

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ
(There is but one God - Muhammad is the Messenger of God)

Daigham-e-Haqq

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Muslim View of the Family and the Place of Women in Islamic Society By ABDUL HASHIM

Introduction

A law, regulation, an injunction or a prescription presupposes a social order compatible with it. An ideal, however sound and progressive, can never be adopted in a society incompatible with it. For instance, the British Rule of Law cannot be implemented in Soviet Russia and the Society law of regimentation cannot be grafted into a democratic country. So it is with Islam. Laws, regulations, injunctions and prescriptions of the Holy Quran must be construed, interpreted and judged in the context of the social order the Holy Quran contemplated.

The Holy Quran does not arbitrarily confer any favour on any or deprive anyone of his natural privileges; it states facts as they are and interprets human nature as it is and on the fundamentals of human nature prescribes a social order congenial to his natural evolution. When one says that a cow has two horns one does not give a pair of horns to cow, and again, when one says a monkey has no horn one does not take away the horn from the monkey that it did not possess. Whether a "hornless cow" or a "horned monkey" could be better rather should rest in the realm of idle speculation.

A thing is good when it fulfils its purpose of creation well. A pitcher is good which when it holds water, but a pitcher with a big hole in the bottom is bad, however much artistic excellence it may display. So it is with men and women. A woman is good when she is within her orbit, just the same as a man is good so long as he is within his own orbit. The role of the man and the woman in creation is not identical. Providence has in His infinite wisdom patterned the body, the mind and the intellect of men and women in a way that they may be efficient in fulfilling admirably well the purpose of their creation. But if a man transgresses into the orbit of the woman and a woman enters the orbit of the man, both of them shall be unsexed and make themselves the lowest of the low.

Capitalism in the trail of its necessary and consequential ills has virtually destroyed the family and has reduced it to a mere economic unit, and has also reduced it to its minimum, consisting of the man, the wife and their minor children; it has sapped all values of the family except its material values. In Islam the family is not merely an economic unit but an institution for basic culture of all human values - spiritual, moral, intellectual, social and even political. Throughout the course of social evolution the family has retained its status as the basic unit of man's social existence and it will continue to enjoy the same status even if and when human race becomes one nation, as is contemplated in the Quranic verse "Mankind is a single nation" (22:213). It does not require much intuition to see that if there is no peace and happiness in the family there cannot be peace and happiness for man either as an individual or as a nation or as a member of one human nation. It is obvious that the whole cannot be good if its component units be bad. Islam, therefore, uncompromisingly condemns anything which has a natural tendency to disturb and damage purity, integrity, peace and prosperity of the family.

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Editorial

THE RENAISSANCE OF ISLAM

It is today a historical fact that Islam and the mighty contributions it made to the world in culture, science, literature, architecture, philosophy etc, etc., went into a decline after a thousand years of blooming. It seemed, almost, that Islamic scholars, after putting on their peak performance for a millennium, became contented to rest on their laurels and so allowed others to pick up and carry on from they had left.

Where Muslims were once masters of nations, and where their universities were the world's much sought after institutions of learning, and where they laid the foundations of much of today's sciences and mathematics, we then saw their vast empire fragmented, and in many cases, subjugated by European powers, while the scholars, scientists and mathematicians were replaced by generations of mullahs who made it their business to decry all such progress as being an anathema to Islam and therefore to be desisted at all cost - and cost indeed it has proven to be.

Where Islam gave equality of rights to women and declared their independence of livelihood and untrammelled progress in life's endeavours, the mullahs have sought to shroud the women and severely curtail their civil liberties and education, declaring that these aspirations were evil creations of Western societies and un-Islamic. With a woman the Prime Minister of Pakistan today, the Muslims can hold their heads high and proclaim that here was Islam in practice, just as the Holy Quran would have it. Instead, we have the indignant calls from Muslims, who should know better, that she should step down, as according to them, a woman cannot occupy a position of such pre-eminence in a Muslim nation - this, apparently, being reserved for men only. This, in spite of Quranic injunction:

"And covert not that by which Allah has made some of you to excel others. For men is the benefit of what they earn. And for women is the benefit of what they earn. And ask Allah of His grace. Surely Allah is ever Knower of all things."

(Holy Quran 4:32)

With such decadence having settled over Muslims and their way of life, it had seemed that Islam too must be written off as having risen and fallen as did other mighty nations of history. Islam had already seen various attempts by biased and prejudiced writers to paint the religion, its practices and its Prophet, in derogatory terms (while displaying their own profound ignorance of the whole subject). It did not need Muslims themselves to add insult to injury. Nor does it need Salman Rushdies to attempt to make calculated capital from distortion of facts about the religion and its revered institutions.

It therefore comes as a breath of fresh air, as the breaking of dawn, to realise that after five hundred years of backsliding by Muslims and concerted efforts to discredit Islam by others, Islam is rejuvenating anew with respected literary output by Muslim scholars to reveal the true and simple beauty of Islam as man's natural religion, and to divest Islam of the ignorant misconceptions that have been heaped upon it by Western and Eastern antagonists alike. Not the least in such valiant efforts have been those of late and venerable Mualana Muahmmmed Ali, who drank deep from the fountain of his mentor, Hazrat Mirza Ghulam Ahmad, the Muslim Reformer of Fourteenth Century of Islam. As a result of such efforts by Muslims, the non-Muslim world, particularly the Western world, has come to view Islam in the more correct perspective, and a consequence is the increasing number of converts that are now entering the fold of Islam. Western writers have taken upon themselves to make

a critical but impartial review of Islam and Islamic concepts, and have found it to be a noble institution indeed. They have found that it has a universal appeal, as it is a religion for mankind as a whole, and not mapped upon any cultural, racial or even national idiosyncracies. In spite of the un-Islamic extremism by some orthodox claiming to be acting in the name of Islam, the world has begun to take stock of this religion and its social, moral and spiritual promises. It is a time of renaissance for Islam and the end of the long slumber. Muslims have much to offer mankind and they must present this unfettered of orthodoxy dress and fanatical encumbrances acquired over the centuries at the hands of the mad mullahs.

"When Allah's help and victory comes, And thou seest men entering the religion of Allah in companies,

Celebrate the praise of the Lord and ask His protection. Surely He is ever Returning (to mercy)."
(The Holy Quran - Ch.110)

Cont. from Page 1 - Muslim View

The Man and the Woman

We have it in the Holy Quran: "Men have a degree above them (women)" (2:228), and again, "Men are the maintainers of women, with what God has made some of them to excel others" (14:34). These are matter-of-fact statements like "a cow has two horns" and "a monkey has no horn". A seeker after truth must have the honesty and courage of accepting truth as such irrespective of whether it appears pleasant or unpleasant. That men have a standing over women is a hard reality. It is so, if not for anything else, at least, for their physical superiority over women. The Holy Quran recognizes it and takes all conceivable steps to see that men do not take undue advantage of their natural superiority over women. In fact, all Quranic regulations adjusting relations between the two sexes are directed to this end. Wherever there is right of men over women there is a corresponding right of women over men. If men have the right to the obedience of women, women have the right to their maintenance with dignity and honour.

Divorce

Of all things permitted in Islam, divorce is the most abominable. It is in the category of necessary evil. Divorce before a child is born is not of much consequence, but divorce after children are born is a serious matter, for divorce in such circumstances had a very serious impact on the destiny of the children. Separation through divorce should come only when it must, to prevent a greater evil. Procedure in the Quran for divorce is not so easy and speedy as it is in the opinion of some of the Muslim jurists. Decision for a divorce can only be taken when all possible steps for reconciliation have failed. A divorce when effected must be deliberate and not sentimental or emotional.

A woman has no unilateral right to divorce in the absence of a prior agreement to that effect in the marriage contract. Marriage in Islam is not a sacrament but a social contract, and if the woman has a stipulation to that effect in her marriage contract she has irrevocable right to divorce her husband. When a woman, in the absence of a stipulation like that takes in initiative for divorce, she can have it either through mutual consent on terms mutually agreed upon or through the judiciary on terms deemed fit and proper by it on grounds of cruelty and slander; gross neglect of matrimonial responsibilities amounts to cruelty. When the husband takes the initiative he has to discharge in full his matrimonial liabilities; the divorced wife gets, in full, her dowry, her maintenance for a fixed period and maintenance for a period of lactation of her suckling baby, if there is one. Thus if the husband be honest or if there is any easy and speedy social or legal procedure for realization of the wife's dues, the man will think many times before deciding upon divorce and if he does so he will do so at a serious material inconvenience to himself. This justifies man's unilateral right to divorce. The law of divorce is very hard for men and liberal for women. Women have no material liability in the matter and they are free to marry again according to their free choice. Women are gifted with all the tender virtues in extreme measure and as such they are extremely sentimental and emotional; their tender feelings are necessary for efficient motherhood. If a woman has an inherent unilateral right to divorce she would exercise her right, more often than not, on trivial grounds; she would be swayed away by every ephemeral

gust of emotion. Divorce, be it repeated, is the most abominable of all things permitted. The Holy Quran enjoins that all possible measures should be adopted for reconciliation, so much so that even when a wife is guilty of faithlessness the man is permitted to beat his wife as the last attempt for her correction and a possible reconciliation; beating a wife is bad, but a divorce is worse. We have it in the Holy Quran: "And (as to) those whose part of you fear desertion, admonish them, and leave them alone in the beds, and chastise them. So if they obey you, seek not any way against them. Surely God is ever Exalted, Great" (4:34).

The Law of Evidence

In Islamic Law of Evidence two women are equivalent to one man. While dealing with contracts, the Quran says: "And get two witnesses out of your own men and if there are not two men then one man and two women such as ye choose for witnesses, so that if one of them errs the other can remind her" (2:282). Pleasant or unpleasant, the fact is that women are overwhelmingly emotional, and as such are weaker in memory, weaker, in proper appreciation of facts and weaker in presentation of facts without an alloy of emotion. When there is no other corroborative evidence, circumstantial or otherwise, the evidence of one man only is not deemed sufficient to prove or to disprove something; evidence of as many as four men is necessary to prove adultery and fornication, for the punishment in such cases is extremely severe. The provision for requiring two women witnesses for every man is not calculated to do injustice to women, but to guarantee justice to all.

The Family Laws

If the family laws of Islam be scrupulously observed, every family would be a paradise on earth. But it is a hard reality that family laws of Islam are not observed in the world today. In the absence of positive laws enforcing observance of family laws and in the absence of social discipline in this respect, men take undue advantage of their natural standing over women and about Quranic laws with impunity. Islamization of a society must necessarily begin with legislation for rigid observance of the family laws of Islam. But here care must be taken that no right or obligation repugnant to the Holy Quran and the Sunnah is created. If family laws and morals are strictly observed, women will reappear in the social life of man in their full glory.

Position of Women in Islam

A woman in Islam is not a chattel, but a person with all its legal and social implications. She is known by her own name and not by her father's or husband's name. Her person, property and honour are safe. In Islam a female child is not considered a curse and she in her father's home enjoys the same status as that of a boy; in her husband's home she is a household goddess. She is a legal heiress of her father, mother, husband and children. Her property does not merge with that of her husband. She has the freedom of disposal of her property as she likes. If she is married by her legal guardian when she is a minor or if she is married by force, she can repudiate her marriage, in the first case by exercising her "option of puberty" when she is come of age, and in the second case any time before the marriage is consummated. If she is maltreated by her husband she can use her right to divorce, and in the absence of any such stipulation in her marriage contract, she can secure a divorce from the judiciary with full compensation. In Islam, the slander of women is a heinous crime, and the punishment for that is extremely severe. We have it in the Holy Quran, "And those who launch a charge against chaste women and produce not four witnesses, flog them with eighty stripes and reject their evidence ever after, for such men are wicked transgressors" (24:2). The Holy Prophet raised the honour of woman heaven-high when he said "paradise lies at the feet of the mother."

Seclusion of Women

As has been said before, the family in an Islamic order of human existence is not merely an economic unit as it is in a capitalistic society, but it is a sacred institution for the basic culture of all the values that make all the difference between the human and the non-human. The family, in Islam, is a State within a state; the spirit of equality, justice and mutual co-operation is inculcated in the children in the family state; these, writ large, bring to man all his happiness and help the realization of his boundless possibilities in his individual, social and universal existence. If the family is destroyed nothing remains. Man must therefore in these

circumstances revert to animal life, may be a civilized animal life. Of all things that destroy the family, Zina, or extramarital sex relations, is the foremost. Islam, the philosophy of realism as it is, makes family purity the "sine qua non" of man's social existence. This necessitates proper adjustments of relations between the two sexes. Men and women are for this purpose divided into two watertight compartments, namely the Mahram or the "Prohibited" and the Ghair Mahram, or the "Non-prohibited". The prohibited are those between whom matrimonial tie is permitted. In Islam there are fourteen degrees of prohibition. Men and women of the prohibited category can mix freely with one another as there is the least apprehension of sex crimes. Restrictions are imposed on the free mixing of persons of the non-prohibited category; in this respect strangers have the same status as that of first cousins. These restrictions apply equally to men and women, as enjoined in chapter 24 of the Holy Quran. What is forbidden is not free movements of women with decency and decorum but aggressive displays of beauty throwing sex and appeal in wanton disregard of all sense of decency. Seclusion of women within four walls is foreign to Islam; the Muslim aristocracy learned this in the days of affluence from Byzantium, Persia, and the Rajputs of India, just as today they are learning free mixing of sexes in mixed night clubs from the Western way of life.

ISLAM vs ISMS

Study in their Attitudes towards Women

(from "The Light" September 8, 1975.)

The International Women's Year celebrated in Mexico with great fanfare, has exposed the fed-up-ness of the Modern Age with the existing Isms. The whole drama ended in a Resolution. Whereas what is needed is Revolution. In the ensuing lines we propose to highlight the superiority of Islam in solving a baffling problem.

In contradistinction of Socialism, both Fascism and its Teutonic offspring, Nazism, laid supreme stress on the importance of family as the nerve-centre of the national organisation. (In Islam women is the Radiant Core of family.) Not only did the said Isms segregate women and hounded them out of public life, but they also emphasised the need of procreation of children. All this apparently cocluded to the consolidation of the family life. But the motives behind all this process was not to enrich family life as such, but to make homes as factories for the production of cannon-fodder. These militant ideologies with their aggressive designs on the neighbouring countries, held out War as the real ideal of human life. This dictated and determined their social policies. Homes had, perforce, to be organised on a war basis, lest the demographic curves should straighten, sag and drop as was then happening in the democratic countries. "Devastating torrent of children" was needed to swell armies and sway the whole world.

The Fascist concept of the family life is dangerous as it presages bloody conflicts and wars of aggression. The 1939-45 Armageddon which pulverised humanity and civilisation into atoms, was the inevitable evil of the bounty-fed and state-subsidized homes for producing soldiers. The problem of lebensraum was trotted out to justify aggression and this eventually led to the fruition of the sanguinary designs of conquests. The votaries of Mars and Wotan entrapped their nations into vicious circles and rang changes on the perils of under-population and urged the people to fill the gaps with more children by organised homes. After some time they started the new hare of "Living Space" and offered war as its only solution. Cox in his "Problem of Population" sums up this see-saw tendency thus :-

"Unrestricted multiplication is in itself one of the most causes of war as it intensifies the struggle for existence between the different nations, though it is often advocated as an effective protection from an unprovoked aggression. As soon as a population grows big, its leaders say, "our people are so numerous, we must fight for more space". As soon as war has taken place, the leaders invert the appeal and say, "we must breed more people in preparation for the next war". This showed that the Home though better organised in a Fascist Country than in Soviet Russia, was no guarantee for the lasting strength of the nation. It was subservient to the needs of the War Front. It was not the father but the fuehrer who presided over its destiny. Family is the Dictator's war clinic. Here all social virtues

and spiritual attributes are choked out of existence by the mortal grip of the State Octopus. The way in which families are promoted and patronised in the Dictator-ridden countries, is a sin against God and crime against humanity.

In regard to the family, Islam holds an intermediate position. It does not enslave it to the State as under a Fascist regime nor does it smother it out as in Soviet Russia. It condemns purposeless birth-controls and harmful contraceptives and discourages an unbridled liberty of women because it is detrimental to the God-entrusted function of motherhood. But it equally anathematizes the state-directed and state-accelerated births to swell the number of victims for war-gods. It looks at the Pious Home as the nursery of moral and spiritual virtues and as the miniature Kingdom of God.

The family is the mainstay of human civilisation. The vital connection between the family and civilisation is ably summed up by John Katz. He says, "For in the family, the three factors of creative civilisation, Science, Morals and Religion, are interfused, bringing the unity of civilisation to its richest expression in an emergent harmony or concordance. If we locate the good family in the good home, we shall discover at work not only the techniques of Science - of physical as well as of medical science; not only a moral unity and a social solidarity; but religion also. The good home exhibits a religion of faith in the value of our transitory life. For the home is the meeting-place of the generations. As such it symbolises an open confession to the world that change and loss and death are inescapable. To the parents, the birth of child is a harbinger of death - the death of the elder generation. Death is the empirical condition upon which human life is made possible. But where there is religion, there is an acceptance of the empirical. Though we die, man lives. Only upon their religious principle will men consent to the rearing of the future generation; and by consenting, they are reconciled to death". ("The Will to Civilisation" page 77). But like all human institutions it has some sinister potentialities. Unless they are properly provided for, it becomes drag on the wheel of progress. In a capitalistic society, where the State recedes from the public view, families grow haphazardly. The rich among them become all too powerful. They coalesce and constitute a sector of privileges and resist any and every encroachment on their "Vested Interest". The result is that society is split up into opposing classes of Top-dogs and Under-dogs. The defective laws on inheritance now in force in capitalist countries accentuate the economic dis-equilibrium. It is these laws which enable the rich families to perpetuate the ownership of wealth generation after generation at the cost of the poor families. Prof. Cannan writes, "The inequality in the amounts of property which individuals have received by way of bequest and inheritance is by far the most potent cause of inequality in the actual distribution of property" and points out with Henderson that the evil is progressive, since it causes "an initial inequality - to perpetuate itself throughout subsequent generations on a cumulative degree", and urges with Mr. Simon that "inheritance is responsible, not only for the most excessive, but the most unjust and indefensible inequalities". Dr. Irving Fisher has described the distribution of wealth as depending "on inheritance, constantly modified by thrift, ability, industry, luck and fraud".

Islam Aims at Human Progress

Islam foresees, and works for, a radiant future for the human race; and though every Muslim holds his own life cheap in the service of Allah, which in the service of humanity he would never dream of sacrificing any human life, however insignificant seeming, to the work of human hands. The adoration - it amounts to that - of works of art is due to disbelief in Allah's guidance and His purpose for mankind. These things are the best that man has produced in the centuries; beauty is decreasing, human beings are deteriorating - so runs the argument - therefore, we must cling to these beautiful productions of the past as the one ideal left to us. That is pessimism and Islam is optimistic - optimistic not with the "optimism" satirised by Voltaire in the character of Dr. Pangloss the absurd philosopher, who kept exclaiming "Toutest pour le mieux dans le meilleur des mondes possibles." (All is for the best in this best of possible worlds). That is kind of remark which passes with the unthinking for optimism, but it is really fatalism - which is a form of passivism; and Islam is not fatalistic. Yes, I repeat that statement. In spite of all that has been said and written of the Muslims, Islam is not fatalistic in the generally accepted meaning of the word. It does not bid man to accept the existing conditions as a necessary evil, but commands him never to cease striving for improvement.

Islam is a religion which specifically aims at human progress, and shows the proper way of it in a number of commands and prohibitions covering every avocation of man's daily life, his social life and politics as well as every prompting of his mind and spirit. These commands and prohibitions have been codified into a complete social and political system. It is a practicable system, for it has been practised with a success which is the great astonishment of history. Many writers have tried to explain away the amazing success of Islam by ascribing it to outside causes - weakness of the surrounding nations, free use of the sword, the credulity of the times, and so forth. But how would they explain away the fact that, so long as the Muslims implicitly obeyed a particular injunction of the Sacred Law, they succeeded to the sphere of that injunction, and whenever they neglected to obey it, failed; and how would they explain the fact that any non-Muslims, doing what the Muslims are enjoined to do, have always succeeded in that special direction, except by the supposition that the injunctions of the Holy Quran and the Holy Prophet (peace be upon him) are laws for all mankind - natural laws which men transgress in their peril, or rather at the peril of the race? It was because those laws could not be found out by individual experiment, and could only partly be detected in the long run of history by a student and a thinker here and there, that they required to be revealed by a Prophet. Otherwise they are as natural as the physical laws which govern our existence evidently and which none would dream of disputing.

Other religions promise success in another life to those who qualify themselves for it by privation and austerity on earth. Islam promises success and fruition in this life - just as much as in the other - to all men, if they will but obey certain laws and plain rules of conduct. The division between this world and the other vanishes for the true Muslim, since Allah is the Lord of the Heavens and the Earth, the Sovereign of this world just as much as of the others. The other life has its beginning now, and not at death, for all who perform the act of Al-Islam - that Self-Surrender to the Will of God which the Holy Prophet meant when he advised us: "Die before you die."

The success in this world promised by Islam is not the success of one human being at the expense of other, nor of one nation to the detriment and despair of others, but the success of mankind as a whole. Five times a day from every mosque in the world, the call goes forth:

"Come to Falah! Come to Falah!" The Arabic word "falah" means success through cultivation. And there is another Arabic word, in common use among Muslims of which the original meaning is often forgotten in its technical application: 'Zakat', meaning "cultivation by pruning," "causing to grow straight." It is the name given to the Islamic poor-rate, so frequently enjoined in the Holy Quran as a duty equal to worship, which truly was a cause of cultivated growth to the community.

"A tax shall be taken from the rich and given to the poor," said the Holy Prophet (May God bless and keep him). When that tax was regularly collected, the condition of Muslim society became such that, though the dispensers of 'Zakat' sought far and wide, no proper objects of 'Zakat' that is, destitute and ignorant Muslims could be found and the money was expended upon works of public benefit.

In the Holy Quran we read:

"He is indeed successful who causeth it (the human soul) to grow aright. "And he is indeed a failure who stunteth and starveth it." And again. "He is successful who groweth "And remembereth the name of his Lord, and so prayeth."

Some may think that these are mere religious aspirations and expressions apart from life. Islam is nothing if not practical, and the expressions have been no dead letter in Islam, since they were translated practically into a system of organised relief and sharity upon the grandest scale ever attempted, and solved all social problems in the Muslim world for centuries. The Holy Quran informs us that true religion is practical, not theoretical or formal.

"It is not righteousness that ye turn your faces to the East and the West, but righteous is he who believeth in Allah and the Last Day and the Angels and the Scriptures and the Prophets, and giveth his wealth for love of Him to kindred and to orphans and to the needy and the homeless and to beggars and to set slaves free;

and those who are regular in prayer and pay the poor their legal portion and those who keep their promise when they make one, and the persevering in adversity and tribulation. These are they who are sincere. These are they who keep from evil."

"Those who believe and do good." How often does the phrase occur in the Holy Quran! "Those who believe and do nothing" cannot exist in Islam. "Those who believe and do wrong" are inconceivable, for Islam means man's surrender to God's will, and so obedience to His Law, which is a law of effort, not of idleness.

(Muhammad Marmaduke Pickthall)

The Holy Prophet Founded Ideal Spiritual Fraternity

by HAZRAT MAULANA SADR-UD-DEAN

Companionship

The Holy Prophet (peace and blessings of God be upon him) was so keen on maintaining an atmosphere of fraternity that he invariably used the words sahib and akhee. God used sahib and akhee in the Holy Quran:

ما ضل صاحبكم و ما غوى

"Your Companion has neither erred nor has he gone astray" (53:3).

"When he said to his companion grieve not" (9:40).

The second word also occurs in the Quranic verse: *الما المؤمنون اخوة*

"Surely all believers are brothers" (49:11). The Holy Prophet (peace and blessings of God be upon him) addressed a slave, Hazrat Zaid (God be pleased with him) thus:

الت اخونا و مولانا

"You are our brother and friend." When Hazrat Umar went to Mecca to perform Umrah, the Holy Prophet (peace and blessings of God be upon him) addressed him thus:

يا اخانا لا تنسا من دعاك

"My brother! When you are in Ka'bah and are engaged in prayer, do not forget to pray for me also."

This request for remembering him in prayer by the Holy Prophet (peace and blessings of God be upon him) enraptured the heart and mind of Hazrat Umar (God be pleased with him). He said:

و فقال كلمة لا يسرفني ان لي بها الدنيا

"This expression from the Holy Prophet (peace and blessings of God be upon him) has filled me with such pleasure as I could never get even if the whole world had been given to me." Can there be a more inspiring expression than this? Can the followers of other religions expect such expressions of fraternal equality from their spiritual preceptors? Even in the Muslim Society today, the religious leaders do not allow their followers to feel free in their presence. It is because they are more concerned with their personal prestige than with the prestige of the teachings of Islam which have eclipsed other rival religions and secular doctrines by constant emphasis on the principle of equality and fraternity. The Holy Prophet (peace and blessings of God be upon him) set an attractive and elevating example by his own conduct.

Priestcraft - A Danger

The Holy Quran has warned the believers against the economic ravages of theologians and high priests. The Holy Quran says:

يا ايها الذين آمنوا ان كثيرون من الاحبار

والرهبان لياكثون اموال الناس بالباطل ويصدون عن سبيل الله

"O ye who believe! surely many of the priests and monks devour the wealth of men by false means and turn men away from the way of Allah" (9:24).

It is now an open secret that some ulama also have a hand in bolstering Capitalism by devious interpretations of the Quranic injunctions. The above-quoted verse draws

pointed attention to their exploitation of society. The Muslims are forewarned against the aggrandizement of the theologians in complicity with the Possessing Class. To make the warning effective, the money-grabbing tricks are denounced as obstacles in the way of God, because equitable utilization of national wealth for the national welfare is regarded as synonymous with the way of Allah. These accomplices of the Capitalists are severely warned against the consequences of their dealings with them. The Quran says:

والَّذِينَ يَكْتُمُونَ الذَّهَبَ وَ النُّعْثَةَ وَلَا يُنْفِقُونَ
فِي سَبِيلِ اللَّهِ فَيُشْرِمُهُمْ بِذُنُوبِهِمْ

"And those who hoard up gold and silver and spend it not in the way of Allah - give to them the tidings of a painful punishment." (9:34).

It would thus be seen that accumulation of wealth into a few hands is repugnant to the spirit of Islam.

The Holy Prophet (peace and blessings of God be upon him) also laid bare the cause of capitalistic tendency in the Muslim society. Addressing the Muslims, the Holy Quran says:

لَا سَمْتُمْوَا بِخُلَاةِهِمْ فَاسْتَمْتَعْتُمْ بِخُلَاةِكُمْ كَمَا اسْتَمْتَعُوا الَّذِينَ قَبْلَكُمْ

"They enjoyed their lot for a short time so have you enjoyed your lot as those before you enjoyed their lot" (9:69).

A time was to come when the so-called Muslim divines would adopt the repulsive technique of the Jewish highpriests. They would fabricate fiats to justify their aggrandisement. Islam delineated the causes of moral decay culminating in mad pursuit of worldly riches. The aim of all this is to discipline our avocations and hold in leash our lust for riches.

Welfare Funds

The Holy Quran has directed the opulent sections to take interest in the welfare of the poor. It says:

و فِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

"And in their wealth was a share for one who asked for help and for one who could not" (51:20)

Islam has established certain funds for the welfare of the destitute. They are:

(1) Fitrana

At the end of the month of Ramazan, the fasting Muslims celebrate Eid. It is compulsory to pay fitrana before the Eid prayers. If a regular machinery is set up for the collection of the Fitrana money, it can run into crores which can be utilized for the uplift of the poor people. This fund can grow from year to year.

(2) Zakat

It is for the Islamic State to collect Zakat which also will bring ample money to ameliorate the conditions of the down-trodden people.

(3) Wills

The rich people should will a part of their legacy for the benefit of the poor people. In this connection, the examples of the Companions of the Holy Prophet (peace and blessings of God be upon him) are really worthy of emulation.

(4) Charity

Every Muslim is exhorted to be charitable. This is referred to in the Holy Quran:

الْمُتَصَدِّقِينَ وَ الْمُتَصَدِّقَاتِ

"Men who give alms and women who give alms" (33:36).

If the Quranic injunctions are properly implemented, they can bring into being a prosperous and progressive society and plan out poverty and starvation.

The Holy Prophet's Own Example

As the Holy Prophet (peace and blessings of God be upon him) has been held up by God as the Sublime Exemplar he took pride in a voluntary poverty by saying: الفقر فخري

He lived at the level of a common Muslim. He ate simple food and wore simple dress. When he breathed his last, Hazrat Aeyshah (God be pleased with her) said: "He, the Prophet of God, at the time of death left neither any dirham, nor dinar, nor goat, nor camel, nor maid-servant nor man-servant.

His mortal remains were buried in an ordinary grave. This is a rare instance of a sovereign and the beloved of God who exemplified in his person human equality both in life and in death.

The Holy Quran does not reduce all to the dead level of meaningless equality. It says:

"And for all are degrees of rank according to what they did" (36:20).

Every one is graded in the Islamic social set-up according to the beneficial nature of his actions. Thus there is a wholesome gradation which is not detrimental to the genuine well-being. As a matter of fact it is conducive to social welfare.

George Bernard Shaw on Islam and its Founder

It was the Ideal Revolution by the Ideal Prophet which evoked jubilant acknowledgement from George Bernard Shaw who observed:

"If any religion has the chance of ruling over England and Europe within the next hundred years, it can only be Islam. I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess the assimilating capacity to the changing phase of existence which can make its appeal to every age. I believe that if a man like Muhammad were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it much-needed peace and happiness. I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be accepted by the Europe of today."

KHATM - I - NABUWWAT Its Denial Causes Character Assassination (from "The Light" April 1, 1975)

12th Rabi ul-Awwal is the most auspicious in the history of mankind as on this day was born the Greatest Prophet, who, as a ministering angel or the Mercy for the people, as the Holy Quran calls him, was to lay a healing balm on the lacerated heart of humanity. He was born great. He achieved unprecedented greatness by jamming the rolling wheels of idolatry in a land infested with idols and ikons. In the face of heavy odds he established the Kingdom of God on the earth. He conferred greatness on those who completely identified themselves with his divine ministry. The irresistible charm of his person lay in his peerless moral excellence and in the magic of the life-giving message to the world. The message was, to use the work-a-day vocabulary, the Philosopher's Stone - Kibreet-i-Ahmar whose every touch is enough to turn a base metal into glittering gold. He exercised magnetic influence on his environments by his unique spiritual glory. His words were "gems of purest ray serene". In his tongue the voice of universe rolled and thundered. He was rightly named Muhammad as he was the most praised of all in the world.

Hazrat Hassan bin Thabit says: رشح الله ن اسمه ليحياه
فذلوالعرش محمود و هذا محمد

(In order to highlight His Prophet's greatness, Allah has conferred on him a name derived from His Own Name. Allah on His Arsh is Mahmood and His Prophet is Muhammad). There is a Hadith: "On the earth my name is Muhammad and in heaven my name is Ahmad". As long as the world lasts, his beneficieries will illumine their souls by chanting his praises. No one can enter the fold of Islam without reciting the Kalimah which is glorification of Allah's Oneness and proclamation of Muhammad's everlasting holiness

as the Last Messenger of Allah. Just as Allah is One, so is His Messenger is the only One Prophet for all times. Just as it is idolatrous to think of any other object beside Allah, for adoration, so is equally heretic to regard any Nabi after the Holy Prophet (peace and blessings of Allah be upon him). It amounts to courting spiritual excommunication from the citadel of Islam to ascribe prophethood to any one after him even though it may be done in a sophisticated way. His Lasting and Everlasting Nabuwat has to be accepted and treasured in one's bosom in the rigid spiritual sense. It is to this state that Shaikh Saadi's fascinating verse refers when he talks of the Holy Prophet (peace and blessings of Allah be upon him):

بعد از خدا بزرگ تویی قصه مختصر

"To cut the long story short, in glory you are great after Allah".

The Holy Prophet's other name Ahmad illumines and highlights the other very attractive aspect of his holy person. The word "Ahmad" means the greatest glorifier of Allah. No one can deny that in his whole-hearted submission to Allah's Will and in his ceaseless praise of Allah's blessing which rained on him all his life, prophets of the days of yore are not a patch on him. In the Torah, his name is Muhammad. In the Gospel, it is Ahmad. His grandfather named him Muhammad. His mother received tidings in a vision and named him Ahmad. How richly he is rewarded by Allah for his day-and-night praise of Him. The Holy Quran says:

ان الله وما يكاتبه يصلون: على النبي يا ايها
الذين امنوا صلوا عليه وسلموا تسليما

"Allah sends down blessings on the Holy Prophet, and His angels invoke blessings on him. O ye who believe, you also should invoke blessings on him and salute him with the salutation of peace." (33:57)

How soul-capturing is this phenomenon of Allah sending blessings on the Holy Prophet (peace & blessings upon him) and commanding the angels and the True Believers to do the same. This must be going on even after the Holy Prophet's soul left the earthly tenement. Can there be any greater glory than this! His glory dimmed the lesser glories of the ancient prophets who themselves were harbingers of his majestic advent.

To this unique majesty must be added another unrivalled greatness. This greatness is enshrined in his status as Khatam-an-Nabiyyeen, the Last of the Prophets. Prophetic status (Nabuwat) represents the glory and greatness of every Messenger of Allah. This is a supreme distinction vis-a-vis other saints or godly men. The Holy Prophet (peace and blessings of Allah be upon him) was endowed with this glory like other prophets. But what distinguishes him from the rest of prophets and places him at the top, is the Finality of Prophethood. This is his lustrous aspect. It symbolises the immaculate spiritual chastity and holiness of his Apostolic Personality. It is majestic as well as delicate. Delicate in the sense that unless one reposes one's implicit faith in it and makes this faith as the sunshine of one's existence, one exposes oneself to a very severe divine punishment. The first impact of the divine punishment is that the denier or skeptic is completely denuded of the sense of modesty, piety and chastity. He is cast into the quagmire of profanity. Even a veiled denier gets caught in the fatal embrace of shocking sex-imbalance which escalates into anarchic immorality. The writer has witnessed the onset of the divine chastisement in a society which concealed its rank refutation of Khatm-i-Nabuwat in a cocoon of sophistications and logic-chopping. The defaulters were so lost to feelings of modesty, that they exulted in their revolting ethos. In their alarming lack of sex-sanity and piety, one could see the nauseating case of the phenomenon of character-assination, which is a punishment from on High for those who indulge in the unchaste behaviour or refusing to accept Khatm-i-Nabuwat.

Rise of Islam as World Force

by DR. A. WAHID MIRZA

Islam, the monotheistic religion par excellence born fourteen centuries ago in the arid and inhospitable land of Arabia has certain unique features which its precursors did not possess.

Simple and straightforward, untrammelled by mysterious rites and elaborate rituals, monkery and priesthood which are the dominant characteristics of other world religions, it breathes the spirit of the desert and appeals to the human mind, native as well as sophisticated, as none of its rival does. It seeks to do away with class distinctions and differences of race and colour, granting an equal status to all those who came into its fold and declaring virtue and piety to be the only basis on which an individual could claim to be nobler or nearer to God than another.

It is precisely these qualities of Islam which enabled it to spread so rapidly over vast areas of the inhabited earth and to usher in a revolutionary phase in the existing social order and political set-up. Within less than a century the Arabs had carried the message of Islam to distant countries, extending the boundaries of the small state founded at Medinah by the Holy Prophet to the confines of Transoxiana in the east and to the farthest limits of North Africa in the west, and bringing into its orbit substantial parts of Southern Europe, a phenomenon unparalleled in the annals of human history. The valuable contribution, moreover made by the adherents of this faith to the sum-total of man's knowledge in all its various aspects, the real worth of which still remains to be properly evaluated, is a striking proof of the spirit of literary and scientific quest with which its followers were imbued by it.

That the torch of learning and scientific research lit by the great Muslim scholars, Arab, Iranian and Turkish, passed into other hands after the Middle Ages, was certainly due to some catastrophic events such as the Mongol onslaught, as well as a steady decline of political power, and not to any inherent weakness of their religion which prevented further progress, as certain bigoted and irresponsible Christian writers have hinted from time to time. As a matter of fact great Muslim thinkers of modern times, like Jamaluddin Afghani, Mufti Muhammad Abduh, Syed Ahmad Khan, Hali and Iqbal, have themselves been painfully conscious of the political social and cultural decline of the Muslims and have striven hard to rouse them from the lethargic stupor into which they have sunk after attaining the summit of glory and renown.

Fascinating

The rise and spread of Islam, its gradual transformation from a mere religious belief into a state and then into a culture embodying some of the noblest and most dignified concepts and ideals evolved by mankind and its remarkable ability to knit together diverse communities and races into a common bond of brotherhood, has always been a fascinating study. It has attracted the attention of scholars all over the world during the past few centuries irrespective of their personal religious persuasion, some of the greatest among them being, in fact, non-Muslims and more or less hostile to Islam.

The modern European scholars in particular have written monumental works on the subject among which Muller's "Der Islam im Morgen-und Abendland" and Muir's "The Caliphate, its Rise, Decline and Fall", deserve special mention. Among the works of Muslim writers of recent times we may cite those of Ameer Ali. "The Spirit of Islam" and "A Short History of Saracens," and Maulana Muhammad Ali's "The Religion of Islam." Unfortunately, however, their output has been meagre and inadequate as compared to that of the non-Muslim writers. It is, nevertheless, re-assuring to note that an increasing number of present-day scholars in the Islamic countries, and especially in Pakistan have turned their attention to Islam and Islamic history, and have tried, with varying success of course, to introduce the laymen among the Muslims to the salient features of their great religion, its past glory and its present decadence in order to infuse into them a new spirit of progress and advancement - to urge them to explore the latent possibilities of Islam and to seek in these a cure of their current ills, secular as well as spiritual and moral - a hopeful and healthy sign, indeed:

"Muzhda ay paimana bardare Khumistane Hijaz.

Ba'd muddat ke tere rindon to phir aya hai hosh,

Phir yeh ghaugha hai ki la saqi sharabe khane-saz.

Dil ke hangame maye Maghrib ne kar dale khamosh" (Iqbal).

ہے جس میں عورت کو مرد کے برابر حقوق حاصل ہیں۔ یہ حقیقت ہے کہ خدا نے عورت کو ذلیل مخلوق کے طور پر پیدا نہیں بلکہ وہ قابل صداقت و احترام ہستی ہے۔ سب سے پہلے ہم تخلیقی اعتبار سے قرآن پاک اور حدیث کی روشنی میں دیکھیں گے آیا عورت پیدائش کے لحاظ سے کم درجہ رکھتی ہے یا یہ تخلیقی لحاظ سے ایک ہی اصل ہے

تخلیقی مساوات (EQUALITY in creation) قرآن پاک نے مرد اور عورت کی پیدائش کو برابر بیان کیا

ہے کہ دونوں ایک ہی جوہر سے پیدا ہوئے ہیں۔ سورہ النساء کی پہلی ہی آیت میں فرمایا۔ اے لوگو! اپنے رب کا تقویٰ اختیار کرو یعنی اپنے نفس کی انجام دہی میں خدا سے ڈرو۔ جس نے تمہیں ایک ہی جان سے پیدا کیا اور اسی جان سے تمہیں

سے تمہیں کا جوڑا پیدا کیا۔ اور پھر دونوں سے بہت سے مرد اور عورتیں پھیلائیں۔ اور اللہ کے احکام کو جو اس نے تمہارے ذمے لگائے ہیں ان کو پورا کرو۔ جن کی وجہ سے ایک دوسرے سے اپنے حقوق ملنے لگے ہو۔ اور رشتہ داری

کے تعلقات کو دھیان میں رکھو۔ یقیناً اللہ ہمیشہ تم پر نگران ہے۔ یعنی خدا کی نظر انسان کے باہمی تعلقات رشتہ داری اور اپنے احکامات کے سلسلہ میں کہ وہ کیا عمل اختیار کرتا ہے لگی رہتی ہے۔ سورہ اعراف

آیت ۱۸۹ میں ارشاد ہے۔ خدا کی ذات وہ ہے جس نے تمہیں ایک ہی نفس سے پیدا کیا اور اسی نفس سے اس کی زوجہ پیدا کی تاکہ وہ اس سے سکون حاصل کرے۔ اور راحت پائے۔ عام طور پر ان آیات سے پہلے مرد اور پہلی عورت

کی پیدائش کے بارے میں مفہوم لیا جاتا ہے۔ حالانکہ ان آیات میں مرد و عورت کی عمومی پیدائش کا ذکر ہے۔ یعنی اس سے مراد ہر عورت اور مرد ہے۔ اس بات پر سورہ النمل کی آیت ۷۲ سے روشنی پڑتی ہے۔ اور اللہ نے تمہاری بیویاں

تمہیں میں سے پیدا کیں (مِنَ الْفَنسِکُمْ) اور تمہیں بیٹے اور بیٹیاں تمہاری بیویوں سے عطا کئے۔ پھر ارشاد ہے۔ اس کے نشانوں میں سے ہے کہ اس نے تمہارے لئے تمہارے اندر سے تمہاری بیویاں

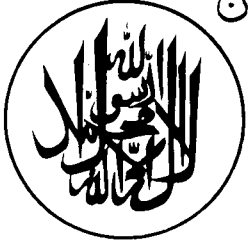
پیدا کیں تاکہ تم ان سے سکون حاصل کرو اور تمہارے اندر محبت اور مہربانی کا جذبہ پیدا کیا (از روم: ۲۱) آسمانوں اور زمین کا خالق جس نے تمہیں میں سے تمہاری جوڑیاں پیدا کیں اور جو باؤں کی جوڑیاں بھی۔ اس طرح وہ بڑی وسعت سے تمہاری افزائش نسل کرتا ہے۔ اور تمہیں پھیلاتا ہے۔ ان آیات پر سمجھنا بالکل

آسان ہے کہ خدا نے نہ تو عورت کو مرد کی پسلی سے پیدا کیا ہے اور نہ حوا کو آدم کی پسلی سے تخلیق کیا ہے۔

(جاری ہے)

- اسلام نے اگر عورت کو شعبہ زندگی میں جو مقام عطا کیا ہے وہ بے نظیر اور لا جواب ہے۔ عورت کو پیدائش سے لیکر وفات تک اور بیوی-بچی ماں اور بہن کی حیثیت میں مرد کے ساتھ برابری اور مساوات کا حقدار قرار دیا ہے اور ہر مرد زندگی میں مرد کے برابر حقوق دیئے ہیں اور عورت کو عزت کی نگاہ سے دیکھا جاتا ہے۔ وہ بھائیوں کے والدین کی جائداد میں برابر کی حصہ دار ہے۔ نکاح اور شادی میں اپنی کی مجاز ہے خاوند کے کاروبار میں شرکت کر سکتی ہے۔ خود اپنا کاروبار کر سکتی ہے۔ خاوند کے ترکہ حصہ دار ہے۔ خدائی عبادت یعنی نماز۔ روزہ۔ زکات۔ حج اور جہاد میں حصہ لے سکتی ہے۔ غرض زندگی کا کوئی ایسا شعبہ نہیں ہے جس میں عورت حصہ نہ لے سکتی ہو۔ وہ ہر جائز کام میں مرد کے بالمقابل اپنا حصہ ادا کر سکتی ہے۔ وہ گھریلو کام ہوں یا امور سلطنت۔ سول (civil) سے متعلق ہوں یا واسطہ رکھتے ہوں جملہ امور میں پوری طرح حصہ لینے کی اہل ہے۔ وجہ اس کی یہی ہے کہ اسلام نے عورت کو مرد کے برابر حقوق دیئے ہیں۔ اور فریضے بھی سونپے ہیں۔ نکاح میں جہاں ایجاب و قبول کی مجاز ہے وہاں ناپسند کی صورت میں رد کرنے اور انکار کرنے کا حق بھی رکھتی ہے۔ اگر مرد طلاق کا حق رکھتی ہے تو عورت خلع لینے کی مجاز ہے۔ اگر مرد نیکیاں کر سکتا ہے تو وہ بھی نیکیوں کے کرنے میں پوری طرح حقوق کی حامل ہے۔ اگر مرد بادشاہ بن سکتا ہے تو عورت ملکہ بن کر تاج سر پر رکھ سکتی ہے۔ غرضیکہ مزدور سے لیکر بادشاہ بننے تک کے تمام مراحل میں حصہ لے سکتی اور تمام مراتب حاصل کر سکتی ہے۔ علمی میدان میں خواہ وہ آرٹ سے تعلق رکھنے والے علوم ہوں خواہ سائنس سے وہ بیرونی طرح ان علوم کی تحصیل کے نہ صرف مجاز ہے بلکہ ان کا بھی فریضہ ہے کہ وہ ان علوم کو حاصل کرے جیسا کہ نبی اکرم صلی اللہ علیہ وسلم نے فرمایا ہے **طَلِبِ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ**۔ یعنی علم کا حاصل کرنا ہر مسلمان مرد اور عورت پر فرض ہے۔ جیسا کہ میں قرآن پاک اور حدیث کے حوالے سے تفصیلات عرض کروں گا کہ صرف اسلام ہی ایک ایسا دین

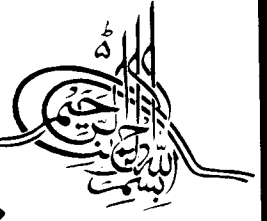
بہنوں کے بدلے میں اپنے بے بیویاں لی جاتی تھیں۔ یتیم اور بے سہارا لڑکیوں کی حالت بڑی قابل رحم تھی جس طرح چاہتے تھے ان سے برتاؤ کرتے تھے۔ غرضیکہ عرب میں عورت کا مقام نہایت ہی بُرا تھا۔ ایرانی تہذیب و تمدن میں بھی عورت ایک ذلیل مخلوق تھی وہ اپنی پسند سے شادی نہیں کر سکتی تھی بھائی اپنی بہنوں سے خود شادی کر لیتے تھے۔ عورت کو شتر کہ ملکیت سمجھا جاتا تھا۔ جو مرد بھی جس طرح چاہے عورت سے سلوک کر سکتا تھا کوئی روک ٹوک نہ تھی وہاں بھی عورت جائیداد کی وارث نہ تھی ہندوستان میں اس وقت عورت کی حیثیت بہت ہی پست تھی۔ عورت اپنی پسند کی شادی نہیں کر سکتی تھی۔ خاندان سے طلاق حاصل نہیں کر سکتی تھی۔ اگر خاوند فوت ہو جائے تو عورت کو اس کے زندہ جلا دیا جاتا تھا۔ یہ رواج یعنی عورت کا سستی بیونا اب اس روشنی کے زمانے میں بھی ہندوستان میں وقوع پذیر ہوتا ہے اور عورت کو اسکی رضا مندی کے بغیر مرد کی ارٹھی کے زندہ جلا دیا جاتا ہے۔ جبکہ عورت کے مرجانے پر مرد دوسری بیوی لے آتا ہے اور عورت کے ساتھ سستی نہیں ہوتا۔ عورت کو والدین اور خاوند کی جائیداد سے حصہ نہیں ملتا تھا۔ صرف والدین کنیادان کے طور پر بیٹی کو کچھ چیز دیدیتے تھے۔ وہ بھائیوں کے ساتھ حصہ دار وراثہ نہیں ہوتی تھی۔ مرد بیوی کو جوئے میں ہار دیتا تھا اور جیتنے والا اس کے ساتھ جو چاہے سلوک کرے۔ اس کی کوئی اعتراض نہیں کیا جاسکتا تھا اور نہ عورت اس کے کوئی احتجاج (Protest) کر سکتی تھی۔ ابھی تک ہندوستان میں عورت کوئی واضح مقام حاصل نہیں کر سکی۔ البتہ موجودہ حکومت نے کچھ قوانین بنائے ہیں جن کی بنیاد پر توقع کی جاسکتی ہے کہ عورت کچھ حقوق (Rights) حاصل کرنے میں کامیاب ہو جائے۔ ایران کا معروف شاعر کہتا ہے: الرنیک بودے سمرانجام زن۔ زناں رامزن نام بودے نہ زن یعنی اگر عورت کے اعمال نیک اور اچھے ہو سکتے تو اس کا نام "زن" نہ ہوتا بلکہ "مرزن" ہوتا۔ زن کا نارسی زبان میں مطلب ہے "مارو" اور مرزن کا مطلب ہے "نہ مارو" یعنی عورت چونکہ زن ہے اس لئے اس کو ماریٹ کر ہی درست رکھا جاسکتا ہے۔ یعنی عورت ایک ایسی ناسمجھ مخلوق ہے جو مار کے بغیر کوئی کام صحیح نہیں کر سکتی۔ غرضیکہ تمام دنیا میں خواہ یورپ ہو۔ ایشیا ہو اور لغتہ ہر یا امریکہ اسلام کی آمد سے پہلے عورت کوئی اہم مقام نہیں رکھتی تھی۔



اسلامی افکار کا ترجمان

پیمانہ حق

احمدیہ انجمن اشاعت اسلام فیجی



۴ اسلام میں عورت کا مقام

اس سے پہلے کہ اس موضوع پر اسلام کے حوالے سے کوئی بات کی جائے اسلام سے پہلے دنیا کے اندر مذہب، معاشرت، معیشت، اخلاق و اعمال کے میدان میں عورت کو درجہ دیا گیا ہے؟ اس کا مطالعہ نہایت ضروری ہے کیونکہ لیس منظر جانے بغیر بات موثر نہیں ہوتی دنیا کے دیگر مذاہب میں عورت کو اہم مذہبی حیثیت حاصل نہیں تھی بلکہ بعض مذاہب میں عورتوں کو بعض فطری حالات ناپاک سمجھا جاتا تھا۔ عیسائیت میں دنیا کے اندر گناہ عورت کی وجہ سے آیا۔ عورت صرف کنواری رہ کر ہی گرجا میں مذہبی عبادات میں حصہ لے سکتی ہے لیکن شوہر والی عورت گرجے میں کوئی اہم مقام حاصل نہیں کر سکتی اسی طرح ہر مذہب اور معاشرہ میں اس کی حیثیت بہت ہی پست تھی وہ کسی چیز کی مالک نہیں بن سکتی تھی بلکہ وہ خود ایک ملکیت کی حیثیت رکھتی تھی جس کو بیچا اور خریداجا سکتا تھا۔ عرب کے ملک میں عورت نہایت کس میرسی کی حالت میں تھی۔ لڑکیوں کو زندہ دفن کر دیا جاتا تھا۔ عورت کی ماں بیٹی بہن اور بیوی کی حیثیت میں کوئی قدر و قیمت نہ تھی چنانچہ سوئلی ماں کے ساتھ جنسی تعلقات رکھنا کوئی بری بات نہ تھی۔ حقیقی ماں کا بھی کوئی احترام نہ تھا بیوی کو ہر طرح سے ستانا بڑا اچھا سمجھا جاتا تھا اور جو لڑکی جانا جاتا تھا۔ عورتوں سے نکاح کرنے میں کوئی حد بندی نہ تھی۔ چچا سوں بیویاں رکھی جاسکتی تھیں۔ عورتوں کی قبضہ خانوں میں رکھ کر ان کی عصمت فروشی (Prostitution) سے دولت کمائی جاتی تھی۔ اور عیش عشرت کی جاتی تھی۔