enjoy greater amenities and comforts of life than even the rich here? And yet is it not a fact that this affluent society is basically sick, that the incidence of serious crimes is the highest there, that neurasthenia is rampant there, and that the number of people committing suicide is amongst the highest in the world? Had material poverty been the root of all evil then obviously American society would not have experienced these ills. Thus social evils are not removed merely by removing material poverty. Intellectual, moral and spiritual poverty are much more fatal to society. Even in our own country we find that our poorer classes are much less prone to evil ways than the wealthier. It is also common experience that the self-same person who while poor led an honest life succumbs to temptation when he somehow acquires some money. On the other hand, many poor men would rather live in poverty than resort to immoral means to acquire riches. If this is true now in our fallen state, then one can well imagine what the moral fibre of the early Muslims must have been. It often happened in those days that a person following the footsteps of the Holy Prophet would willingly give away his food to a more needy person even though he and his family may have been starving for several days. This was the result for the moral and spiritual training which the early Muslims normally received. This

certainly does not mean that food and clothing should not be provided for the people. Not only this, the people should also get proper housing and medical treatment. But the point is that this by itself would neither satisfy the mind nor remove the ills of society. In fact, social malaise will increase if spiritual and moral bankruptcy does not simultaneously go. Thus the real reason which is according to our society is that our spiritual and moral values are being undermined and that the distinction between the lawful and the unlawful is disappearing. Though we have not so far reached the stage of moral decay which the western countries have, yet we are moving in that very direction.

There is a certain misunderstanding even among the educated classes regarding the difference between communism and Socialism. It is commonly believed that communism is indeed a dangerous doctrine based as it is on atheism and on ruthless oppression and repression, but that socialism is a milder system in which religion can also flourish and which is not so harsh. In fact just the opposite is the truth. The negation of God, religion and of moral values is as much a cornerstone of Communism as it is of Socialism. But communism is that utopian state where the community jointly owns everything, is so completely self-governing that all functions of government are automatically performed with the result that the state with all its paraphernalia of army, police etc., will no longer be necessary and therefore will wither

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away. In short in that state there will be no oppressor nor oppressed. To reach this imaginary paradise it is considered necessary to pass through a period of stern discipline and reform an obvious euphemism for ruthless repression, barbaric torture and mass murder. This terrible state of transition is called socialism. On the face of it socialism means only the control of the state over the means of production and distribution. But in reality this system cannot come into existence nor stay without unleashing the severest reign of terror and without taking away all forms of individual liberty. The supporters of socialism must keep this distinction in mind and anyone denying the truth of it should be considered either not well informed or not well-intentioned.

Either they are not aware of the truth or they deliberately conceal it that the Caliph is as much bound by the Shariat as any other member of the Islamic social order and has no power whatever to make any fundamental alteration in the Islamic laws as made by God and the Prophet. The first thing which Hazrat Abu Bakr said on becoming the Caliph was that his followers should obey him only as long as he himself obeyed all the of God and the Prophet and that they could remove him if he acted otherwise. What a contrast between the Islamic way of life which prescribes our obligations to fellow creatures and to the Creator and the socialism system which knows no such limits. It is of course true that in the later part of Islamic history there

were instances of miscarriage of justice though it was insignificant as compared to the wholesale organized massacres of the Stalinist regime. But as far as the principle is concerned

the caliph was certainly not an absolute dictator whose word was law but his duty was to enforce the laws made by God and the Prophet.

(To be continued in Next Issue)

اسلام میں جادو کو حرام قرار دیا گیا ہے اور اسے سیکھنے اور سیکھانے والا دونوں دوزخی ہیں کیونکہ یہ بندے کو اللہ اور اُس کے رسول کے احکام سے دور کرتا ہے۔ جادو کی بنیاد چونکہ گندگی ہوتی ہے اس لیے اسے سیکھنے کیلئے سب سے پہلے اپنا ایمان فروخت کرنا پڑتا ہے پھر ہر وہ کام کرنا پڑتا ہے جو بندے کو گناہ کی تاریکیوں میں گم کر دے۔ اس میں کوئی شبہ نہیں کہ جادو بڑی حقیقت ہے۔ اس کی کاٹ بڑی خطرناک ہوتی ہے البتہ قرآنی تعلیمات کے ذریعے اس کے اثر کو زائل کیا جا سکتا ہے۔ جادو کی حقیقت قرآن میں موسیٰ علیہ السلام اور فرعون کے واقعہ میں بھی موجود ہے جبکہ نبی آخر الزمان حضرت محمد مصطفیٰ صلی اللہ علیہ وسلم پر بھی جادو ہوا اور اس کا اثر بھی ظاہر ہوا تھا۔ بخاری کی روایت کے اعتبار سے رسول اکرم صلی اللہ علیہ وسلم جادو کی اعلیٰ قسم کا شکار ہوئے۔ اس وقت حضرت جبرائیلؑ معوذتین لے کر حاضر ہوئے اور فرمایا کہ ایک یہودی نے آپ پر جادو کیا ہے اور یہ جادو ایک کنویں میں ہے۔ آپ صلی اللہ علیہ وسلم نے اسے منگوا یا، یہ ایک کنگھی کے دندانوں اور بالوں کے ساتھ ایک تانت کے اندر گیارہ گرہیں پڑی ہوئی تھیں اور موم کا ایک پتلا تھا جس میں سوئیاں چبھوئی ہوئی تھیں۔ جبرائیلؑ کے بتانے کے مطابق آپ معوذتین پڑھتے جاتے تو گرہ کھلتی جاتی اور سوئی نکلتی جاتی۔ معوذتین کے اختتام تک ساری گرہیں بھی کھل گئیں اور سوئیاں بھی نکل گئیں اور آپ اس طرح صحیح ہو گئے جیسے کوئی شخص جکڑبندی سے آزاد ہو جائے۔ دین اسلام نے جادو کے توڑ کیلئے جو روحانی علاج بتایا ہے وہ معوذتین کا پڑھنا ہے۔ قرآن مجید کی آخری دو سورتوں سورۃ الناس اور سورۃ الفلق کو مشترکہ طور پر معوذتین کہا جاتا ہے۔ اگرچہ قرآن مجید کی یہ آخری دو سورتیں بجائے خود الگ الگ ہیں اور مصحف میں الگ ناموں ہی سے لکھی ہوئی ہیں لیکن ان کے درمیان باہم اتنا گہرا تعلق ہے اور ان کے مضامین ایک دوسرے سے اتنی قریبی مناسبت رکھتے ہیں کہ ان کا ایک مشترک نام معوذتین (پناہ مانگنے والی سورتیں) رکھا گیا ہے۔

امام بیہقی رحمۃ اللہ علیہ نے دلائل نبوت میں لکھا ہے کہ یہ نازل بھی ایک ساتھ ہی ہوئی ہیں اسی وجہ سے دونوں کا مجموعی نام معوذتین ہے۔ یہ دونوں سورتیں دراصل جادو اور بعض دوسرے شرور سے خدا کی پناہ حاصل کرنے کی دعا ہیں۔ اگر پورے یقین کے ساتھ پڑھی جائیں تو ان سے بڑھ کر کوئی اور چیز نہیں ہے۔

A Glimpse at the Law of Inheritance

Sahadat Husein (Fiji Islands)

Islam, the religion of total submission to the Divine Will, has given us a complete code of life. There are laws for worship, law for purification—spiritual or physical, laws for selling and buying commodities. There are laws of marriage and divorces. One of the masterpieces is the laws regarding the heirs. Unlike other religions Islam has fixed the shares of the heirs and the people inherit accordingly on the death of a person.

In the following verse Allah has given us the commandment as to who are the heirs and from whom they can inherit: -

“For the men is a share from what has been left by the parent and kinsmen, and for the women is a share from what has been left by the parents and kinsmen, whether the property be small or large—a share determined. (Holy Qur’an 4: 7)

It is clear from the above verse that men and women both of them are to inherit from their dead parents and from their nearest relatives. A deceased’s property may be small or large it makes no difference in the Islamic Law of Inheritance—it has to be shared according to the shares laid down in the Holy Qur’an and in the Traditions of the Holy Prophet (peace be upon him).

It is interesting to note that the Holy Prophet (PBUH) has shown an undeniable importance to this particular branch of Knowledge. A very precise and accurate calculation is required

Mathematics plays a very important role in the division of the deceased’s property. Every care has to be taken that all of the deceased’s debts are paid first. It will not be out of place to point out that the unpaid dowry of his wife is a debt. A whole chart of his heirs is to be drawn so that the division is facilitated. The Holy Prophet has rightly said:

“Learn the laws of inheritance, and teach them to the people, for they are one half of religious knowledge”.

The Muslim scholars have based their laws regarding the inheritance on various traditions of the Holy Prophet who has himself commented in the Tradition on the Divine Injunctions. The following is only a glimpse of the law of inheritance. For further references books have been mentioned at the end.

A—Sharers

1— موصى له (Musalahu).

It means the person for whom a will to receive the deceased’s Property, has been made. A Muslim cannot dispose the whole of his Property by making a will. The power of testamentary disposition is limited to one-third of the property. If a Muslim does make a will to dispose the whole of his property, then the power of will cannot be applied to the whole property, but it will take effect in only one-third of the property.

2— ذوى الفروض (Zawil Furud) Sharers:

These are those people who have been

mentioned in the Holy Quran. These are twelve in number – four are males and eight are females: —

1. Father.
2. The true grandfather how high soever in the paternal line;
3. Uterine brother (i.e. having the same mother but different father).
4. Husband.
5. Mother.
6. Wife.
7. Daughter.
8. Sons' daughter.
9. True sister born from the same parents.
10. Consanguine sister (i.e. having the same father but different mother).
11. Uterine sister (i.e. having the same mother but different father).
12. True grand mother (i.e. a female ancestor between who and the deceased no "false grandfather" intervenes; e.g. father's mother, mother's mother,—father's mother's mother, father's father's mother, mother's mother's mother).

3— ذوى الفروض نسبي (Zawil Furud Nasabi) .Sharers by Blood:

Zawil Furud Nasabi are those people who are related to the deceased through blood. These are then in number—three are male and seven are females :—

1. Father.
2. the true grandfather.
3. Uterine brother.
4. Mother.
5. Daughter.
6. Son's daughter.
7. True sister.

8. Consanguine sister.
9. Uterine sister.
10. True grandmother.

4— ذوى الفروض سببي (Zawil Furud Sababi) Sharers for Special Cause:

Zawil Furud Sababi are those people who are related to the deceased due to a cause, namely, due to marriage. They are two in number—one is a male and the other is a female :

1. The Husband,
2. Wife.

NOTE: Zawil Furud Nasabi and Zawil Furud Sababi together make the twelve sharers in Zawil Furud.

5 — عصبية (Asabah) Residuaries:

These are those people who take the whole of the remainder after the division of the shares for the Zawil Furud. If there is no one from the Zawil Furud then they take the whole property. The Asabah is divided into two groups: Asabah Nasabi and Asabah Sababi.

6 — عصبية نسبي (Asabah Nasabi) Residuaries by Blood:

Asabah Nasabi are those males who are directly related by blood, e.g. son, grandson, how low soever; father, paternal grandfather, how high soever etc.

7 — عصبية سببي (Asabah Sababi) Residuary for special Cause:

Asabah Sababi are those people who have emancipated the slave. If the freed slave has not any from the category of Zawil Furud then the emancipator will inherit. If the

emancipator is not living then his male descendents will inherit.

8 — ذوى الارحام (Zawil Arham) Distant Kindred.

Zawil Arham are those people who neither fall in the category of Zawil Furud (Sharers) nor in the category of Asabah (Residuaries). Zawil Arham is divided into four classes :

- (1) Descendants of the deceased e.g.
 - a) Daughter's children,
 - b) Son's daughter's children.
- (2) Ascendants of the deceased e.g.
 - a) False grandfathers,
 - b) False grandmothers.
- (3) Descendants of parents e.g.
 - a) Full brother's daughters,
 - b) Consanguine brother's daughters,
 - c) Uterine brother's children etc.
- (4) Descendants of grandparents e.g.
 - a) Full paternal uncle's daughter,
 - b) Consanguine paternal uncle's daughter etc.

9 — مولى الموالاة (Maula al-Mawalat) Successor by Contract:

Maula-al-Mawalat is a successor who is not related to the deceased through blood, but he has made a contract with an unrelated person such that if the deceased were to pay a fine or ransom he would pay on his behalf, and that he would succeed to the deceased's property if there is no Sharers, Residuaries and Distant Kindred.

10 — مقر له بالنسب على الغير (Muqirlahu binnasab ala-al-Ghair):

Acknowledged Kinsman.

If the deceased, during his life time,

has acknowledged a person of an unknown descent to be his brother, he is known as "Acknowledged Kinsman" and he will receive the property of the deceased if there is no other person to succeed to the property. It will be well to remember that in this case the acknowledgement cannot be as a son or a daughter. The kinship must be through another, such as through the deceased's father.

B— Impediments to Succession :

A person may be barred from inheriting in five different ways:

1- Homicide :

If an adult who is sane kills a person intentionally without there being any valid reason the killer cannot inherit from the victim's property.

2- Difference in Religion:

Difference of religion is also an impediment to inheritance.

3- Difference of Country :

If a non-Muslim dies in a Muslim state his heir in a non-Muslim state cannot inherit from him. If a Muslim dies in a non-Muslim state his heirs in a Muslim state will inherit from him.

4- Slavery :

A slave cannot inherit anything.

5- Ignorance in the Order of Death :

If a father and one of his sons have died at the same time, both having their own properties, and it is not known which of them 'has died first, none of them can inherit from each other. Their properties will be distributed among their remaining heirs.

C— DISTRIBUTION OF PROPERTY :

1- Pawn: If an article of the deceased has been pawned it will be released immediately before the distribution.

2- Burial Expenses: All the expenses incurred for burial will be paid from the deceased's property.

3- Debt: If the deceased owes anything to another person, including his wife's dowry, it will be paid from the property.

4- WILL: If the deceased has made a will it will be paid from one-third (1/3) of his property.

After paying the above it is the duty of the judge to distribute the remainder among the heirs in the following order:—

5- ذوى الفروض (Zawil Furud) Sharers: The remaining property will be divided among the Sharers. (see A—2 above).

6- عصبه نسبي (Asabah Nasabi) Residuaries by blood:

It should be remembered that after the 'Sharers' have been paid there is always a residue. The entire residue is distributed among the 'Residuaries by Blood' (see A—5 and 6 above).

7- عصبه سببي (Asabali Sababi) Residuary for Special Cause:

If there is no one from the "Residuaries by Blood" then the residue will be given to "the Residuary for Special Cause". (See A—7 above).

8- رد (Radd) Return :

If there is no one from "the Residuary

for special cause" then the residue will be distributed among the ذوى الفروض نسبي (Zawil Furud Nasabi) i.e. Sharers by blood (see A—3 above). This is called the Radd or Return.

9- ذوى الارحام (Zawil Arham) Distant Kindred:

If there is no one from "the Sharers by Blood" then the residue will be distributed among the 'Distant Kindred' (see A—8 above).

10- مولى الموالاة (Maula al-Mawalét) Successor by Contract:

If there is no one from "Distant Kindred" then the residue is given to the "Successor by Contract" (see A—9 above).

11- مقرر له بالنسب على الغير (Muqirlahu Binnasab ala-al-Ghair):

Acknowledged Kinsman.

If there is no one from the "Successor by Contract" then the residue is given to the "Acknowledged Kinsman"; (see A—10 above).

12- موصى له (Muse Lahu):

If there is no one from the "Acknowledged Kinsman" then the residue is given to that person for whom the deceased had made a will (see A—1 above).

13- بيت المال (Baitul Maal)—Public Treasury:

If there is no one for whom the deceased had made a will then the residue will go to the Public Treasury.

ادائیگی میں بہت ذمہ داری کا مظاہرہ کرتا ہے، مگر معاملات میں اس کا رویہ غیر ذمہ داری کا ہے تو وہ شخص دین کی نظر میں اچھا مسلمان نہیں، اسی طرح وہ لوگ جو معاملات میں بہت خوش اسلوبی کا رویہ اپناتے ہیں، مگر حقوق اللہ میں کوتاہی برتتے ہیں، وہ بھی دین کی رائے میں اچھے مسلمان نہیں سمجھے جاتے ہیں۔

اسلام کا فلسفہ حیات پوری زندگی کو احکام الہی کے تابع بنانے کا تقاضہ کرتا ہے، دین کی جزوی تعمیل اس بات کی نفی ہے کہ اسلام ایک فلسفہ حیات ہے اور حیات انسانی میں وہ تمام معاملات داخل ہیں جو ایک انسان کو اپنی پوری زندگی میں درپیش ہوتے ہیں۔ خواہ وہ سیاسی ہوں، سماجی ہوں یا معاشرتی، فرد کے معاملات ہوں یا اداروں کے معاملات، انفرادی ہوں یا اجتماعی، تمام کے تمام حیات انسانی کے تصور میں داخل ہیں اور دین اسلام کے احکام، اصول و ضوابط کے دائرہ اطلاق میں آتے ہیں۔

انسانی کو بالکل بے دخل کرتا ہے۔ ایک نہایت متوازن راستہ اپناتے ہوئے کچھ اصول و ضوابط متعین کر دیتا ہے اور انسانوں کو ان اصولوں کے تحت مستقبل میں آنے والے معاملات کے بارے میں اپنی عقل کے استعمال کی ترغیب دیتا ہے۔

اس تفصیل سے یہ بات واضح ہو کر سامنے آتی ہے کہ معاشی معاملات کو دین کی تعلیمات سے الگ رکھنے کا خیال ایک باطل خیال ہے، جو لوگ ”تجارت تو تجارت ہے، اس کا دین سے کیا تعلق؟“ کے فلسفے کو راہ عمل بناتے ہیں وہ درحقیقت اسلام کے ایک مکمل ضابطہ حیات ہونے کی نفی کر رہے ہوتے ہیں۔ اسلام کا تصور مسلمان معاشرے کے فرد کے بارے میں یہ ہے کہ وہ حقوق اللہ یعنی عبادات اور حقوق العباد یعنی معاشرے کے دیگر افراد کے ساتھ کئے جانے والے سماجی، سیاسی اور معاشی معاملات میں اللہ تعالیٰ کے حکم کی رعایت کرنے والا ہو۔ اگر ایک شخص حقوق اللہ کی



کھانے کمانے کے باطل اور ناحق طریقوں سے اجتناب اور سود سے بچنے کے احکام دیئے گئے ہیں۔ ایسی تمام آیات اس بات کی واضح اور کھلی دلیل ہیں کہ مسلمانوں کے معاشی معاملات خالصتاً عقل کے سپرد نہیں کئے گئے بلکہ وحی الہی نے ان کے بارے میں واضح ہدایات دی ہیں۔ قرآن کریم کے بعد جب ہم دین کے احکامات کی دوسری بنیاد یعنی سنت پر نظر ڈالتے ہیں تو پھر اس بات میں ذرہ برابر بھی شبہ نہیں رہ جاتا کہ دین اسلام مسلمانوں کے معاشی امور کے بارے میں فیصلہ کرنے کا کبھی اختیار صرف معاشرے کو نہیں دیتا بلکہ ایک مکمل رہنما نظام فراہم کرتا ہے، جس کے تحت مسلمان اپنی معاشی سرگرمیاں سرانجام دینے کا پابند ہوتا ہے۔ یہ بات البتہ یہاں واضح رہنی چاہئے کہ اسلام نے معاشی، سیاسی اور معاشرتی تمام معاملات کے بارے میں اصولی احکامات دیئے ہیں۔ جزوی تفصیلات، فروعی احکامات اور زمانے کے تغیر کے ساتھ ساتھ ہونے والی سماجی، سیاسی اور معاشی تبدیلیوں کے بارے میں عموماً قرآن و سنت میں خاموشی اختیار کی گئی ہے اور اس حد کے بعد عقل انسانی کو بھی فیصلہ کرنے کا اختیار دیا ہے بشرط کہ وہ ان اصولوں اور ضوابط کی روشنی میں ہو جو قرآن و سنت میں طے کر دیئے گئے ہیں۔ یعنی بالفاظ دیگر اسلام نہ تو عقل انسانی کو کبھی اختیارات دیتا ہے اور نہ عقل

اور میری زندگی اور میرا مناسبات اللہ کے لئے ہے۔“ یہ آیت بڑے واضح طور پر دین اسلام کو ایک ایسا دین قرار دیتی ہے جس کا ماننے والا اپنی عبادات اور جینا مناسبات اللہ کی خوشنودی کے حصول کے لئے کرتا ہے۔ اس جامع آیت میں اللہ تعالیٰ نے حقوق اللہ (عبادات وغیرہ) اور حقوق العباد وغیرہ، سب ایک حکم میں سمودیئے۔ اگر ایک انسان کا جینا اللہ کی خوشنودی کے لئے ہے تو اس کا مطلب یہ ہوا کہ وہ اس فانی دنیا کی فانی زندگی میں جو کچھ بھی اپنے جینے کے لئے کرے گا وہ سب اللہ کی رضا اور اس کی خوشنودی کے تحت کرے گا۔ گویا دین اسلام کا بیروکار ایسی تمام باتوں سے بچنے کا پابند ہوا جو اللہ کی خوشنودی کا ذریعہ نہیں ہیں، بلکہ اس کی ناخوشی کا سبب ہیں۔ یہیں سے وہ تقسیم شروع ہوتی ہے، جس کو ہم ’حلال‘ اور ’حرام‘ کہتے ہیں۔ اگر کوئی معاملہ، عمل، طریقہ یا نظام کا کوئی حصہ اللہ کی خوشنودی کا سبب بنتا ہے یا کم از کم اس کی ناخوشی اور ناراضگی کا پیش خیمہ نہ ہو تو وہ حلال کے دائرے میں آتا ہے اور اگر اس کے برعکس کوئی اللہ کی خوشنودی اور رضا مندی کے بجائے ناخوشی اور ناراضگی کا سبب بنتا ہے تو وہ حرام کے دائرے میں داخل ہو جاتا ہے۔

سورۃ الانعام کی اس آیت کے علاوہ قرآن کریم کی وہ متعدد آیات جن میں تجارت کی ترغیب، اکل بالباطل یعنی

کردار دینے کا نتیجہ ہمیشہ ناہموار، غیر منصفانہ اور استحصالی نظام معیشت کی شکل میں نکلا۔ جو افراد اور ادارے طاقتور ہوتے تھے، انہوں نے نظام کا توازن ہمیشہ اپنی جانب رکھا، جس کی وجہ سے محروم اور پسماندہ طبقات کے لوگ ہمیشہ محروم و پسماندہ ہی رہے۔

یہ سوال کہ معاشی ضروریات کے لئے تشکیل دیا جانے والا نظام عقلِ انسانی کے علاوہ بھی کسی ضابطے اور ہدایت کا پابند ہونا چاہئے، ہمیشہ مختلف پیرایوں میں دہرایا جاتا رہا ہے اور آج تک دہرایا جاتا ہے۔

مسلمان ہونے کی حیثیت سے جب یہ بات ہمارے سامنے آتی ہے تو ہم سے درحقیقت سوال یہ ہوتا ہے کہ کیا ایک مسلمان معاشرہ اپنے معاشی نظام کی تشکیل میں عقلِ انسانی کے علاوہ وحیِ خدا سے ملنے والے کسی اور ضابطے کا بھی پابند ہے یا نہیں؟ جو لوگ مذہب کی تعلیمات کو صرف عبادات اور بعض سماجی معاملات تک محدود کرتے ہیں اور ان کے خیال میں جیسے دیگر طبقاتی سائنسی علوم کا مذہب سے کوئی تعلق نہیں، اسی طرح معاشی معاملات کا بھی مذہب سے کوئی لینا دینا نہیں ہے۔ انسان اپنی معاشی ترقی کیلئے اسی طرح آزاد ہے جیسے ذہن سائنسی ایجادات اور طبیعیات میں آگے بڑھنے میں آزاد ہے۔ چنانچہ اس فکر کے نمائندہ افراد

کی طرف سے ہمیشہ معاشی سرگرمیوں کو اسلام کی تعلیمات پر پرکھنے کی ہر کوشش پر سخت تنقید ہوتی رہی ہے۔ ان حضرات کے خیال میں معاشی معاملات کو اسلام کے اصولوں پر پرکھنے کی ایسی تمام کوششیں درحقیقت اہل مذہب کے پورے معاشرے پر قابض ہونے کی ایک کوشش ہے جس کے لئے وہ مذہب کا سہارا لیتے ہیں۔ لہذا ان حضرات کے بقول معاشی سرگرمیوں کو دین کی چھلنی میں چھاننے کی تمام کوششیں نہ صرف غلط ہیں بلکہ معاشرے کے لئے مضر بھی ہیں اور معاشرے کو غیر ضروری بندشوں میں باندھ رکھنے کا ایک بڑا ذریعہ بھی ہیں۔ یہ نظریہ بہ ظاہر بڑا خوش گن، جدت کا حامل، زمانے کے تقاضوں کے عین مطابق نظر آنے کے باوجود ایک کھوکھلا اور بے بنیاد نظریہ ہے۔ جن حضرات کی دین اور دین کی اجتماعی تعلیمات پر نظر ہے وہ اس نظریہ کے باطل ہونے میں ذرہ برابر بھی شک نہیں کر سکتے۔ اسلام کا ایک ایسا دین ہونا سب پر واضح ہے کہ جو دین نہ صرف اس فانی دنیا میں انسانی سرگرمیوں کو ایک جامع اور منضبط نظام کے تحت مربوط کرتا ہے، بلکہ اس دنیا کے بعد ایک اور دائمی دنیا کا تصور بھی دیتا ہے اور اسی دنیا کو اصل اور مقصود قرار دیتا ہے۔ سورۃ الانعام آیت ۱۶۲ میں ارشادِ باری تعالیٰ ہے کہ: ”آپ ﷺ کہہ دیجئے کہ میری نماز اور میری قربانی

اسلام اور معیشت

معاشی ضروریات اور اسلامی فلسفہ حیات

مفتی ارشاد احمد اعجاز

معاشرتی، معاشی استحکام اور ہموار معاشی نظام کے بغیر معاشرے کے لئے سکون اور سلامتی بے معنی الفاظ بن جاتے ہیں اور معاشرے میں ایک ایسی طبقاتی کشمکش شروع ہو جاتی ہے جس کا نتیجہ صرف بے سکونی، اضطراب اور بے چینی کی شکل میں نکلتا ہے۔

دنیا میں ایک تصور بڑا معروف ہے، جو ماضی میں بھی رہا اور آج کے زمانے میں اس تصور کے پرچارک ہمیں مل جاتے ہیں کہ معاشی زندگی اور معاشی جدوجہد کا معاملہ خالصتاً عقل انسانی کا معاملہ ہے، جس کو انسان کی صوابدید پر چھوڑ دیا گیا ہے۔ انسان اپنے معاشی فیصلے کرنے میں ہر طرح آزاد ہے اور ضروری نہیں کہ ایک بات اگر کسی معاشرے میں ایک ہی وقت میں ناپسندیدہ تھی تو وہی بات بعد میں بھی ناپسندیدہ ہی رہے۔ گویا ہر نظریہ اور ہر معاشی اصول اضافیت پر مشتمل ایک نظریہ ہے جس کو آنے والا وقت اور افراد تبدیل کر سکتے ہیں۔

عقل انسانی کو معاشی نظام کی تشکیل میں اتنا بڑا

معیشت یعنی معاشی ضروریات کی تکمیل کا نظم و نسق کے تحت انجام دیا جانا اور ایک مربوط اور مستحکم نام کے تحت ان کو چلایا جانا، انسانی معاشرت کی خصوصیت ہے۔ انسان کو دیگر مخلوقات سے ممتاز رکھنے والی خصوصیات میں انسان کا اپنی بقا کی جدوجہد کو ایک مربوط انداز میں کرنا شامل ہے۔

معاشی ضروریات کا ادراک اور معاشی مسائل کا حل دنیا کے ہر معاشرے میں ہمیشہ سے رہا اور ہمیشہ رہے گا۔ مختلف اقوام اور انسانی تہذیبیں اپنے اپنے انداز و اطوار کے تحت مختلف نظام ہائے معیشت کو اپنے ہاں رائج کرتی رہیں اور ان کے فوائد اور نقصانات کا سامنا بھی کرتی رہیں۔ ہر قوم اور تہذیب ہر دور میں اپنے اپنے نظام ہائے معیشت کو زیادہ بہتر طریقے سے چلانے اور زیادہ سے زیادہ نافع بنانے کیلئے کوشاں رہی۔ انسانی تہذیبوں کی ان کوششوں کے مختلف نتائج بھی تاریخ ہم تک منتقل کرتی رہی ہے۔ بہ حیثیت مجموعی تمام تہذیبیں اس نتیجے پر متفق نظر آتی ہیں کہ معاشی استحکام اور معاشی آزادی بھی اس قدر ضروری ہے جس قدر سیاسی اور