

From the Editor's desk

Real faith is that which penetrates all in a man's feeling and consciousness. Faith is sometimes only rational, sometimes only emotional, and sometimes confined only to action, just as when a person conventionally performs certain ritual observances without his heart being in them. Faith in the true sense means that which infuses our every faculty, so that the reason, the emotions, the desires and consequently behaviour and conduct of affairs are all governed and enlightened by it. The fountainhead of faith is neither the reason nor the emotions, but a faculty which lies in the depths of the heart which is called intuition, used here in the sense of a purely spiritual apperception. This faculty is just as much a part of a man's soul as his other inner faculties. Thus it is a matter of observation that the real act of faith is not performed by reason, but springs from something supra-rational. Allah has placed in us a spiritual sense whose function is to know Him, which can be described as a point of light. As He says in His Book: "When I fashion him (Hazrat Adam, peace be upon him) and breathe My spirit into him, then (O angels) fall before him in prostration." (Al-Hijr: 29).

It is this breath or light of Allah within us which knows Him, otherwise, how could we know Him? It is against reason that the limited human heart should by itself be able to apprehend an unlimited being as, Allah is. Those in whom this power of apprehension is dormant or dead, and who deny the existence of Allah, use this very argument, that because human reason is unable to conceive God, we therefore

cannot admit His existence.

They only make this assertion because they are not aware of this point of light which Allah has enclosed within every man's heart. It is by this that he recognizes Him, for it is of Him, and, as the saying goes, like attracts like. The more this faculty is awakened, the greater the apprehension of Allah. A necessary condition of this is that the dirt covering the rest of his faculties should be cleaned, so that this light spreads throughout his whole being. This is the light of faith, and this is apprehension (Ma'rifat), for apprehension is a superior form of faith. The fana (passing away) and haqa (enduring) spoken of by the Sufis means that a man perceives that the light within him is in reality the light of Allah, and that his individuality is not separate from it. When he apprehends this, his every thought and deed becomes controlled by this light, and he conceives himself as the dead body which is being washed by the living person, which only moves when the washer moves it. This does not mean that actually he has no will of his own, as some people object, saying that this state means complete passivity and helplessness, and the loss of the power of resolution. This objection only denotes their lack of comprehension. When such terms are used that his will does not remain his own, it means that his will no longer exists as something separate from Allah's will, and it is evident that Allah's will is such a mighty one that everything in the universe bows before it, and such a powerful resolution that in the face of it no other resolve has the strength of even a blade of grass.

Anyone who has sincerely made the testament of faith: "There is no God but Allah, Muhammad is Allah's Messenger", has recognized Allah; but Allah is such a great, unlimited and infinite Being that His recognition too has no bounds. To Whatever extent a man may recognize Him, he is compelled to conceive of Him as something greater. Tasawwuf and Suluk (the spiritual journey) is just this, to recognize Him more and more, though in fact we possess not the strength to

recognize Him, it is He Himself who makes Himself recognized, that is to say, reveals Himself. When a person attains to faith, it means that Allah has revealed Himself to him to a limited extent. When someone becomes one of those who know Allah (Arif Billah), it means that Allah has revealed Himself to him to an incalculable extent. This is all part of Allah's Mercy to whom and to what extent He reveals Himself.

(Maulana Shahidullah Faridi)

(Continued from page #.)

The word literally means to tend beauty to an object and to carry out a task in a beautiful way. The Holy Prophet's reply had a miraculous aspect both in its brevity and profundity. The Prophet (ﷺ) said, "Worship God in a manner which would indicate that He is present before you and is watching every act of yours. For even if you do not see him, he sees you." "In other words, the concept of the presence of God should make or aware of Him for we should know that our inner feelings and outer actions are being watched by God. If we develop this concept in our conscious life it would become impossible for us to disobey or evade His Commands. If the Master is there to supervise no servant ever dare disobey his orders. This is the essence of tasawwuf or mysticism as it is called in the West." The rest is appendage." (M. Hamidullah, The Emergence of Islam, Islamabad, 1993, P. 141-2). In other words the tasawwuf means that a believer should behave in his

private as well as public life with utmost realization of the presence of God. Ihsaan is thus the super active degree of one's noble conduct. To enable one to observe this excellent standard in one's life is the aim and object of Islamic Mysticism. It will make one realize all the time as if he were in the presence of God. He will, naturally, be most careful in choosing his words think twice before taking any action.

In the end we pray for Almighty Allah's grace and favour to submit to the will of Almighty Allah and obey commands with utmost sincerity. We also pray:

"O our Rabb, do not make us carry a burden for which we have no strength Overlook our sins and forgive us, And have mercy on us You are our Lord, So help us against the unbelieving people." (2:286).

Ameen!

(Courtesy: Yaqeen International)

The Qur'anic Method of Combating Intoxicants and Drug Addiction

Imran N. Hosein

Introduction

Truth, in order to be Truth, must have the capacity to explain all things! Also, it must be capable of challenging and defeating Falsehood!

Islam declares of itself that it is Din al- Haq (the religion of Truth). In order to validate that claim to Truth Islam must, therefore, be capable of explaining the world today, and it must demonstrate a capacity of resolving the problems that bedevil mankind today.

Islam, the religion, is based on the belief that Allah, the One God, is the Creator of all of mankind. He created mankind (from nothing) and is therefore the author of the totality of what constitutes a human being. Allah, who created mankind, is therefore the One who can best instruct mankind in respect of that way of life which is appropriate for the proper functioning of his human constitution. Islam is also based on the belief that Allah sent His Messengers or Prophets with divine guidance through which that instruction was delivered to mankind.

Allah is the God of Abraham, Moses and Jesus, and from Allah came the Taurat (Torah), the Zabur (Psalms) and the Injeel (Gospel). Islam, the religion, is based on the belief that Allah, Most High, sent a last Messenger or Prophet to all of mankind, and with that last Prophet He sent the last divine guidance. That last Prophet was Muhammad (ﷺ), and the last revealed

book was the Qur'an. But the Qur'an and the Prophet (ﷺ) addressed the problem of alcoholism. And that is the subject of our enquiry and essay.

Alcoholism and drug addiction are universally recognized as dangerous and destructive. They can inflict great damage on individuals and societies. Yet one of the distinctive characteristics of the modern age is the increasing consumption of alcohol and the consequent increase in drug addiction. It is an undeniable fact that whenever a people have embraced modernity they have also embraced alcohol and other drugs.

We hasten to explain that modernity, or the modern age, refers to the way of life that emerged in modern western civilization after that civilization secularized itself. Since modernity is being embraced by nearly all of the rest of mankind, alcoholism and drug addiction is fast becoming a universal problem.

Alcoholism and the End of History

One of the signs of the approach of the last day (when the world will come to an end), as predicted by the Prophet Muhammad (ﷺ), is the prevalence of the consumption of alcohol and other intoxicants amongst mankind:

“Anas told that he heard the Messenger of Allah says: Among the Signs of the Last Hour will be the removal of knowledge, the abundance of ignorance, the prevalence of fornication, the prevalence of wine-

drinking, the small number of men and the large number of women, so that fifty women will have one man to look after them.” (Buhhari, Muslim)

It should be quite clear that we now live in that age described by the Prophet (ﷺ). One in every six homes in America, for example, is now affected by alcoholism, and the number is constantly growing. The rest of mankind seems destined to embrace, tomorrow, whatever America has today embraced.

Why alcoholism?

Perhaps the reason for this curse of alcoholism as a sign of the Last Day is because the divine scriptures sent by Allah, Most High, were changed and rewritten by truly wicked people. It appears that they did so in order to remove the divine prohibition concerning the consumption of intoxicants. Whoever did the rewriting of the Torah was so evil that he falsely made the scripture declare of a Prophet that he became drunk and in that state he slept with and impregnated his own daughters one after the other! That was blatant falsehood! It was a very grave insult to Lot (A.S.) a Prophet of Allah, peace and blessings of Allah be upon him.

Allah responded to that wickedness by cleansing Lot (A.S.) of the filth that had been smeared on him:

“And remember Lot, We gave him (sound) judgment and knowledge, and We saved him from the town which practiced an abominable evil (homosexuality) ... And We admitted him to Our mercy; for he was one of the righteous.” (Qur’an: Al-Anbiyah: [21]:74-75)

When they corrupted the Word of Allah, Most High, they planted an evil seed. It appears that Allah has now allowed that evil seed to grow into a great evil tree which none can cut down. He has allowed the plague of alcohol and other drugs to afflict mankind as a fitting punishment for that scriptural crime.

Invitation for a Comparative Study of Different Approaches to the Cure of Alcoholism

It would be a very interesting and rewarding exercise if a comparative study could be undertaken of the approaches of the Qur’an and of modern western civilization in their attempts at solving the problem of alcoholism. Such a study would also embrace the use of cocaine, marijuana; opium, hashish, crack, heroin, etc. This is most decidedly the age of the consumption of all those drugs. As we noted earlier, one in every six families in USA is now affected by alcoholism, and the problem is growing worse daily.

Our first surprising discovery is that no government in the West, or in the rest of the world, has as yet responded successfully to the problem of alcohol and other drugs. They cannot solve the problem of increasing alcoholism and drug addiction!

One of the functions of Truth is to vanquish falsehood. Therefore one of the functions of the Qur’an is to demonstrate a capacity to respond successfully to the problem of alcohol, alcoholism, drug and drug addiction. In demonstrating a capacity to succeed where the modern West has failed, the Qur’an will be validating and reaffirming its credentials as Truth. Only

those who take leave of their own reason would still reject the claim of the Qur'an to be Truth!

Warning

We write to warn that only that part of mankind will escape from the direct or indirect effects of the plague of alcohol and drug addiction that lives in accordance with the uncorrupted Truth revealed in the Qur'an! The rest of mankind is now doomed to live with the curse of alcoholism and other forms of drug addiction until the end of the world! We write to warn that only the Qur'an can cure the disease of alcoholism and drug addiction that is plaguing the modern world.

The purpose of this paper is to demonstrate the capacity of the Qur'an to solve a grave problem that cannot be solved by the modern West and its surrogates, — the problem of alcoholism and drug abuse.

What, then, is the Qur'anic way of dealing with the problem of alcohol, alcoholism, drugs and drug addiction?

Stage by Stage Revelation – for Stage by Stage Cure

First Stage

The Qur'an adopted a gradual stage-by-stage approach to the task of eliminating the evil of intoxicants. The first stage consisted of education to the effect that intoxicants were not the same as wholesome food. Indeed intoxicants contrasted with wholesome food:

“And (you have) the fruits of the date-palm and of the vine from which you derive (both) intoxicants and wholesome food.

Surely in this (also) there is a sign (i.e., a lesson) for those who are wise.” (Qur'an: al-Nahl: [16]: 67).

The wise would always prefer wholesome food to harmful food, and so the wise would prefer to abstain from intoxicants.

The first stage (of education) continued with the Qur'an recognizing a similarity between intoxicants and gambling. Both are addictive! Secondly, in the same way that healthy food was contrasted to harmful food, so too, honest livelihood through sweat and labour was contrasted to the lack of honesty in gambling. The Qur'an recognized that there was some benefit in intoxicants and gambling but the harm thereof was greater than the benefit:

“They question thee concerning wine and gambling. Say: In them there is great *ithm* (*اثم* i.e., sin or evil; when addicted a drunk and a gambler can commit great sin, evil, crimes, misdeeds), and (in it) (there is also some) benefit for people (i.e., some people can drink alcohol and gamble and have a good time without losing control of themselves and knowingly causing harm to others). But the *ithm* (*اثم* i.e., sin or evil) of them both (i.e., wine and gambling) is greater than the benefit.....”. (Qur'an: al-Baqarah: [2]: 219)

Those who received this divine warning were now forced to enquire into both the individual and collective benefits and harm that accrue to the individual and the society from the use of intoxicants and from gambling. That empirical enquiry, whenever conducted, would be certain to confirm the Qur'anic claim that the harm was greater than the benefit. As a consequence of this warning there would

be some who would now abstain from intoxicants and gambling on the basis of their understanding of the danger it posed either to themselves personally, or to the society.

Thus the strategically important result of first stage of the Qur'anic method was the creation of a group of people who now refrained from the consumption of alcohol. They constituted a model of common sense and good sense, which the rest of the alcohol and drug-taking society could observe and emulate. The first stage of the process thus witnessed a resort to the rationality and common sense with which every human being has been endowed by his Creator.

What now of those who, either through the lack of understanding or because of the weakness of their will-power, continue to consume alcohol and to gamble? Such people might even be addicts. Clearly, if they were ever to be weaned away from alcohol and gambling, it would not suffice to appeal to their rational consciousness. And so the next Qur'anic revelation was delayed until that time when the House of Allah (masjid) was built in Madina and the believers were living that life in which salaah was established as an institution in their individual and collective lives. Their hearts were now attached, not only to salaah (prayer) at home but also, to salaah in the masjid. Indeed the masjid was the most powerful concrete symbol of the entire world of the sacred.

Second Stage

It was at this point in time that the second stage of the Qur'anic revelation was promulgated. It prohibited those who were

intoxicated from performing salaah. Such people were therefore also prohibited from visiting the masjid for the purpose of performing salaah:

“Oh you who believe! Approach not salaah with a mind befogged, until you can understand that which you speak” (Qur'an: al-Nisa: [4]: 43)

This prohibition was related to the world of the sacred, and the sacred is something that can impact with tremendous power on the emotions as well as the intellect. A mother, for example, is always recognized as sacred. And, so there is profound emotional pain when one is prohibited from standing before Allah to worship Him in salaah, or from entering His holy house, the masjid. It must be similar to the pain that is felt when a mother turns a wayward son out of her home. The drunkard and gambler who were addicted to alcohol and could not easily give it up now began to hate alcohol since it caused them such tremendous pain. This is the stage of psychological demonization and it cannot be pursued if the individual does not possess some consciousness of a world of the sacred.

The tragedy of modern secular society is that it does not recognize any reality beyond material reality and, consequently, it cannot sustain anything material as permanently sacred. Everything that the modern world conceives of as sacred is eventually subjected to such unrelenting attacks as transform it to the profane! Nothing is really sacred unless its reality is located in the unseen world. Thus it is that a modern world cannot turn to the world of the sacred to demonize alcohol, gambling, etc.

The Qur'anic method revealed that an emotional jolt that comes from a rejection associated with the sacred could be enough to force an alcoholic to stop drinking alcohol. Indeed it can force a sinner to stop committing sin altogether.

The very heart of the method of the Qur'an, therefore, is the use of salaah to cure drug addiction and alcoholism. Salaah is both public and private. If salaah is performed in its totality it possesses the capacity of restraining the sinner from committing sin.

"Recite what is sent of the Book by inspiration to thee and establish Regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do." (Qur'an: al-'Ankabut: [29]: 45)

In the second stage as well, there is also a continuation of the process of education commenced in the first stage. The revelation prohibited the drunk from entering the masjid for prayer until such time as he could understand what he was saying. There was therefore the clear implication that a person in the state of intoxication could say anything, make an utter fool of himself, insult others, and can even insult Allah, Most High; and His Prophet (ﷺ), Elementary human reason would show such behaviour to be dangerous and potentially destructive.

At the end of a successful application of the second stage of the process of revelation all that would remain of those who consumed intoxicants would be those who consumed alcohol in such quantities as they could tolerate without becoming

drunk, and a hard core of addicts.

For most Muslims the amount of intoxicants they would be consuming would be less and less. Many may have even stopped drinking altogether.

Third Stage

Thus is it that the third stage of the divine method legislated an absolute prohibition of intoxicants and gambling:

"Oh you who believe! Intoxicants and gambling, and (erecting) stone (pillars for worship), and (taking decisions by) arrows (or using them in games of chance) are an abomination, of Satan's handiwork. Eschew such (abomination) that you may prosper.

"Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer. Will you not, then, abstain?" (Qur'an: al-Maida: [5]: 93:94)

There were eminent companions of the Prophet (ﷺ) who were still consuming intoxicants when this verse was revealed. They immediately ceased their consumption of intoxicants:

"Anas bin Malick said: I was serving Abu Ubaida, Abu Talha and Ubaiyy bin Ka'ab with a drink prepared from ripe and unripe dates. Then somebody came to them and said: Alcoholic drinks have been prohibited. (On hearing that) Abu Talha said: Get up Arias, and throw it away. And so I poured it out (i.e., threw it away)." (Bukhari)

Even while absolute prohibition was being promulgated the Qur'an still continued with

the process of education by warning the believers that Satan exploits the opportunities created by intoxicants to his advantage. He breaks up the unity, fraternity and solidarity of the social order and creates enmity and hatred between people. He also succeeds in hindering people from prayer and from the remembrance of Allah, Most High.

In the third stage the Qur'an significantly restricted itself to the promulgation of the prohibition of intoxicants and left it to the Prophet (ﷺ) to explain and apply the law. Thus the Prophet (ﷺ) ruled that it was unlawful to drink any drink that intoxicates:

"Aisha said: Allah's Messenger was asked about al-bit. He said: All drinks that intoxicate are unlawful (to drink)." (Bukhari)

"Jabir bin Abdullah reported the Messenger of Allah as saying: If a large amount of anything causes intoxication, a small amount of it is prohibited." (Abu Daud)

It was thus unlawful to take even a sip of an intoxicating beverage. Indeed the Prophet (ﷺ) went on to declare the believer who drinks alcohol to be outside the faith and to reveal that Allah's curse was on all those who were in any way associated with the entire production, trade, distribution and consumption of wine:

"Abu Huraira said that the Prophet (ﷺ) said: An adulterer, at the time he is committing illegal sexual intercourse, is not a believer (i.e., not a Muslim); and a person, at the time of drinking an alcoholic drink, is not a believer; and a thief at the time of stealing, is not a believer."

(Bukhari)

"Ibn Umar reported the Messenger of Allah saying: Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who transports (or serves) it and the one for who it is transported (or served)" (Abu Daud).

Punishment

The philosophy of punishment, as determined through the Qur'an, is directed to one of three basic objectives. Punishment is either retributive, or deterrent, or reformatory. But even at the third stage of the Qur'anic method there is, as yet, no punishment to be inflicted on those who violate the divine prohibition and consume alcohol. Indeed the Prophet (ﷺ) died without legislating a punishment. It was left to the Muslim community to themselves determine a punishment, and to then enforce it. This was done in the fourth stage of the process.

Fourth Stage

"Thaur bin Zaid al-Daili reported that Umar bin al-Khattab sought the opinion of the Companions (of the Prophet) regarding punishment in case of intoxication (for the Messenger of Allah had fixed no punishment for it). Ali bin Abu Talib said: I think it proper that eighty lashes should be given, for he who drinks would be intoxicated, and in a state of intoxication he would babble, and while babbling he would abuse, or something like that. He said: Umar bin al-Khattab fixed (the punishment as) eighty lashes." (Muwatta Imam Malik)

It would appear that the reason for not

prescribing a Qur'anic punishment, or a punishment determined by the Prophet (ﷺ), was perhaps the fact that addiction to alcohol could constitute a disease and would thus be something quite difficult to eradicate within the time frame that came to an end with the death of the Prophet (ﷺ). It would also be ethically repugnant to punish someone who is helpless to abstain from alcohol. It was an eloquent testimony to the wisdom of the gradual approach of the Qur'an that it was left to the believers to determine when it would be appropriate (if at all) to prescribe a punishment.

The primary function of the punishment promulgated by Umar (R.A.) was deterrent. Those who were weak of will, or addicted would, when cured, be able to muster or summon up in the inner resources to abstain from drinking because of the threat of deterrent punishment.

With this, the fourth and last stage of the process, the curse of alcoholism was finally and completely eradicated from Muslim society. And this was no mean achievement! It was successfully eradicated because the divine wisdom ordained a gradual stage by stage approach to the problem in which education played a dominant role. It is also significant that no economic resources of the society were employed in the process of eradicating the use of intoxicants.

Americans pay huge sums of money to enter into programs that attempt to cure them of the disease of alcoholism and drug addiction.

Continuing Operational Validity of Qur'anic Method

There are some scholars of Islam who have been persuaded that the Qur'anic revelations pertaining to the consumption of alcohol have been subjected to Naskh (the principle of abrogation of one divine revelation by another. (Qur'an: al-Baqarah: [2]:106).

In their view subsequent Qur'anic revelation abrogated (Naskh) previous revelation in the Qur'an on this subject. They also hold the view that once a Qur'anic revelation was subjected to Naskh it ceased to possess any operational validity. As a consequence, the Qur'anic method of dealing with alcohol and drugs was applied only once in history, and could never be applied again.

In response to a hypothetical situation in which an alcoholic wished to take the shahadah and become a Muslim, such scholars would require him to first cure himself of his alcoholism before taking the shahadah. The reason for this is the certainty that he would have to be punished for drinking alcohol when once he became a Muslim. How is he to be cured of his alcoholism other than through the Qur'anic method? Such scholars have no answer.

My teacher of blessed memory, Maulana Dr. Muhammad Fazl-ur-Rahman Ansari categorically rejected the application of the principle of abrogation (Naskh) internally to the Qur'an. Rather he accepted that a Qur'anic revelation could, and did, abrogate pre-Qur'anic revelation. Such, for example, was the case with respect to the law of fasting (saum).

If we reject belief in the internal application of Naskh to (continued on page #.13)

Investment and the Islamic Economy

Ghazy Mujahid

The importance of capital formation in a modern economy cannot be too exaggerated. On it depends all economic development and progress. In view of its increasing importance, economists have begun to emphasize the need of increased investment in all sectors. It is paradoxical indeed to note that the economic system of Islam which is generally regarded as deficient and outdated, lays stress on all those principles which have been emphasized by modern economists themselves. The whole economic system prescribed by Islam also contains fundamentals conducive to increased investment and greater capital formation.

Dehoarding and Zakaat

Islam denounces and discourages hoarding that is the first Islamic principle which serves as an inducement to increased investment. Hoarding means the storing up of wealth and allowing it to lie idle without being put to any use. Nothing is more poisonous for an economy than the evil of hoarding. The result of hoarding is that resources lie idle when in fact they can be profitably invested and used to increase production. It is in view of this detrimental effect of hoarding, that Islam has taken severe measures to curb it.

The economic system of Islam is also so designed that in it hoarding becomes an unfruitful burden and the hoarder finds himself at loss. This is because Islam provides for the levy of zakaat a tax on savings. The special significance of zakaat which is levied at a rate varying from 2½ %

to 2 % on different forms of assets—is that it is the avowed enemy of hoarding. The levy of zakaat means an annual payment of at least a 2 ½ % tax on savings. Hence, if the savings are allowed to lie idle, they would ultimately dwindle away in the very payment of the annual tax. Thus zakaat induces a person to invest his savings so as to get a return at least equal to the amount of the zakaat he has to pay on them. Moreover, by providing social security schemes, and entrusting the State with the duty of fulfilling the basic necessities of every citizen, Islam removes the very cause of hoarding.

This is how Islam encourages people to invest their savings and thereby help in increasing the rate of capital formation.

Abolition of Interest

The second basic principle of the economics of Islam, which leads to greater investment, is the complete abolition of interest. Before describing how the abolition of interest induces greater investment, it would be better to clarify two important points regarding the rate of interest. First, there need be no doubts that interest is prohibited in Islam. It is misleading to say that usury and not interest which is forbidden, for there is no real difference between usury and interest. Secondly, the Western belief that the abolition of interest would retard savings, and hence capital formation is baseless. It is a fact that saving is a natural phenomenon, and hence man will save whether a rate of interest is paid to him or

not. Therefore, a higher rate of interest cannot be expected to lead to a larger volume of savings. In fact, some economists have even argued that a higher rate of interest may tend to reduce savings.

Interest and Investment

Now it is to be seen how the abolition of interest acts as an inducement to investing. First, the rate of interest is popularly believed to bring forth greater capital resources and hence increase capital formation. This belief is by no means true. On the contrary it has been found that the rate of interest acts as a hindrance in the way of development by retarding the rate of capital formation. Keynes himself admitted that the growth of real capital is held back by the money-rate of interest which acts as a brake to the wheel of investment. He argued that if this brake were removed, the growth of real capital would be far more rapid. Thus one reason why the abolition of interest leads to increased capital formation is that a major hindrance to investment is removed.

Secondly, the abolition of interest removes from the economic scene a convenient form of "investment" for the shy businessman. People prefer to deposit their savings in banks and earn fixed interest rather than take the risk of investing in productive enterprises themselves. The presumption that banks in turn invest the money in productive enterprises, and as such "investment" in the form of bank deposits would be as productive as any other form of investment, is not well founded. A considerable portion of bank loans is granted for unproductive purposes. In the

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absence of interest, however, the saver would have to invest the money directly in productive channels, either by becoming an active participant or a 'sleeping' partner in a business enterprise.

Importance of Consumption

Finally, consumption is also given due significance in the economics of Islam. It is interesting to note that the earlier Western economists regarded consumption as having very little significance, and it was comparatively recently that they began to emphasize its importance. Yet Islam laid great stress on consumption centuries ago. The importance of consumption is very great because consumption is necessary to absorb production, and without it production is meaningless. It was because of this that Keynes laid so much stress on the need of keeping the level of consumption high. In the Islamic system, equal importance is attached to investment and consumption. Islam, as has been pointed out by Sh. Mahmud Ahmad, prescribes only two uses of money: one, investment, and the other expenditure on consumer goods. The Holy Qur'an itself contains Revelations directing Man to spend on consumption."

Moreover, Islam also aims at a more equitable distribution of wealth through the provision of zakaat and equal opportunities for all alike. This is significant because a more equitable distribution of wealth and incomes also ensures a higher level of aggregate consumption.

Thus, the Islamic economic system provides many incentives to increase investment. By discouraging hoarding and abolishing the institution of interest, the

Islamic system eliminates strong impediments from the way of capital formation. Furthermore it lays stress on increased consumption, so as to ensure a

sufficiently effective demand and a good rate of profits; and profits are the best incentives for entrepreneurs to undertake more investment!

(Continued from page #. 10)

the Qur'an it would be possible for us to respond in a different way to the alcoholic who wished to take the shahadah and enter into Islam. We would invite him to take the shahadah even though he was

still an alcoholic. We would then take him stage by stage through the Qur'anic method until, at the very end, we would respond with an enforcement of the Islamic penal code if he were to still drink alcohol.

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Marriage and the Position of Women in Islam

Muhammad H. I. Dobinson

A Muslim woman's Western sister has much to envy her for. The emancipation of Muslim women began in the days of the Holy Prophet (ﷺ) and has continued until today when a Muslim woman is far more truly emancipated than her Western counterpart. From the religious and legal standpoint she is the equal of men. See Surah 2:228:

"And they (women) have rights similar to those of men over them in kindness".

She can own property and conduct her own business as did Khadija, the beloved first wife of Holy Prophet Muhammad (ﷺ), and her inheritance is secured, by the dictate of the Holy Qur'an and the Shariyah, on the death of her husband.

A Muslim woman is entitled to propose marriage to a man (again as did Khadija to the Holy Prophet (ﷺ)), and refuse the proposal of one if she does not fancy or approve of him. Upon marriage she retains her own name and does not take that of her husband, as is the custom in the West, and becomes the possessor of a mahr, or dowry, which the husband gives her and without which a marriage is not valid, vide Surah 4: 4:

"And give unto the women whom ye marry free gift of their marriage portions (dowry)".

The dowry can take any form, either a sum of money, its value depending on the affluence of the husband, or goods, or a combination of both. If money, it can be a

certain amount in down payment, and a promise of the balance to be paid later, or it can be paid all in one installment.

Marriage in Islam is a legal civil contract as well as being a religious sacrament, and can take the form of a written document in which the wife can lay down her own conditions pertaining to the marriage. A man is entitled, provided he can afford it and meet out fair treatment to take up to four women in marriage, but the wife on marriage can stipulate that the husband remains monogamous or takes no more wives. Surah 4:3:

...marry of the women who seem good to you, two, three or four; and if ye fear that ye cannot do justice to so many, then one only, or the captives (prisoners of war) that your right hands possess. Thus it is more likely that ye will not do injustice".

Divorce is relatively easy in Islam, each party to the marriage having the right to start divorce proceedings if they feel they and their partner can no longer pull along together. Upon divorce a woman is entitled to keep her dowry and a husband can be forced to make her an allowance, especially if she is with child, vide Surah 2:241:

"For divorced women, a provision in kindness: a duty for those who ward of evil (Muslims)".

And again, Surah 4:20-21:

"And if ye take one wife for another, and

have given unto one of them a sum of money, however great, take nothing back from it. Would ye take it by way of calumny and open wrong? And how can ye take it back after one of you hath gone in unto the other, and they have taken a strong pledge from you?"

As statistics show, broken marriages and divorce are relatively rare in Islam as compared with non-Muslim countries, especially in the West, all contrary to popular belief, so the Muslim system of marriage does seem to work very well in practice. Of all the things permitted to a Muslim, divorce is the most hateful in the sight of God, vide the Traditions of Holy Prophet Muhammad (ﷺ).

Muslim women do not normally go out to work to earn a living after they are married, as is so prevalent in the West, except to do social or welfare work as nurses or in charity etc. The husband is the sole breadwinner and responsible for supporting his wife and family. The domestic side of the household is the responsibility of the wife and she has complete authority in this domain, though there is nothing in the Holy Qur'an or Traditions that lays down that a wife must do the cooking and housework. If she so chooses, she can insist that her husband engage servants to perform these tasks for her, and in the more well-to-do Muslim households this is in fact what happens.

Adultery and fornication are, in Islam, civil crimes as well as being sins and can earn for the guilty parties a flogging or, until recently in Arabia, a stoning to death".

"And come not near unto adultery. Lo! it is an abomination and an evil way". Surah

17:32.

"The adulterer and the adulteress, scourge each one of them with a hundred stripes. And let not pity for the two withhold you from obedience to Allah, if ye believe in Allah and the last day. And let a party of believers witness their punishment". Surah 24:2.

If the wife commits adultery (a rare thing in Islam), her husband can divorce her for it, but he must produce four witnesses to support his accusations; See Surah 24:4.

"And those who accuse honourable women but bring not four witnesses, scourge them with eighty stripes, and never afterwards accept their testimony — they indeed are evildoers".

"As for those of your women who are guilty of lewdness, call to witness four of you against them". Surah 4:15.

Polygamy, which Islam limited to four wives and did not incidentally invent, was permitted in the early days of Islam when the Muslims were fighting bloody battles for their very existence, to take care of the widows and orphans of Companions killed in battle, vide Surah 4:3:

"And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two, three or four".

It is therefore a form of social charity to provide a husband and a home for them and to save them from becoming destitute and/or falling into sin. It is an institution which has great social and domestic value, and not intended to provide a varied sexual diet for the husband. Virtual and unofficial polygamy is. In effect, practiced by members of other religions which

officially forbid it, as the men-folk have their mistresses and girl friends, and prostitution and the “call-girl” system are widespread in the West. Polyandry, or the taking by a woman of more than one husband, was stamped out and prohibited in Arabia by Islam, and is strictly forbidden to Muslim women. The European Emperor Charlemagne was polygamous, so historians tell us, with the tacit approval of the Christian Roman Catholic church. Also, Catholic priests, in the early days of the church in Europe, were permitted to marry — which they very often did;

A Muslim man can take as a wife a woman of any other revealed religion (e.g. a Christian or a Jewess), but a Muslim woman is allowed to marry only a co-religionist otherwise she would lose all the rights and privileges she enjoys under Islam, vide Surah 2:221 :

“Wed not idolatresses until they believe; for lo! a believing bond-woman is better than an idolatress though she pleases you : and give not your daughters in marriage to idolators until they believe, for lo! a believing slave is better than an idolator though he pleases you”.

Prostitution is strictly forbidden by Islam, as is the living by a man on the immoral earnings of a woman, and is a crime punishable by the civil courts as well as being a sin for which a Muslim has to account to Allah Himself, see Surah 24:33:

“Force not your slave-girls to whoredom that ye may seek enjoyment of the life of the world. if they would preserve their chastity”.

Marriage in Islam is taken very seriously indeed, and much care is exercised by a
MINARET

couple before embarking on matrimony. The general custom in most Muslim countries is for the parties to be selected, or at least approved of, by their parents and guardians and the elders of the two families. Divorce is meant only as a humanitarian release from an unfortunate and unhappy union, not as a means of providing a variety of sexual experience, as some, ignorant of Islam, imagine it to be. It is the Muslim law that if a husband wishes to remarry a woman he has divorced, she must first marry, and be widowed or divorced from, another man, see Surah 2:230:

“And if he hath divorced her, then she is not lawful to him thereafter until she hath wedded another husband. Then if he (the other husband) divorce her, it is no sin if they come together again if they consider that they will be able to observe the limits of Allah. These are the limits of Allah. He manifesteth them for a people who have knowledge”.

This is so that husbands will not enter into divorce proceedings lightly. Marriage is regarded by Muslims as the ideal, celibacy being forbidden to them if they have the means to marry. Celibacy is the exception, and marriage and the family is the basic ‘unit of the Islamic social order. The Holy Prophet (ﷺ) himself has said: “A man perfects half his religion when he marries; for the other half, he must place his trust in Allah”. In Christian countries, chastity and celibacy are the ideals, marriage being tolerated only because it is necessary for the propagation of the human species! As the Apostle Paul said: “it is better to marry than to burn”! If a Muslim man cannot afford to get married, he should avoid

fornication, which is punishable by law in Muslim countries, and if necessary fast and pray as a means of suppressing his baser instincts and desires, and keeping himself pure outside marriage.

Muslim men and women do not mix socially in Islam if they are not related, and there are no public dances or mixed social clubs as are common with non-Muslims. The men and women of Islam are instructed by the Holy Qur'an to keep their eyes cast down when they meet, and in all other ways behave with modesty and decorum, vide Surah 24:30-31:

“Tell the believing men to lower their gaze and be modest. That is purer for them. Lo!

Allah is aware of what they do. And tell the believing women to lower their gaze and be modest, and to display only that of their adornment which is apparent, and to draw their veils over their bosoms”.

A Muslim woman is never left alone in the company of a man who is not a relative of hers, and generally do not go out unless accompanied by a male relative or servant.

It should be obvious from what has been said above that these rules of Islam are specifically designed by Almighty Allah Himself for the protection of women and the maintenance of a good social order, not, as many non-Muslims think, for the enslavement of womankind.

عن عبد الله بن عمرو رضي الله عنه

ان رجلاً سأل رسول الله صلى الله عليه وسلم أيّ الاسلام خير؟ قال تطعم
الطعام و تقرى السلام على من عرفت ومن لم تعرف. (ميفق عليه)

حضرت عبد اللہ بن عمرو سے روایت ہے کہ ایک شخص نے رسول اللہ صلی اللہ علیہ وسلم سے دریافت کیا کہ اسلام میں کون سا عمل بہتر ہے؟ آپ صلی اللہ علیہ وسلم نے فرمایا: تم لوگوں کو کھانا کھلاؤ اور سلام کرو انہیں جن کو تم جانتے ہو اور ان کو بھی جنہیں تم نہیں جانتے۔

From Race to Brotherhood

Abdul Aziz Abdul Qadir Kamil

Islam refers to pre-Islamic society as the age of 'ignorance' (al-jahiliyah): ignorance as opposed, not to knowledge but, basically, to justice. Fundamentally, ignorance here means injustice, with all that that implies of the subordination of learning and truth to the appetites and passions. The word is already used in this sense by the pre-Islamic Arab poet 'Amr ibn-Kulthum: 'O Hind! do not behave ignorantly towards us; or we in turn shall behave ignorantly beyond the ignorance of the ignorant.'

That is to say do not oppress us beyond a certain limit, or we shall feel obliged to return the oppression with interest! Islam thus came to apply the word Jahiliyah (or injustice) to racial discrimination in all its manifestations — including excessive deference to lineage, tribal convention and economic situation.

Thus the Prophet (ﷺ) admonishes men, saying: 'O, you people, God hath caused to depart from you the vainglory and presumption of the ignorant, and their pride in their forefathers. Men are of two sorts: the righteous, God-fearing man, honourable in the sight of God, and the licentious, dastardly man, of whom God takes little account.'

'You are all from Adam, and Adam was created from dust; let men cease to boast of their forefathers, or else they shall be more despicable than dung beetles in the sight of God.'

'Your lineage is of no account you are all the children of Adam the pride you take in

your forefathers transgresses the teaching of your Lord no man is superior to another save in faith and fear of God.'

Counseling his Companion Abu Dharr al-Ghiiari (RDA) the Prophet (ﷺ) said: 'See, you are not worthier than any other man, nor superior to him, except you be more God-fearing than he.'

One of his prayers, when he communed with God towards the close of night, was: 'I am a witness that [God's] servants are all brothers.'

But this was not easy for people accustomed to regard their tribal conventions as little less than sacred and to hold to their kinship generation after generation in a manner for which it is difficult, if not impossible, to find a parallel in other nations.

How was Islam to bring them, and mankind with them, on to the straight path of faith and equality?

By invitation

There was inequality among men on a tribal basis, or one could say, on a racial basis; whatever the reason, inequality existed, and Islam's role was to put an end to it.

Equality begins with a universal creed, open to all, and containing no private mysteries: for religion is for all men. Thus God speaks to his Prophet, who says: 'O mankind! Truly I am a Messenger to you all from God...' (7: 158).

Thus he is not a regional or racial prophet;

indeed he says: 'I have been sent to men both fair and black.'

Without fanaticism

It is in the nature of this universal invitation that it knows nothing of fanaticism, one of the major causes of discord between men.

The people of Quraish attacked the message of Islam on the grounds that it had been revealed to a poor man. This is recorded in the Koran; 'And they say, "Why has not this Koran been sent to some great man of the two towns?' is it they who would distribute the mercy of thy Lord? it is We who distribute among them their livelihood in the present life, and We exalt some of them above others in degrees (of rank], so that some of them may make others subservient [to themselves]. And the mercy, of thy Lord is better than that which they amass' [43: 31, 32].

We shall later return to this text, but the aspect of it which concerns us here is that poverty, or economic situation was one of the reasons given for the attacks to which Islam was subjected in Makkah.

At that time, the majority of the Arabs could not imagine that the Prophet's invitation was disinterested. They therefore offered him all manner of supposed distinctions or advantages — the basis of their own lives — it he would abandon Islam: 'If it is simply wealth that you are seeking with this matter that you have brought, we shall collect for you wealth that will render you wealthier than us, and if you desire honour, we shall make you lord over us and decide nothing without you, and if you desire sovereignty, we shall make you our king.'

But he shunned wealth, social position and authority: In other words, he refused any distinction with a financial, social or political basis and would accept from them only faith and human brotherhood.

Thus the Prophet (ﷺ) rejected at the outset those factors that lead to discrimination. Let us see how this is reflected in the religious observances of Islam.

Worship

Prayer is the most prominent feature of Islamic religious observance. In addition to the five daily prayers, the people gather for communal prayers on Fridays and the two feast-days, while the most important gathering takes place at the season of the Pilgrimage. In the masjid, the worshippers stand in rows, men of different tongues and colours mingling indiscriminately, and those who arrive earliest are entitled to occupy the front rows. The Imam is the one most qualified to read the word of God, while he who calls them to prayer must be chosen from among men of irreproachable character.

The first muezzin for the Messenger of God was an Ethiopian slave, Bilal, who had been seriously ill-treated by the idolaters of Quraish. They used to make him lie on the scorching ground with a hot stone weight on his belly, until one day he was ransomed and released by Abu Bakr (R.D.A.), one of the Prophet's Companions. That is why 'Umar ibn-al-Khattab (R.D.A.), the second Caliph used to say: 'Abu Bakr, our lord, released our lord.' Bilal had a beautiful voice, and was one of those who accompanied the Prophet (ﷺ) when he emigrated from

Makkah to Medina. He used to utter the summons to prayer for the Prophet (ﷺ) during the latter's journeying and sojourning. Later, when the Prophet (ﷺ) conquered Makkah in the eighth year of the Hegira, he ordered Bilal to utter the call to prayer from the top of the Ka'ba; and his voice was thus the first to be heard summoning the faithful to prayer from that spot. After the death of the Prophet (ﷺ), he called no more, except on one solitary occasion when he did so at the request of the Muslims in the Aqsa Masjid in Jerusalem.

Thus, the first voice to be raised in the muezzin's call to prayer from all three of the masjids most sacred to Muslims was that of Bilal, the Ethiopian from Africa.

Similarly in regard to learning. In the Umayyad period and after the death of the great Arab masters of jurisprudence known as 'the Abdullahs' (ibn-'Umar, ibn-at-'Abbas, ibn-at-Zubair and ibn-al-'As), intellectual primacy in most Islamic lands passed into the hands of non-Arabs. Thus 'Ata' ibn-Abi-Flabah who was Imam of the Masjid and Faqih (jurisprudent and theologian) of Makkah, was, according to Islamic historians, as black as a raven, lame and flat-nosed. The Imam at-Awza'i, Faqih of Damascus, says of him: "Ata' was the most agreeable of men."

When 'Abdullah ibn-'Umar came to Makkah and they questioned him, he said: "Why do you bring your problems to me, since you have, among you here, Ibn Abi-Habah?"

The Imam of Yemen was Tawus, while Yahya ibn-Kathir was Faqih of the Yamama, at-Hasan al-Basri was Faqih of

Basra, Malrhu' was Faqih of the people of Damascus, and 'Ata' el-Khorasani was Faqih of the people of Khorasan. As to Medina, it had as its, Faqih a man of the Quraish, Sa'id ibn-at-Musayyib who refused to give his daughter in marriage to the son of the Umayyad caliph, and married her instead to one of his disciples, because of his confidence in the letters piety, morals and responsiveness to learning.

At the time of the Jahiliyah, the people of Quraish were exceptionally stubborn in their attitude to the Pilgrimage. The main ritual was the halt at Mount 'Arafat, but the Quraish would not go there, wishing merely to halt at at-Muzdaliyah, which lies within the boundary of the Holy Places, whereas 'Arafat is outside it. As an affirmation of full equality between all men in the discharge of their religious duties, the Prophet (ﷺ) gave orders that the Quraish should in future perform the halt on 'Arafat in exactly the same way as other Muslims, as can be seen from the following passage in the Koran: 'Then pour forth from where the people pour forth...' (2: 199).

On the Muzdaliyah, during the Jahiliyah, they used to recite the names of their glorious ancestors and boast of their close-knit tribal solidarity. But the Prophet (ﷺ) forbade them to take so much pride in their ancestors, and commanded them to glorify God, their Creator. God's word here is: 'And when you have performed the acts of worship prescribed for you, celebrate the praises of God as you celebrated the praises of your fathers, or even more than that'. [2: 200].

Imam Abu Hanifa

Dr. Muhammad Fazlur Rahman Ansari (R.A.)

Imam Abu Hanifa, the greatest authority on Muslim cannon law, was born in Kufa in 80 A.H. (699 A.D.) during the reign of Abdul Malik bin Merwan. He saw reign of ten Umayyad Caliphs, including Hazrat Umar bin Abdul Aziz who ruled when the Imam was eighteen years of age, as also the reign of two Abbasid Caliphs, Saffah and Mansoor.

Education:

The Imam acquired education quite late in life, yet he rose to be one of the greatest figures of Muslim history. In the early days of Islam, literature, fiqh and Hadith were the only subjects taught. But by the time of the Imam philosophy had entered the sphere of religious doctrines and had created the science of "Kalam (dialectics). Imam Abu Hanifa, who by nature, was gifted with a keen sense of reasoning and exceptional intelligence, acquired great fame in the critical exposition and interpretation of religious doctrines. As a student, the Imam had the opportunity of studying under Hammad, who was highly reputed for his learning. Medina and Mecca being the greatest centres of Hadith in those days, the Imam visited them also to complete his studies. Here he sat at the feet of Ata bin Abi Rabah, Akramah, Imam Moosa Kazim and Imam Jafer Sadiq.

Character:

The principal occupation of Imam Abu Hanifa was commerce and he carried on a flourishing trade in textile goods. His exceptional success in trade was largely due to his absolute honesty. He was so

much trusted by all that even non-Muslims deposited their wealth with him.

There are numerous stories of his extreme honesty recorded in history. For instance, once he sent cotton goods to his partner in trade called Hafs bin Abdur Rahman with the word that certain pieces had defects to the customers and disposed of all pieces of cloth. Imam Abu Hanifa felt extremely sorry when he came to know of the matter and gave the entire sum amounting to thirty thousand dirhmas in charity.

Contrary to the general tendency, of the wealthy class, Imam Abu Hanifa possessed a benevolent heart. It has been stated by the celebrated mystic saint, Hazrat Shaqiq Balkhi, that once he accompanied Imam Abu Hanifa. They sighted a person who suddenly turned to another lane on seeing them. Thereupon Imam Abu Hanifa called him out and enquired. The man halted and, reaching him, the Imam found him to be greatly perplexed. The person said that he could not face the Imam as he owed him ten thousand dirhams. The Imam was highly touched with the affair and told the debtor that he need not bother for paying it back to him. The Imam was not content with that and apologized to the borrower for unwittingly putting him to mental inconvenience.

The Imam was very popular among the masses who extremely loved and respected him. This popularity of the Imam was a head-ache to the Omayyad rulers who hired goondas in order to tease and

defame him. Once such a hired hooligan came in the social gathering of the Imam and began to criticize and abuse him. His pupils wanted to oust him forcibly but the Imam prevented them from harming him. When the Imam started for his house, the hired goonda followed him and went on abusing till he arrived at the door of Imam's house. The Imam halted at the gate and addressed him, "Brother, I am entering my house where you will not be able to go. Please abuse me to your hearts' content here.

The Imam possessed all those human virtues and qualities which make an exemplary character. The powerful rulers of the Omayyad and Abbasi dynasties tried to win his favour, but he always declined active association with corrupt and tyrant administrators. Mansoor, the Abbasid Caliph, once offered a large amount of money to the Imam, which he declined to accept saying that it was repugnant to him to accept the money of Bait-ul-Mal (public treasury) which is public property and should go to needy persons.

On another occasion when the Abbasid Caliph, Mansoor, offered him the high post of the grand Qazi of his vast Empire, he bluntly replied, "Supposing a complaint is lodged against you in my court and you want that the case should be decided in your favour or else I should be thrown into a river, then rest assured that I would prefer to be drowned in the river rather than to decide against justice". This outspoken reply of the Imam silenced the Caliph. The Imam was very punctual in keeping up his schedule of time. Often he passed the whole night in prayers and became so absorbed therein that he would forget

everything else. At times he wept bitterly while reading the Qur'an and that state lasted for hours.

The Imam used to explain the perplexing religious doctrines in such a simple manner that even the ordinary listeners could understand them and the most dogmatic person was convinced of his arguments.

Trial and Temptations:

The time in which the Imam lived was very stormy. The tyrannies let loose by the last Omayyad rulers over the pious, virtuous and learned people of the world of Islam at last hastened their doom. In order to keep alive the freedom of speech and the right to uphold the truth in those autocratic times, people revolted under the leadership of the members of the House of the Prophet (ﷺ), and were very cruelly suppressed. In the beginning, the Imam's attitude was that of simple-non-cooperation with the ruling class, but due to his high position in the world of Islam, he was compelled later on to openly support those who wanted the dethronement of the autocratic clique. In that context no amount of trials and temptations could deter him from the right path. They rather hardened his determination to do more.

Yazid bin Umar bin Hubira was appointed Governor of Kufa during the caliphate of Merwan II. He invited the Imam to accept a respectable job in the Government which the Imam later refused. The Governor swore that he would have to accept the job, but the Imam stuck to his words. Thereupon the Imam was put behind bars, and by the orders of the Governor, was flogged daily.

The device, however, failed and the Imam was released after some days. After the release, he migrated to Hijaz and stayed there for two and a half years until the Omayyad caliphate was replaced by the Abbasid caliphate.

The Imam had entertained better expectations from the Abbasid Caliphate and on the accession of Saffah, the first Abbasid Caliph, he returned to his native town Kufa from Hejaz. But soon he was disillusioned and the Abbasid Caliphate too did not prove peaceful for him. Instead, his trials reached their climax during the reign of Mansoor, the second Abbasid Caliph, who summoned the Imam when he transferred his capital from Hashimiyah to Baghdad and offered him the post of grand Qazi (Judge). The Imam flatly refused the high job saying that he was not fit for that. The Caliph shouted out, "You are a liar". The Imam retorted: "You have verified my contention. A liar is unfit for the post of a Qazi". The Caliph became non-plussed and swore that he would have to accept the post of the grand Qazi. The Imam too swore that he would not.

The End:

Thereupon the Imam was thrown in a dark prison. It was the year 146 A.H. in the prison, he was poisoned. The moment the Imam became aware of poisoning, he prostrated in prayer before God and died while praying. The news of his death soon spread throughout Baghdad. The whole city came out to pay the last homage to their greatest Imam. More than fifty thousand people participated in his first funeral prayer. But the love of the people was not satisfied with that and, according to the historian Khatib, the funeral prayers

of the Imam were offered for twenty days after his burial.

Achievements:

Imam Abu Hanifa has the distinction of being the greatest legist of Islam. Being the highest authority on Islamic canon law, his disciples and followers came from the largest block in the Islamic world.

The Imam, in the beginning of his life, was deeply interested in Kalam, or exposition and logical interpretations of religious doctrines, but later on he devoted himself to the study and propagation of Hadith, Qur'an and Fiqh. He founded an academy of intellectuals of which he was the President to counsel on the codification of Islamic doctrines. According to Khwarizmi, "the number of sections of Islamic law framed by him is more than 83 thousand of which 38 thousands are related to devotional matters and 45 thousand deal with worldly affairs".

Though the Imam has not left behind any collection of Hadith, he occupied a high place as a Mohaddith. In those days, the exponents of Hadith were divided in two groups, viz. (1) those who collected the Hadith (sayings of the Prophet (ﷺ)) from various sources, and (2) those who critically examined the authenticity of those sources and interpreted them according to their knowledge. Those of the second group were called Mujtahids and Imam Abu Hanifa belonged to their ranks. As such, he became the greatest legist of Islam giving a sounder basis to Fiqh. Upto his time, heavy reliance on commonsense for distinguishing between authentic and unauthentic Ahadith was resented. But the Imam followed that principle to a great

extent and afterwards it was widely accepted.

As A Legist:

The greatest contribution of Imam Abu Hanifa lies in the field of Fiqh or Islamic jurisprudence. He is the most outstanding Legist of Islam, whose Fiqh is followed by largest section of the Muslim population of the world. The jurisprudence formulated by him and arranged by his worthy pupils is prevalent in Turkey, China, Egypt, Turkistan, Afghanistan and the Indo-Pakistan sub-continent. He founded his thought primarily on the Qur'an and by 'analogical deduction endeavoured to make the simple Qur'anic utterances applicable to every variety of circumstances.

Till the time of Imam Abu Hanifa, Islamic jurisprudence (Fiqh) was not arranged on

a systematic basis. The Imam systematized it. He was fortunate to possess a galaxy of talented pupils, who greatly helped him in this gigantic task. Of them, Imam Abu Yusuf, Imam Muhammad, Yahya bin Abdul Zayeda, Hafs bin Ghiyas, Dawood al-Tai, Haban and Kasim bin Mian were of outstanding ability who shared the greatness of their renowned teacher. The principle followed was that the committee of experts presided over by the Imam used to discuss each and every problem. If they arrived at an agreed decision, so far so good; otherwise the note of dissent was also recorded alongside the decision of the majority. The original collection formulated during the lifetime of the Imam is rarely found. After his death, Imam Abu Yusuf and Imam Muhammad enlarged and explained the Fiqh left behind him.

Al-Fath Al-Rabbani

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A Miracle of the Qur'an: Mother's Milk

Harun Yahya

Fourteen centuries ago, God sent down the Qur'an to mankind as a book of guidance. He called upon people to be guided to the truth by adhering to this book. God refers to the Qur'an in one of His verses in this way:

"Mankind; Admonition has come to you from your Lord and also healing for what is in the breasts and guidance and mercy for the believers." (Surah Yunus;57)

From the day of its revelation to the day of judgment, this last divine book will remain the sole guide for humanity.

The Qur'an has a clear language easily understandable by people of all ages who lived from the day of its revelation. God refers to this attribute of the Qur'an in the verse.

"We have made the Qur'an easy to remember". (Surat al-Qamar: 52)

The matchless style of the Qur'an and the superior wisdom in it are definite evidence that it is the word of God.

In addition, the Qur'an has many miraculous attributes proving that it is a revelation from God. One of these attributes is the fact that a number of scientific truths that we have only been able to uncover by the technology of the 20th century were stated in the Qur'an 1400 years ago. Of course the Qur'an is not a book of science. However, many scientific facts that are expressed in an extremely concise and profound manner in

its verses have only been discovered with the technology of the 20th century. These facts could not have been known at the time of the Qur'an's revelation, and this is still more proof that the Qur'an is the word of God. One of the scientific miracles hinted at in the Qur'an is the special creation in the mother's milk.

Mother's milk is an incomparable mixture created by God, not only to meet all the baby's nutritional needs, but also to protect it from possible infection. The balance of food substances in mother's milk is at the ideal level and in the best possible form for the still-growing baby's physical systems. At the same time, mother's milk is very rich in nutrients that promote brain growth and nervous system development. Baby foods produced with today's technology simply cannot compete with this miraculous foodstuff.

Every day reveals a new benefit that mother's milk bestows on babies. Research has revealed that babies breastfed on mother's milk are better protected from respiratory and digestive infections. That is because the antibodies in mother's milk provide a direct defense against infection. Other anti-infective properties of mother's milk are that it constitutes an obstacles to bacteria, viruses and parasites, while establishing a friendly environment for "good" bacteria, known as "normal flora". It has furthermore been established that elements of mother's milk regulate the immune system and allow it to work more effectively against contagious diseases.

Since mother's milk has been specially designed for babies, it is the most easily digestible food they can eat. As well being rich in nutrients, it is easily digested by the baby's sensitive systems. Since the baby thus expends less energy on digestion, the energy saved can go to other bodily activities, growth and organ development.

There is more fat, protein, and the minerals sodium chloride and iron in the milk of mother who have had premature babies. In fact, it has been established that premature babies fed mother's milk score better in intelligence tests and that their visual functions develop better.

One of the facts that science has discovered about mother's milk is that suckling up to two years after birth is very beneficial. God gives us this important information, which was discovered by science only very recently, with the verse:

"..... his weaning was in two years."

14th centuries ago.

"And We have enjoined upon man goodness towards his parents: his mother bore him by bearing strain upon strain, and his weaning was in two years: (hence, O man) be grateful to Me and to your

parents; to Me is the eventual coming." (Surah Luqman:14)

All that we have seen so far shows us that this provides clear evidence that the Qur'an is the word of God, who is the Originator of everything and compasses all things in His knowledge.

In one verse, God says in the Qur'an:

If it had been from other than Allah, they would have found many inconsistencies in it (Surat an-Nisa: 82)".

Not only are there no inconsistencies in the Qur'an, but every piece of information it contains reveals the miracle of this divine book more and more each day.

What falls to man is to hold fast to this divine book revealed by God, and receive it as His one and only guide. In one of the verses, God calls out to us:

"This Qur'an could never have been devised by any besides God. Rather it is confirmation of what came before it and an elucidation of the Book which contains no doubt from the Lord of all the worlds. Do they say, 'He has invented it'? Say: Then produce a chapter like it and call on anyone you can besides God if you are telling the truth." (Surah Yunus: 37-38)



Islamic Mysticism Spiritual Discipline for Reformation of Self

Islamic Mysticism (Spiritual Discipline), in common with other principles and practices of Islam, is founded on the teachings of Quran and Sunnah or briefly, the Islamic Shariah. Shariah has, so to say, two dimensions – one governs the outwardly conduct and business of a believer; the other, namely, Islamic Mysticism, regulates his “other worldly” obligations. Its sphere of influence is the heart being the seat and citadel of all emotions. Heart is the dwelling place of desires. The tears of ecstasy or remorse, which fill the eyes, come from it. The heart can be gracious or callous depending what it is ‘fed’ on.

A healthy heart is vital for proper functioning of one’s mind and body. The Holy Prophet Muhammad (ﷺ) referred to it in one of his sayings, as a “lump of flesh” in the body of man: if it were sound, the whole body was sound: if it were rotten the whole body would become rotten.

Islamic Mysticism has a very noble and sublime aim. It works to make one righteous in heart and mind through concentration on and remembrance of God and His sublime Attributes. The qualities that Islamic Mysticism develops in a believer are piety, dedication to good and an urge for selfless service. It ennoble the heart and mind of a believer and thus enables him to exercise complete control over his passions and base desires, repugnant to the will of God. His heart is instead filled with compassion, love and sympathy for all, nourished by the love of

God.

It may be said that whereas Shariah is basic for keeping a believer on to the Straight Path, Islamic Mysticism makes the Path easy for him on account of his keen desire to love and please Allah. Such noble sentiments strengthens his will power to better his best.

Islamic Mysticism is the ambition of all those who aspire to live a happy and contented life, here and in the Hereafter.

What is stated in the foregoing paragraphs, disproves the premise of Western Orientalists that Islamic Mysticism has its roots in Greek theosophy or according to some in Indian philosophy — Vedanta of Brahmanism or Buddhism. What we have said also debunks the theory that it has been grafted on Islam under the Persian influence as a result of certain unorthodox movements which raised their head in that land. Some of the Western educated Muslim scholars have also erred grievously in rejecting Islamic Mysticism as something totally foreign to Islam despite the earnest efforts of notable Muslim Mystics (Sufis) to prove to the contrary.

As mentioned by us at the outset, Islamic Mysticism is a discipline wholly and solely based on Quran and Sunnah. It is important to emphasize here the fact that Islamic Mysticism lends luster to other disciplines and doctrines of the Faith. To elucidate, we may add that duties of the Holy Prophet (ﷺ) enumerated in Quran

Majeed (62:2) provide the basis for the discipline. The Prophet's duties are described in Quran Majeed as under: –

(a) "He will recite and deliver to his people the revelation exactly as he receives them, and will, in this sense, be a trusted Divine Messenger."

(b) "He will not only transmit the Message, but will also expound, interpret and illustrate the teachings he is commanded to impart and would, in this phase of his life, be a Divine Teacher." Explanation of the Text of Quran Majeed implies unfolding of its latent beauty and wisdom.

(c) "Besides explaining to the many the injunctions of the Divine law, he will also unravel to the elect of his people the deeper significance of the Divine wisdom and will initiate them in the profundities of spirit and the subtleties of soul. He will as this account be known as an exponent of Divine Wisdom.

(d) "He will by his words and deeds, precepts and practice, raise and uplift the moral tone of his people, will purge them of (vice) and immorality, and will make them pious and godly. He will in this capacity be called a Divine Reformer and Law-giver." (Tafseer-e-Majidi, Lahore Vol. I p. 40: N 5934).

It may be added that the Prophet does the purification of "Self" through training to acquire the noble qualities of devotion and dedication for the Faith by his own precepts and practice, close association with the personal attention toward his companions (R. A.). The latter is prime cause of the distinguished and respected status of the Companions.

The Qur'anic verse quoted below describes the noble qualities of the Companions of the Holy Prophet (ﷺ).

Muhammad is the Messenger of Allah; and those who are with him and severe against the unbelievers but merciful amongst themselves. (O Prophet) you see them bowing, prostrate, seeking bounty and pleasure from Allah; their marks are on their faces, from the traces of prostration. That is their likeness (description) in the Torah and (that is) their likeness in the Bible. (They are) like a cultivated field that sends forth its shoot, then strengthens it. So it thickens and rises firm upon its stalk, delighting the cultivators, that He may enrage the unbelievers, Allah has promised those among them who believe and do good deeds, forgiveness and great reward. (Al-Quran 48:29)

Islamic Mysticism prepares the ground for the above virtues through clearing the "inner self" from which spring 'up clean ideas and noble aspirations. The motive (Niyyat) is the deciding factor as to the good or bad nature and value for one's actions. "Actions", said the Holy Prophet (ﷺ), are to be judged by intention. There is surely for man what he intends." In another hadith it is said, "Allah looks to your figure nor to your wealth, but He looks to your hearts and deeds."

Islamic Mysticism is best described in the light of a saying of the Holy Prophet Muhammad (ﷺ) which is commonly known as Hadith-e-Jibreel . Once Hazrat Jibreel (A.S.) came in the presence of the Holy Prophet (ﷺ) and asked question about Islam. His last question related to Ihsaan. (Continued on page #. 3)

علم و حکمت

(لفظ ”علم“ (۸۳۳) بار قرآن میں آیا ہے)

کیا جاننے والے اور نہ جاننے والے یکساں ہو سکتے ہیں؟ اور نصیحت تو عقل رکھنے والے ہی قبول کرتے ہیں۔ (الزمر۔ ۹)

اسلام علم و حکمت کو مومن کی گمشدہ میراث اور حصول علم کی کوشش کو ہر مسلمان پر فرض قرار دیتا ہے۔ اللہ نے اپنے حبیب محمد ﷺ کو دعا کی ہدایت کی کہ آپ دعا کیا کیجئے۔ اے میرے رب میرے علم کو بڑھا۔ علم (سائنس) اشیاء کی ماہیت کے بارے میں جاننے کا نام ہے اور حکمت معلوم اشیاء کی حقیقی قدر معین کرنے کی صلاحیت کا نام ہے۔ عقل و دانش ایک ایسی نعمت ہے جو اللہ نے کسی نہ کسی درجہ میں ہر مخلوق کو عطا کی ہے۔ حقیقی دانش مندی وہی ہے جو اس صلاحیت کو مثبت استعمال کرے۔ کتاب حکیم بار بار انفس و آفاق میں موجود نشانیوں کے بارے میں تدبر، تفکر، تعقل کا حکم دیتا ہے۔ مسلمانوں کا عروج بھی اسی سے وابستہ رہا اور جب ہم نے اس سے منہ موڑ لیا اور مغربی اقوام نے اس کو اپنایا تو ان کو عروج حاصل ہوا۔ علم ہماری میراث تھی۔ لیکن ہماری غفلت نے آج یہ صورت پیدا کر دی کہ ہم اپنی میراث سے ہی غافل ہو گئے۔ مسلمانان عالم کی پسماندگی، غربت اور جہالت سے نکلنے کا واحد علاج جدید علوم و فنون کا حصول ہے۔ آپ ﷺ نے فرمایا کہ ”جو شخص حصول علم کیلئے نکلے وہ جب تک واپس نہ آئے وہ اللہ ہی کے راستے میں ہے۔“

(ترمذی)

انتخاب / مولانا ابو نعیم انوار اللہ خان

ہے۔ اس فورم سے بچوں کے لیے انگریزی زبان میں اسلامی لٹریچر بہتر انداز میں تیار بھی ہو سکتا ہے اور ورلڈ لیول تک پہنچایا بھی جاسکتا ہے۔

۱۱۔ وزارت تعلیم شعبہ نصاب سازی (حکومت پاکستان) کو چاہیے کہ وہ پاکستان میں کلاس اول سے بی۔ اے/ری۔ ایس سی تک انگریزی لازمی مضمون کی تدریس کا ایک مقصد English for dissemination of Islamic culture بھی Curriculum میں شامل کرے تاکہ اس خاص مقصد و ضرورت کے تحت بھی اجتماعی شعور اجاگر ہو۔

۱۲۔ استاد نظام تعلیم کا سب سے اہم رکن ہے، اسکول، کالج، یونیورسٹی کے انگلش ٹیچرز کے ریفریش کورسز، ورکشاپس، سیمینارز میں تربیتی ادارے English for Transmission of Islamic Culture (ETIC) کا موضوع بھی اپنے ایجنڈے پر درگرم میں شامل کریں۔ سبکیٹ ٹیچرز اس ضمن میں سب سے اہم کردار ادا کر سکتے ہیں۔

نتیجتاً آخر میں باور کرانا درکار ہے کہ یقینی طور پر انگریزی بولنے، پڑھنے، لکھنے میں مہارت حاصل کرنا وقت کی اہم ضرورت ہے مگر اس مہارت کے حصول کا ایک اہم مقصد انگریزی دنیا تک اسلامی تہذیب و ثقافت کی ترسیل بھی ہونا چاہیے۔ اس مقصد کا حصول بھی عالمی سطح پر اسلامی دنیا کی بقا اور بہتر استحکام کے لیے اشد ضروری ہے۔

(یہ مقالہ انجمن اساتذہ پاکستان کے زیر اہتمام بین الاقوامی تعلیمی و ثقافتی کانفرنس منعقدہ ۱۰ جولائی ۲۰۰۲ء بمقام لاہور میوزیم کانفرنس ہال، مال روڈ، لاہور میں پڑھا گیا)

میں حصہ نظم میں حمد، نعت، مناجات، سلام، دعا جیسے موضوعات شامل نہیں ہیں وہ اسلامی ادب کا بنیادی حصہ ہیں انہیں ضرور شامل کیا جائے۔ پاکستانی انگریزی شعراء، پاکستان اور بیرون پاکستان کیونٹی کی تعلیمی و ادبی ضروریات پوری کرنے کے لیے ایسا لٹریچر تخلیق کریں۔ اگر انگریزی لازمی کی نصابی کتب میں حصہ نظم و نثر میں موزوں اسلامی نظریاتی اسباق شامل کر لیے جائیں تو اس سے نہ صرف انگریزی زبان میں اسلامی تعلیم و ثقافت کو فروغ ملے گا بلکہ تدریس زبان انگریزی کو بھی مزید تحریک میسر ہوگی۔ انگریزی زبان کے معروف استاد ڈاکٹر طارق رحمن اپنی تصنیف "Language, Education and Culture" میں حوالہ دیتے ہیں:

"Language teaching texts were used to reinforce the ideological contents of text."

۸۔ مغربی ممالک میں واقع اسلامی اشاعتی اداروں کی معاونت کی جائے۔ انہیں ترجمہ و اشاعت کے لیے موزوں (Selective) اسلامی ثقافتی مواد مہیا کیا جائے۔

۹۔ ایسے غیر مسلم ممالک جہاں انگریزی بولی اور سمجھی جاتی ہے وہاں کے اسلامی تعلیمی اداروں کو نصاب سازی کے لیے وہاں موجود پاکستانی سفارتخانے کے ایجوکیشنل ایکسپرٹس اپنی ممکنہ خدمات مہیا کریں۔ یہ خدمات درسی کتب کے لیے موزوں اسلامی مواد کے انتخاب انگریزی ترجمہ یا ماہرین نصاب کی فراہمی کی صورت میں فراہم ہو سکتی ہیں۔

۱۰۔ اندرون ملک انگلش اسپیکنگ کمیونٹی کے بچوں تک اسلامی تہذیب و ثقافت کا پیغام پہنچانے کے لیے دینی اشاعتی و صحافتی ادارے کسی "اسلامک میگزین فار دی چلڈرن" کا اجراء کریں۔ اس ضمن میں مختلف پرائیوٹ پبلشرز دلچسپی کا مظاہرہ کریں۔ نیز دعوت اکڈمی، انٹرنیشنل اسلامک یونیورسٹی اسلام آباد کا چلڈرن لٹریچر سیل (Children Literature Cell) بھی موثر کردار ادا کر سکتا

کافی بڑھ رہا ہے۔

۳۔ دنیا میں جہاں کہیں بھی اسلام کے متعلق کوئی ابہام یا غلط فہمی پیدا ہو اس کا انگریزی زبان میں بھرپور ردّ پیش کیا جائے۔ فتاویٰ رضویہ میں مولانا احمد رضا خان بریلوی رائے دیتے ہیں کہ جو کوئی ردّ نصاریٰ کے لیے انگریزی سیکھے اللہ تعالیٰ کے نزدیک اس کا یہ عمل موجب اجر و ثواب ہوگا۔

۴۔ ملکی جامعات میں ”شعبہ علوم اسلامیہ“ میں ایم اے، ایم فل اور پی ایچ ڈی کے مقالات انگریزی زبان میں تحریر کرنے کی ترغیب دی جائے بعد ازاں معیاری مقالہ جات کو استفادہ و جائزہ کے لیے دیگر ممالک میں بھجوایا جائے اور انگریزی پریس میں چھپوایا جائے۔

۵۔ ملک کی اہم دینی جامعات اور دینی مدارس اردو زبان کے اسلامی جرائد کے ساتھ ساتھ کم از کم سہ ماہی، ششماہی یا سالانہ ہی کی صورت میں انگریزی زبان میں بھی اسلامی جرائد کا اجراء کریں اور دیگر ممالک میں بھجوائیں۔

۶۔ پاکستان کے تمام انگریزی اخبارات اپنی روزانہ کی اشاعت میں کچھ جگہ لازماً اسلامی ثقافتی موضوعات کے لیے مختص

کریں جس میں Prose، Native/Non-native اور Poetical Islamic Poetry Section کا اجراء کیا جائے جس میں حمد، نعت، سلام، دعا، مناجات وغیرہ جیسے موضوعات شامل ہوں۔ بین الاقوامی سطح پر زیادہ مقبول ٹی وی چینلوں پر بھی اسلامی ثقافتی پروگرام انگریزی زبان میں پیش کیے جائیں۔ اسلامی نوادرات کی Documentaries انگلش لینگویج میں بھی تیار کروائی جائیں۔

۷۔ پاکستانی یونیورسٹیز کے ایم۔ اے (ELT) اور ایم اے (TEFL) کے نصاب کے علاوہ کلاس اول سے بی۔ اے تک انگریزی لازمی مضمون کے حصہ نظم و نثر میں اسلامی، تہذیبی، ثقافتی موضوعات کو شامل کیا جائے۔ پاکستان کے انگریزی لازمی نصاب

جاپانی، روسی، ایرانی، عربی، جرمن، فرانسیسی، ہسپانوی، اور اردو زبان کا ادب انگریزی میں ترجمہ شدہ دستیاب ہے۔ بقول سوزوکی اب ایک بین الاقوامی زبان کی حیثیت سے انگریزی زبان صرف اہل انگلستان کی ملکیت نہیں ہے۔ ورلڈ لٹریچر میں انگریزی کو جہاں سائنس، ٹیکنالوجی، ٹورازم، ڈپلومیسی، بزنس اور ٹریڈ کی زبان سمجھا جاتا ہے وہاں بین الاقوامی اور عالمی سطح پر انگریزی زبان سے اسلامی ثقافت کی ترویج و اشاعت کا کام بھی لیا جاسکتا ہے۔

" They are carriers
of world view."

آج ورلڈ لٹریچر میں ورلڈ میڈیا کی وساطت سے اگر ہم اسلامی ثقافت کی ترویج و اشاعت چاہتے ہیں تو اس میں یقیناً انگریزی زبان مؤثر میڈیم ثابت ہو سکتی ہے۔ انگریزی زبان کی Vehicle سے بین الاقوامی سطح پر، عالمی سطح پر اسلامی ثقافت کی بہترین ترسیل ممکن ہے۔ ثقافت کو معروف کرنا اور افراد کا ثقافت تک رسائی حاصل کرنا تعلیم کا کام ہے۔ اسلامی ثقافت کو گلوبل ویلج کے ہر پوائنٹ تک لے جانے کے لیے راقم نے ۱۲ (بارہ) تجاویز مرتب کی ہیں:-

۱۔ مضامین کی فہرست کے ساتھ عقائد، عبادات، معاملات کے تحت قرآن حکیم کا انگریزی ترجمہ و تشریح انگریزی کتب کی صورت میں ورلڈ مارکیٹ میں پیش کیا جائے، نیز اسے انٹرنیٹ پر بھی جاری کیا جائے۔ اہم عالمی مسائل اور عملی زندگی کی رہنمائی کے لیے عالمی سطح پر آن لائن، سیرت طیبہ سے رہنمائی مہیا کی جائے۔

۲۔ وفاقی و صوبائی وزارت و اوقاف مزارات کی آمدن کا کم از کم ۲۵ فیصد اسلامی لٹریچر کی اشاعت کے لیے مختص کریں جس میں سے ۱۰ فیصد لازماً اہم اسلامی کتب کے انگریزی ترجمہ و اشاعت کے لیے وقف کیا جائے۔ انگریزی ترجمہ کے لیے تصوف پر مبنی کتب کا خصوصی انتخاب کیا جائے کیونکہ صوفیائے کرام کا اندازہ تحریر و تبلیغ بڑا دلنشین ہوتا ہے۔ اور مغرب میں تصوف پر مبنی لٹریچر کی طرف رجحان

عالمی سطح پر اسلامی ثقافت کی ترویج و اشاعت کے لیے انگریزی زبان کا کردار

تحریر: سلیم اللہ جندران

ان فاتحین اور صوفیائے کرام کے ساتھ اسلامی تعلیمات، اسلامی رسم و رواج اور اسلامی اقدار اس خطہ میں پہنچیں۔

ثقافت کی ترجمان زبان ہوتی ہے۔ اسلامی ثقافت کے اولین ماخذ قرآن و سنت ہیں جن کی ترجمان عربی زبان ہے۔ معروف محقق ڈاکٹر ظہور احمد اظہر اپنے ایک مطبوعہ انٹرویو میں اپنا مؤقف پیش کر چکے ہیں کہ ”پاکستان دنیا کا واحد ملک ہے جس میں عربی زبان کو قومی زبان کا درجہ دیا جاسکتا ہے۔ مگر پاکستان میں بوجہ نرسری کلاس سے لے کر ڈگری کلاس تک جو لینگوائج سبیکٹ ان تمام کلاس لیولز (Levels) پر لازمی ہے وہ انگریزی ہے۔ بقول ڈاکٹر دل محمد ساجد، یہ الگ بحث ہے، جس قدر روپیہ اور وقت انگریزی سیکھنے کے لیے خرچ ہوتا ہے اگر عربی سیکھنے کے لیے اس کا ایک تہائی خرچ ہو تو کس قدر بہتر نتائج مرتب ہوں!

بہر حال بین الاقوامی اور عالمی حیثیت سے انگریزی زبان کا اپنا مقام ہے۔ کیمبرج انسٹیٹیوٹ یا آف لینگوائج (۱۹۸۷) کی رپورٹ کے مطابق انگریزی کو دنیا کے ۳۵ ممالک میں آؤٹشل اسٹیٹس حاصل ہے۔ پاکستان میں ۵ ملین سے زیادہ لوگ انگریزی کو سینڈ لینگوائج کے طور پر استعمال کرتے ہیں۔ دنیا میں ۶۰ ممالک ایسے ہیں جہاں انگریزی مادری زبان نہیں ہے مگر ان ممالک میں انگریزی سرکاری یا نیم سرکاری زبان کے طور پر استعمال ہوتی ہے۔ پروفیسر بشیر احمد چوہدری لکھتے ہیں کہ بین الاقوامی یا عالمی سطح پر انگریزی، ورلڈ لٹریچر کی زبان کی شکل اختیار کر چکی ہے۔ چینی،

ثقافت کو معروف کرنا اور افراد کا ثقافت تک رسائی حاصل کرنا تعلیم کا کام ہے۔ تعلیم نہ صرف ثقافت سے آگاہی بخشتی ہے بلکہ ثقافت کو آنے والی نسلوں تک منتقل کرنے کا فریضہ بھی انجام دیتی ہے۔ پروفیسر ظفر حسین خان اپنی تصنیف ”فلسفہ اور تعلیم“ میں لکھتے ہیں۔ ”تعلیم اگر ثقافت کا تحفظ کر سکتی ہے تو یہی اس کو تباہ و برباد بھی کر دیتی ہے۔“ جے۔ ایس۔ مل نے تعلیم کی تعریف یہ بیان کی ہے۔ ”تعلیم سے مراد وہ ثقافت ہے جو ایک نسل دانستہ طور پر بعد میں آنے والی نسل کے لیے چھوڑتی ہے تاکہ وہ اس کو محفوظ رکھیں اور اس میں اضافہ کریں۔“

ثقافت کے بنانے میں مذہب کا بڑا ہاتھ ہے۔ مذہب ہی ثقافت کو تصورات کی دولت بخشتا ہے۔ یہ ثقافت کا وہ حصہ ہے جو محسوس، ناقابل فہم اور مادے سے ماوراء ہے۔ اس میں عقائد، رسوم، ادبیات، علوم و فنون اور غیر مرئی چیزیں شامل ہیں۔ پاکستانی ثقافت کی تشکیل چار اہم عناصر سے ترکیب پاتی ہے۔ بقول نذیر احمد تھنہ، وہ چار عناصر اسلامی ثقافت، مقامی ثقافت، انگریزی تعلیم اور عالمگیر معاشرتی تعلقات ہیں۔

عبدالرؤف لکھتے ہیں کہ اسلام پاک و ہند برصغیر میں سندھ کے راستے داخل ہوا۔ محمد بن قاسم نے ۷۱۱ء میں سندھ اور ملتان فتح کیا۔ ۱۰۰۱ء میں محمود غزنوی اس خطہ پر حملہ آور ہوا اور پنجاب کا علاقہ فتح کر لیا۔ یہ علاقہ غزنی کا حصہ بن گیا اسی دور میں داتا گنج بخش سید علی ہجویری رحمۃ اللہ علیہ اور اسماعیل لاہوری آئے۔