

Quranic Permanent Values

G.A.Parwez

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FOREWORD

Ghulam Ahmad Parwez was born in 1903 in Batala, now in the Punjab province of India and at one time a prominent seat of Islamic learning, philosophy and culture. Mr. Parwez studied the Quran and the classics of Islam under the tutelage of his grandfather - a celebrated scholar and eminent *Sufi*. He gained a thorough understanding of the traditions, beliefs and practices of conventional Islam, including the ancient discipline of *Tasawwuf* (Muslim mysticism) with its arduous practical course of meditation and solitary spiritual exercises.

This comprehensive grounding in the traditional religious ideas of Muslim society formed the basis of Mr. Parwez's life's work. His study of the history of Islam was informed by the beliefs and practices of pre-Islamic religions and a wider knowledge of human thought throughout the ages. However, he was inspired to question the prevailing beliefs of his community and to move away from the embellishments, which have accumulated around Islam over the centuries through reading the pristine beliefs expounded by the Quran.

His writing and discourses have inspired a widespread critical movement in Pakistan among the intelligentsia and general public alike, and have influenced similar thinking further afield. The central organ of this movement - the monthly "Tulu-e-Islam" (the Islamic Dawn) - is avidly studied at home and abroad. Mr. Parwez's unstinting work went on for over thirty years, in addition to his official duties as a civil servant. After his retirement, he engaged in the service of the movement until his death in 1985. It was in this capacity that he worked as a member of the Islamic Laws Commission, appointed under the 1956 Constitution of Pakistan.

Mr. Parwez's immense philosophical work stemmed from his desire to study Islam not as a religion but as a Deen – a word that has no parallel in Western languages. It can perhaps best be described as a "Way of Life," and in the Islamic context, a social system based on Quranic values. The exploration of the meaning and implication of Deen forms the core of his numerous books, treatises, lectures and discourses. The present work is a translation and transcription of a series of lectures given by Mr. Parwez in response to requests for explanations of the Deen according to the Quran in everyday language the ordinary people can understand. In these lectures, Mr. Parwez explores the permanent, unchanging values which are given to us by Allah, through the Quran, explaining such concepts as the Laws of Requital and the justice of Allah. Most importantly he explains what the concept of the Islamic community really is and how, through following the guidance of the holy Quran, humanity can develop and emerge from confusion. Islam is not then, simply a personal belief system, but a collective system of creating universal welfare for all those who submit to the Will of God.

Translator's Note

The controversial scholar and lecturer Ghulam Ahmad Parwez dedicated his life to the study and propagation of the Holy Quran. His work was well known during his lifetime and more than 12 years after his death in 1985, his work remains influential.

The lectures translated here were originally recorded in Urdu, and were given to me by Mr. Maqbool Farhat of Tulu-e-Islam in London, which along with branches in many other parts of the world, carries on the work started by G. A. Parwez, the organizations founder.

I was struck by the way that parwez was able to describe complex issues in a very simple manner, and felt that many English-speaking people might benefit from reading his work; hence my endeavor to translate these six lectures. This undertaking was also supported by Mr. A S K Joommal, editor of Al-Balaagh in South Africa. I am thankful to him for his valuable aid.

I hope that Parwez's work will thus reach a wider English-speaking readership, provoking thought and discussion both in this country and abroad.

Piagham Mustafa
Glasgow, September 1998

Introduction

Many of you are aware that the mission of my life has been to understand the Quran and convey that understanding to others. I have dedicated my life to this mission.

I have done this in many ways. Firstly there are my books, then there are the Tulu-e-Islam organizations; there are also the pamphlets, which have been distributed in there thousands. Then there are my speeches, which I have delivered on various occasions. I have given sermons at the Tulu-e-Islam conventions and last, but not least, there are the Quranic discourses held weekly for the last 35 years. These speeches, sermons, and discourses are recorded on tape. The tapes are available in Pakistan and are also listened to in other countries. The results have been very promising.

Whether referring to my nooks or speeches, sermons or discourses, generally it is said the language used is difficult. The reason for his is that the professional studying this subject is knowledgeable and to convey that exact knowledge to them requires precise descriptions which sometimes necessitates the use of words not commonly used.

But your request is now such that I should at least explain the foundations of our Deen in everyday language for widespread benefit. I sympathize with this request and believe this should be so. With this aim in mind I am presenting six lectures where I will use easy-to-understand language so that the majority of people can take advantage.

G. A. Parwez

Permanent Values

by G.A. Parwez

In the Quran, in Al-Baqarah verse 41, Allah says: *“Do not trade my revelations of great value for something which is cheap.”*

If you see someone in the Bazaar who is selling a gold ring worth 100 pounds for 10 pounds, your first thought will be that the ring does not belong to him and is stolen. This is why he is selling it for a

cheap price. Stolen goods are never priced at normal rates. They are sold at whatever price the buyer is willing to pay.

Even if you are convinced that the ring is not stolen but belongs to the seller, then you cannot come to any other conclusion but the seller is not in his right mind. No sensible person and no person with his senses under control would sell something worth 100 pounds for 10 pounds. Whomsoever you ask will say without hesitation that such a person is mad.

But those who say that such a person are mad, have they not seen their own state and thought about it? From dawn to dusk, many times a day, they take part in similarly eccentric behavior. Everyday they sell their precious possessions at ridiculously cheap prices. Perhaps you are surprised and wonder whom these people are who act with such insanity. Where are the people who would do this?

If it is said that these people are among us and that they are in our midst, then perhaps you may not believe this. But this is the truth. There is no room for doubt.

Observe the truth of this.

There is a proverb we have all heard and used at one time or another. It is this: "Property to be sacrificed for Life and Life to be sacrificed for Honor."

Do you understand what this means? This meaning is quite clear. Money and property are good things. In this world they have many uses, they satisfy our needs. With money, people buy food and drink. It can be used for treatment when we are ill. A doctor can be paid his fees. Medicines can be purchased. Clothes can be bought. Children's school tuition can be paid for. All this can be done on the strength of money. It has been said that without money a person is swept around by the winds of time.

This is why wealth is greatly valued. The person who keeps his money safe is considered by all as wise. A fool and his money are soon parted.

But in life there are times when a person does not spend his money and keeps it safe: he is considered a miser, for example, a child is sick and its condition is worsening. The child's father is wealthy but does not spend anything on the child's treatment. Sometimes he takes the child to the village herbalist hoping that he can do something without much expense. Sometimes he takes the child to the local priest for a healing prayer. Daily, the child's health is deteriorating. Everyone says that the child should be seen by a doctor but the father is not prepared to spend any money. In the end the child dies. Who would not curse such a wealthy but miserable father?

Everyone will say to him: Money is a good thing and should be valued and should be kept safe, but where a child's life is concerned, money is nothing. It is for times like these that money is saved. His money should have been used to save his child's life. A person who does not spend his money to save his own child's life is indeed a person with an unfortunate outlook on life. He is not a human being but an animal. What value has money when compared to life?

Have you noted what has happened? It is quite clear. Money and property have their own value but life is worth far more than money. The person who keeps safely a thing of lesser value such as money, and wastes a thing of much greater value such as life, can never be considered an intelligent person.

And a person who sacrifices something of lesser value to save something of greater value is commended by all. This is the person who is wise.

We now move further.

Where a person's own life is concerned, there will be very few people who would not do anything to save it. Humans aside, even animals would be prepared to make every effort to preserve their own lives.

Look at an ant. What a lively little creature it is. Put your finger in its path and look at what it will do to avoid the danger it thinks has come before it. To save one's life is a passion within every living being.

No living thing wants to lose its life. Suicide is only committed by those who have lost the power of reasoning, or by those whose minds are blinded by lunacy. Animals never commit suicide. Life is such that a person will sacrifice everything in order to survive.

It is obvious that life is very valuable. Without life, there would not be a world. Despite life being so precious, there are times when a person who saves his own life is despised, and the one who gives his life is celebrated.

For example: if a lecherous man were to assault an innocent young girl and she died fighting in the struggle to save her honor, she would be praised for her bravery in fighting off her assailant. Everyone would hold her name in high esteem, with respect for her courage. Her story would be told with pride. This is honor and virtue.

If a man were traveling with his daughter and some perverse fiend made obscene advances towards her, then an honorable father would pounce like a cheetah to save his child and not fear in the least that such an action may lead to his own death. If, to save his daughter's honor, the father gives his life then people will remember him with admiration and respect.

Why is this? It is because he acted upon this belief: Life is to be sacrificed for Honor. To preserve honor by sacrificing life is an act of high principle.

Where we find fathers ready to defend their daughters' honor with their lives, we will also find heinous people who, for the sake of a few pounds, will willingly take their daughters to men of evil intent. These people can be counted among the unbelievably wicked. They are immoral and debauched. In a corrupt environment they can even be found at the highest levels of society. However, no person with any degree of self-respect would associate with them, despite the wealth they may procure from their promiscuous life-styles.

But the world will never look upon them with any lasting respect. Why is this? Because they have traded something of high value like honor for wealth, which even the most dishonest, can accumulate.

The person who sacrifices something of high value for an item of lower value falls from esteem. This is the reason why a soldier who flees from the battlefield would be too embarrassed to show his face in society. Instead of sacrificing his life for truth and justice, he chose to live. He chose the lower value instead of the higher one. He deserted, instead of choosing death before dishonor. In the eyes of the people he commands no respect. His name is dirt. He did not act upon the rule: Life to be sacrificed for Honor.

But where saving a life is concerned, no person anywhere is any different. Whether one is living in Pakistan or in England, whether one is a dark-skinned African or a fair-haired American, a jungle-living pygmy or civilized city dweller, everyone will agree that survival and preserving life is vital to all.

But where honor is concerned, not only is there a difference in people but also in cultures. If an unmarried woman falls pregnant in the Muslim community, she may become so dejected with shame that she takes her life. In England, however, such a situation is not considered to be so serious, to the extent that if the child's father were to marry her, the child would become legitimate in law.

Deep consideration needs to be given to Honor. In England it is said that, because in English society this is not considered immoral, that is why it is not immoral. The English say that in Pakistani society it is considered immoral, that is why Pakistanis consider it immoral.

The question is this: Is this the way to evaluate good or bad? To say that the thing, which a society decrees as good, becomes good and that which it proclaims as bad becomes bad?

This criterion is actually no criterion at all.

A true criterion is that something, which is good, should always be considered good and something, which is bad, should always be considered bad, even if the whole world comes to consider it to be good.

For those who submit to God, the criterion is His revealed Book, the Holy Quran. It tells us of things, which are of greater value, and the things of lesser value, and the lower-value things, which can be sacrificed for those of higher value. And also those things, which cannot be sacrificed under any circumstances.

Those things, which cannot be sacrificed for anything under any condition are called **Permanent Values**. The Quran tells us which are the Permanent Values. These are called Unchangeable Principles or God's Immutable Laws.

The person who accepts the Quranic Decrees is called a Muslim. A governing body which preserves these laws and rules and judges according to them is called an Islamic Government.

The Laws of Requital

by G.A. Parwez

“Whoever does and atom's weight righteousness will see it, and whoever does and atom's weight of evil will see it.”
(Quran 99:7-8)

The system of life in the Quran gives us permanent values. The works, which are carried out according to these permanent values, are righteous deeds and the works, which are against these values, are evil deeds.

Before we can say what the permanent values divinely revealed to the Prophet Mohammad and decreed in the Quran are, it is highly important to understand one other thing; the Laws of Requital.

You are of the course aware that we have traffic laws. When a red light shows, you must stop your vehicle. However, if you observe the traffic situation on a quiet night or even on some busy days you will see the cars, buses, lorries and other vehicles passing by. Sometimes you will see an occasional car not slowing down stopping at a red light but speeding and going straight through.

If the driver is not seen by a traffic police officer, he will escape without the least worry of getting caught. This means that the driver of the vehicle has done something wrong but has escaped prosecution. Even if he does get caught and meets a dishonest policeman who accepts his 20 pounds and lets him go, the driver still escapes his deserved punishment.

If he is charged and the magistrate also turns out to be corrupt, then again the driver does not receive his due punishment.

This is a simple illustration but can apply equally to other violations of laws such as speeding, illegal parking, dangerous driving and other much more serious crimes.

Just think how many people break the law and despite this they are not punished and in their hearts they are happy and proud that, even after having transgressed, not a hair on their body has been harmed.

This is one aspect of breaking the law and going against the established rules. Now look at another aspect.

A man in my neighborhood had diabetes. A doctor examined him, prescribed medicine, and advised him that he should not take sugar. "If you do so then your condition will become more serious," he said. This was his professional advice for this sweet-toothed person.

The doctor took great care in the treatment of his patient. But instead of improving, the patient's condition deteriorated.

The doctor asked his patient if he had been taking sugar. With apparent conviction, the patient replied that he had not. The doctor could not understand why, if this were so, his patient was not getting better!

One day in the kitchen, the patient's wife saw him secretly eating chocolate when he thought no one was looking. She quickly went up to him and asked "What are you doing?" "No doctor can see me now; I do this every day!" he said this without any sense of guilt.

Did you notice? The driver of the vehicle broke the law and the patient did too breached an order. If no one saw the driver then he can escape without being punished, but this diabetic patient cannot avoid the consequences of going against his doctor's advice. He disobeyed the doctor's orders and kept enjoying the sweets and the punishment was that his health declined. It made no difference whether or not someone saw what he did or whether the doctor was present or not.

Suppose someone did see him eating sweets and he offered 10 pounds and pleaded with that person not to tell the doctor. Even then he could not escape the penalty. The sugar would still take effect and his illness would still become aggravated. It is apparent that, for this violation, no bribe or mediation can save him. The person who commits this type of transgression must bear the misery, which results from it. No power in the world can save him from this punishment.

Here is another narrative.

This patient's neighbor was very healthy. He used to say with pride: "Look, over a year ago my doctor said if I did not stop taking sugar, I would die. I eat all the sweet things I like and nothing bad has happened to me!"

Later, I learned that he went to bed one evening feeling normal but during the night he had a heart attack and was taken to the hospital, and the doctors told his family that there was very little chance of his surviving. The sugar had not helped the diabetic condition, which was now threatening his life.

Do you understand what this means?

It means that the sugar was having its effect but he could not sense it. The effect was increasing all the time and reached such a stage that his health deteriorated irreparably and now his very life was in danger.

In fact, he was suffering the consequences of disobeying the doctor's orders all the time, but could not feel it – that is, until the time his illness had an overwhelming effect. It means that some transgressions are such that they have suffered no harm but this is their mistake. The torment begins to surface slowly from within.

Here is another example.

A hard-working person buys from his honestly earned wages some good nourishing food. Not the commercialized things we have today but the fruit, vegetables, meat and fish, which have the natural vitamins, our bodies need. With these he feeds himself to maintain his health.

Another fellow is a pickpocket who is always able to avoid being caught. From his ill-gotten gains he too buys the natural food he needs for the upkeep of his well-being – the food, which gives the genuine vitality, and energy our bodies need.

The one earns his wage honorably while the other steals his money. Both these men earn their money in two totally different ways and both can buy the same food, which serves the same purpose of giving them the vital sustenance they need.

Where our bodies are concerned food has the same effect – whether it has been brought with money earned in a lawful way or obtained through stealing.

It may appear that the person who bought his food with stolen money has been saved from the punishment of his crime. He was not caught by the police and therefore escaped being punished by the courts. It seems that all the good, nourishing food has benefited him, like the diabetic who did not feel the effects of eating sweets.

From this, people believe that if a person does not get caught or is not punished by the courts then he escapes the retribution he deserves.

The Quran says this belief is wrong.

Eating stolen food does not have any physical effect on a person. But the human being has something other than his body, which is called his **Personality** or the **Self**.

Eating food honestly gives strength to the Self; eating something wrongly obtained affects the Self adversely. No one can save the human being from this influence. He can escape being arrested by the police; he can escape being punished from courts, through bribery, legal loopholes, or by employing clever lawyers, but he will most certainly receive retribution for the crime he has committed. This punishment is not perceived by his body but his personality or the self is affected. From this no one can save him.

The question is this: who metes this out punishment?

Allah has decreed that He has established such a law: those people who lead their lives according to the Permanent Values will receive satisfaction and fulfillment. And those who go against these values will suffer as a result of their actions. This law from God is so decisive and tenacious that NO ONE can avoid its consequence.

It is true that, *“The grip of you Lord is severe.”* (Quran 85:12)

This law, which rewards or punishes according to a persons deeds is called the Law of Requit: in other words the effect, or result o human actions. You can escape from the police but not from the Law determined by God. The One Who is fully aware of all that we do openly and that which we conceal in our hearts has made the Law of Requit. This law does not take immediate effect after the crime has been committed but begins to take a grip even when the very thought of the intended crime is born in our minds.

God knows the whispers which occur in our hearts, and why should He not know? He is closer to the human being than his jugular vein. (Quran 50:16)

God has established his scale of justice according to His Law of Requit where person’s deeds, thoughts and intentions are continuously being weighed. Any atom of good comes before a person, and any atom of evil also confronts him, (99:7-8). No person can escape the punishment of his crimes and no person can help another person. No intercession or recompense can be accepted and such people can receive no assistance. (2:48). This is Gods Law of Requit.

A Muslim, that is one who submits to God, is the one who is certain of Gods Law of Requit. This is faith or conviction.

Remember this: the person who when violating the law thinks that no one is looking or thinks that he can bribe his way out or use some other method to sway judgment and escape punishment, does not believe in Gods Law of Requit and is a disbeliever in God.

An Islamic government can only be established to implement Gods Law and under such a government no criminal can escape his punishment. No bribe or mediation will help, no influence or pressure can be used to persuade the law in anyone’s favor. He or she who goes against the law must receive punishment and the one who respects the law receives honor and protection. This is the law which does not change and which no one can change. It is immutable, that is UNCHANGEABLE, FIXED, ETERNAL!

God is Never Unjust

by G.A. Parwez

“The tree of the wicked will never bear fruit.”

Those who do evil can never succeed. It was said earlier that according to Gods Law of Requit every human deed must reach its conclusion. Those who do good will earn their reward and those who do evil will receive their just punishment. In Gods law there is not the least injustice. No person can sway this judgment one fraction.

After listening to one lecture a person came to me and said: “What you have said we believe because we have faith in God but excuse my ignorance, what we see in this world is totally different.”

“God says in the Quran [28:37-8] the disbelievers never succeed, oppression never succeeds, dishonesty and faithlessness always cause loss. The one who harms another always causes his own injury. The one who causes grief to others cannot live in peace. The one who robs the poor destroys his own life. The one who lifts his hands against the weak has his hands broken. The one who digs another’s grave himself falls into that grave. However, what we see in this world today is totally the opposite.”

Why look elsewhere? What we now see happening in Pakistan is a living testimony that the wicked prosper and the innocent suffer their tyranny. The rich, intoxicated with their wealth, do anything they desire and there is no one to ask why. They oppress the poor in every way, seizing what the poor earn. Neither the lives nor the property of the poor and needy are safe. They are accorded no respect or dignity. They are kicked from pillar to post and although they beg for justice and fairness, they receive nothing but abuse. Even the dogs of these evil scoundrels sleep on silk beds while the poor children of destitute widows have no cover from the bitter cold of winter.

“Excuse me,” he continues, “I do not understand where Gods Law of Requitil is. We are told that honesty is the best policy and honest labor bears good fruit, but we have seen prosperity in the words of evil, dishonest men. We have seen righteous, hard-working men scraping the bottom of the barrel while the wicked are building palaces of gold. We do not know in which world Gods Law of Requitil operates. In our world it appears that the one who can afford to pay the pauper calls the tune. In our world this is how the law seems to function.” He finished with a heavy sigh.

The person who said these things to me was in great grief. I had listened to his words with attention and patience. This is not a lone voice. There are thousands, if not millions, of despondent human beings who have these thoughts in their hearts. Some manage to bring these thoughts to their lips while others keep them sealed in their hearts. These are not the kind of thoughts the answers to which can be avoided. They ought to be given their due attention and responded to with calmness and consideration.

If Gods Law of Requitil is true and secure – and who can doubt that Gods law is not – then why does this happen in the world? This point is of paramount importance, and this deserves deep reflection.

The best way to understand it is through a parable.

It is around Autumn; the fields are ready for planting. At this time of the year there is often a shortage of grain, much of which is required for seeding and is kept aside.

There are two farmers - both of them are struggling, as is often the case with smallholdings in the villages of Pakistan. One farmer takes his seeding grain to the mill for flour and in his house that night there are plenty of freshly baked chapattis. He and his family eat their full and are extremely happy that they do not have to sleep on an empty stomach.

The second farmer takes his grain and sows it in his field and, as most of it is planted, he faces difficulties since he cannot properly feed himself or his family. He goes to his field every day and works hard but returns home empty-handed.

The first farmer has now sold his ox and with the money can now make metty and ensure that his family will eat well. Later he pledges his land and again is able to live with joy but his neighbor is facing grave difficulties. Without much grain left, the future now appears bleak. For months he has been working in the field from dawn to dusk but his labors he has received no return whatsoever. His children ask him:

“Papa, the man next door does not do any work but he and his family live in comfort. We work arduously everyday and have hardly enough to eat. We have heard that good efforts beings its reared but our work has bought nothing. We come home empty handed each day.”

“Look son,” the farmer says: “Hard work does bring its own reward, Gods law is absolutely true but from the time we plant a seed to the time it ripens, there is a period of waiting, this is a set term and no person can shorten this duration. The person who shows patience and outrage during this period, works hard and does not become disheartened, will find his labor rewarded at the appropriate time.” The farmer continues to inspire his children and at the same time for harvest arrives and his house becomes full of grain.

His labors have bought their reward, like a grain of corn, which grows several spikes, each spike having hundred grain.

In contrast, the other farmer who ignored Gods law and milled his grain was left with neither home, property, cattle, land nor field. He became destitute and penniless, begging from door to door, scrounging for scraps. This is the result of Gods Law of Requitil. God’s laws absolutely true but a fixed term is required for a planted seed to grow and ripen. The one who is not exasperated by this but has the courage and patience to endure it and give the labor is requires foes receive his just reward.

The one, who become despondent and desperate and in haste sells him short, destroys him. This is the very example of the wicked that can never reap a fruitful harvest. But from the time he commits his evil act to the time the result manifests, a period of time elapses.

If, during this interval, he realizes the error of his ways and forsakes his evil habits and instead helps those in need, sympathizes with the poor, takes the path of justice and fairness and disciplines himself through honesty and integrity, then it is these good deeds which will wash the stains of his evil actions. If he does not do this and continues with his wicked ways, then Gods Law of Requitil will surely overtake him. The Quean says: “...*If you turn away, God will substitute other people in your place, and they will not be like you,*” (47:38) There is no power that can stop God from doing so. The righteous people will stand up for the truth and stop the wicked ones in their tracks. Gods Law of Requitil becomes retribution for the wicked.

This eventually has been clearly stated in Sura Al-Anbiyaa’ in graphic words: “*How many communities We have destroyed whose inhabitants were wicked and replaces them with other people. The wicked were such that they were blinded by their decadence and were unaware that the aftermath of their deeds was going to manifest upon them. When they saw Gods retribution they ran, but the Law of Requitil was to show the consequence of their evil words*”

and they had nowhere to hide. The mansions you built by oppressing the poor, the palaces where you hoarded the materials of your passions, now return to them so that you can be held accountable and questioned on how you accumulated this wealth,” (21:11-14)

Thus they will be apprehended and will acknowledge their faults but too late. All this will be of no avail because Gods Law of Requitul destroys the wicked oppressors (21:15).

It is, however, also made clear to the destroyers not to think that they can do whatever they please without accountability. God makes them successors in order to give them the opportunity to show their deeds. If they do evil, they too will be destroyed. It is Gods law of Requitul, which operates equitably, without injustice or favor to anyone.

The Muslims, that is, the one who submits to God, is the one who sincerely believes that there is an interval between action and result. It is inevitable that a deed, good or bad, **MUST** have a consequence. Evil deeds will have their detrimental outcome even if there is an interval. There will be a delay in time, but never a lapse of justice.

The Individual and the Community

by G.A. Parwez

God says: *“You are indeed an excellent community and I have created you for the betterment of humanity,” (Quran 3:110)*

In our previous lecture we faced the fact that, according to Gods Law of Requitul, every deed, even if it be merely an intention passing through our hearts, will determine its own results. It takes time, as a seed takes time to grow into a plant. It is never the case that a seed is sown in its proper environment and does not result in a plant or that the seed is a birch and it grows into an orange tree.

It is indeed worth observing how from a seed a plant is formed, a seed is buried in soil and it is watered. Upon it the sun shines its heat and light. It takes root and from it a bud appears. The wind helps it to pollinate and it begins to grow. Nevertheless, for the plant to take shape, the soil, water, sun and atmosphere are vital.

However, take a seed and place it in a corner of your porch and beside it place a heap of fertile soil with a bucket of fresh water and let it receive enough sunlight, with some movement of air also present. This way all the requirements for producing a plant are introduced. Consider now, if these things are left together even for a hundred years: will even a stalk develop; let alone anything resembling a plant? Never! This is because, until all these things are brought together in their proper proportions and in the correct atmosphere, the seed will never sprout.

For a seed to become a plant and then a tree, then to bear fruit, it is necessary for all the elements to intermingle in such a way that all the separate entities make their contribution in distinct ways and proper proportions in order to develop new features and a new product.

A mango, a uniquely aromatic fruit of striking color and fragrance awakens the taste buds like no other. Soil, water, air sun: all contribute to the formation of this exquisite fruit but are not present in their original elements and neither contain the fragrance, color or texture of a mango as their natural components. From this it becomes obvious that unless all these things are combined with precision in an appropriate atmosphere no new fruit can be produced but when they are blended together, the new fruit is brought into being.

Consider what was the position of the seed, soil, and water. When these were mixed they produced a superior fruit like the mango. By becoming a mango the value of all the original constituents increased vastly.

Just as by keeping the seed, soil, and water apart we cannot reap any harvest, in the same way if individuals were to live separately we would not be able to gain any real benefit. But when individuals come together, they are able to reach pinnacles of amazing achievements.

When individuals associate and come together they become a society and a community. The Quran refers to such a collection of people as an Ummah.

We have seen that when seed, soil and water are kept separate, they will not become a plant even if they are close together. Before they can become a plant certain conditions must be met and the primary condition is that they must be mixed so that they can fuse together. In the same way, if the individuals of a country remain separate, pursuing their own personal advantages, they can never be called a community. They only become a community when they make a connection, unite together and create a bond amongst themselves.

About the Muslims it is said in the Quran: “ *You should remember God's mercy that there was a time when you were separate and enemies to each other and He put unity in your hearts and you merged and lived together and through His mercy you became brothers. You were on the brink of destruction and hell and God saved you from falling. This is why God openly decrees His laws for your benefit, so that the straight path towards life and success becomes apparent to you,*” (3:103). It is also said: “*He made you an excellent community,*” (2:143).

From the Quran it is clear that individuals become a community only when their hearts unite and merge, when the welfare of every person is in the heart of each individual. If this is not so then even if all the individuals are in the same vicinity or in the same place, they can never be a community. About these people the Quran says” “You may think they are one but their hearts are separate and they continuously fight amongst themselves because they do not use their wisdom and intelligence.” (59:14).

Have you noted the conditions the Quran has laid down for individuals to become a community? Their hearts should be united, they should look after each other's welfare, there should be no aggression and hostility between them and they should not become despondent due to emotional outbursts, but instead face each situation with calmness of mind. In this way, all the individuals can become one united community and can attain all respect and equal status.

You have seen that flowering plants have manure mixed with their soil. Everyone loathes the smell of manure and wants to keep it at a distance. But the same manure, when blended with soil and water, helps the flowers grow which are worn on our clothes, adorn our hair and are

gathered in to bouquets. What has given the stinking manure a new and desirable fragrance? Only this: that instead of remaining alone, it fused with the soil to help create a flower. In the same way every individual increases his status and value by uniting with the community.

These days we know that chocolate is now sold at 7.50 pounds but what does it contain? Milk, cocoa, butter, sugar and so on. Butter costs about 1.70 pounds per pound, sugar is about 30 p a pound and milk about 45 p per pound but, when the ingredients are mixed together to make chocolate, the value of each constituent increases to the sale value of the bean more than the highest priced ingredient. Likewise, when individuals come together as communities all the individuals attain equal status. No distinction is made between the great and the lesser individual as they all are equal in status and worth. The allocation of diverse work and different responsibilities does not mean that some individuals deserve less respect but that the welfare of all is considered.

Look at a clock, which has many different components, each having a different function. Some parts may have diamond tips worth more than a small metal screw. Separately, the screw and the diamond have no similarity in value but inside the watch the value of the screw is such that should it become loose and stop performing its job the whole watch can become useless and the highest valued part too becomes useless.

When separate individuals become a united community, the individual who executes the most menial task does not lose his status, and his value as a human being is not diminished.

It is the Hindu religion where the Brahmins status and the respect accorded to him is different from the Kshatri, Vesh and Shudra (Untouchables). Islam does not have any such distinctions. Islam gives all the individuals the status of a community.

The collective unity, which results from each individual coming together, is the very construction of the community, which forms the society of human beings.

I have said that different individuals have different responsibilities. This may look like higher and lower scales. But what kind of imbalance is this? If you have a bundle of five-pound notes you would never consider that the note lying at the top of the pile is of greater value than those below it. The value of the note lying at the top of the bundle will have the same value as the note at the bottom. In the same way, the human value of each individual does not vary even when he or she are performing different duties requiring distinct responsibilities.

As I said earlier, by merging their hearts, individuals form a community. As stated in the previous lecture God's Law of Requital operates through this system and brings out the consequences, it is through this process that the wicked receive their retribution.

If the wicked are encouraged in their evil deeds, it is because we are not a community but only individuals pursuing our own personal advantages. Remember that God has intended that we live as a community and thus it is not acceptable that we exist as separate individuals.

A Muslim is Muslim to his fullest potential only when he is part of a community based on an Islamic social order as set out in the Quran. When he is separated, then he no longer functions to the best of his ability.

How Individuals become A Community

by G.A. Parwez

The Quran says to the Believers: ***“Remain steadfast and advocate steadfastness to others and join together to implement the laws of God; fear Him that you may succeed.” (3:200)***

Many individuals come together to make a community. An Islamic life is to live as a community. To stay dispersed and to pursue ones own advantages and self-interest is not the life of the Muslim, who has submitted to God.

The question now arises: how can different individuals become one single community? How can separate Muslims be woven into the single fabric of an Islamic community?

We may look at the pivotal point and make clear the direction towards it.

Have you ever seen a football match? Or course you have. On each side there are 11 players positioned around one half of the pitch. Some are at the back, some at the front and others in the center. Others are at the left and right and one can be seen standing alone behind them all. They are all spread out as if they have no connection with one another.

The ball is placed in the center and a whistle is blown. The previously dispersed players start running very fast. A strange commotion takes place. Now we can see a game taking shape and in this bustle we observe a unique phenomenon. The player who is nearest to the ball makes every effort to direct it towards on specific target. It never happens that a player from one team kicks the ball in one direction and another player from the same team tries to kick it to the opposite direction.

The point to which all players of the same side aim the ball is known as their Goal. And goal mean aspiration, ambition, intent or purpose. The goal is a point, which is in sight of them all, something that they collectively cherish and wish to achieve. The players are eleven but their aim is one. All the individual players who have one goal are known as a team.

Likewise if all the individuals of a society who have one purpose and a common aspiration, then they can be known as a Community. But individuals can only become a community if they all have ONE goal and ONE ambition. Of members of any society do not have one goal they cannot be a community; if different individuals have different goals they cannot be a community either.

People of a nation of even different countries may have things in common but unless they share the same values, they cannot truly be a united community either.

However, for Muslims, God has defined their goal. He has said in Ali-Imran 3:103 *“Hold fast to the rope of God, and do not be divided...”* This is the goal for all Muslims, which will unite everyone and bring all individuals together to become one community. Of some individuals lose their grasp and clutch at straws their goals become distinctly separate; divisions will arise and sects will be created.

This rope of God, holding onto which Muslims become one community, is none other than the Holy Quran – Gods criterion for mankind. This is the Goal, which every Muslim should be looking at. This is the pinnacle, which every Muslim should aim for. This is the goal, which will give Muslims the unity they need.

Eleven players in the soccer field have one goal and these players are called a team. The opposing players have a separate goal and belong to a different team. Have you noted how all the players in one field have become two distinct factions? This is due to having different Goals. In these times a community's goal is called ideology. This means that Muslims become a community on the basis of an ideology. They all have the same ideology.

As I have said before, this is what I called unity. If their ideology is different from each other's then it is *Shirk* or division. This is why God says, *"Muslims take care! Do not become disbelievers after having believed. Do now be of those people who created sects within their social system and themselves became a sect and every sect became satisfied that only they had the truth."* (30:32)

Have you noted how the Quran has pointed out a single goal, and any aim other than a single community is condemned as shirk or an unacceptable division in unity? This is because only on forming a united community can Muslims prosper.

When different sects have different goals, they will not be able to come together. They are not the community of the Ummah the Quran speaks of. Their unity is broken. In place of unity there is division. The goal for Muslims is the Quran. It is a book in which there are no discrepancies. Only by following the Quran alone can the Muslims become one, undivided community. This is our ideology and it is for this purpose that Pakistan was created.

You may ask why was it necessary to create Pakistan for this? We have the Quran with us before we stayed with Hindustan (India). This is true. But we could not implement the teachings of the Quran, which is the code of life. It is the book of law as mentioned earlier, in which God has given us permanent values so we can live our lives according to it. But we could not live according to the principles contained in it until we had our own land and our own government.

It is for this reason we campaigned for the creation of Pakistan, so that we could, in our own sovereign state, constitutionalise the Permanent Values enshrined in the Quran. Only under these conditions could the laws be implemented by we could mould our lives. The Quran makes proper distinction between the believers and the unbelievers. Muslims who are those who establish a government according to the Quran and those do not do so are Disbelievers or Kaafirs. God clearly says in the Quran: "Those who do not rule according to the Quran are Kaafirs." (5:44).

"Muslim" means Believer and "Kufaar" means Disbeliever or rejecter. Those who believe that the Quran is a goal or ideology and establish a government according to it are Muslims. And those who do not believe that the Quran is a goal or an ideology and do not establish a government according to it are not Muslims and are Kaafireen or rejecters.

From this it is clear that individuals do not become a community until they have ONE goal or ONE ideology as their aim. Those who believe in the Quranic ideology are Muslims and with this common aim become a united community. What it means to keep the Quran as your goal is that a government should be established to it. This is why Muslims campaigned for Pakistan and this is why they achieved it. But after securing it we forgot our ideology, our goal. It is obvious that when people forget their aims, they can only live as individuals, never as a community.

In other words we can say that, after the creation of Pakistan, Pakistanis never became a united community, we never lived a life of unity. We never came to a field as a team and we never played as a team. No player ever knew what his goal was. For this reason one player kicked the ball in one direction and another player in a completely different direction, yet both were supposed to belong to the same team! This is why in the game of life we have never one a single match.

But even now it is not too late. The land is still ours. And, thank God, it is still in a safe condition. Our ideology, the Quran, is still with us and thank God, it is too in its protected condition as when first revealed. The only we need is to make it the goal of our government and then we can become an undivided community and love our lives as TRUE Muslims in an Islamic state.

Government Belongs To The Community

by G.A. Parwez

God says to the Muslims in Ale-Imran 3:110 “ *You are the best community for (the good) of mankind: you advocate righteousness, forbid evil and believe in God...*”

Earlier I said that individuals become one united community when they have ONE goal as their aim. It was explained as an example of a football game where there are eleven players who all have one goal. I also said that players are spread out right, left and centre on their half of the field. Some are at the front and others at the back.

The question is: Do the individual players decide who is to play in any particular position, and to play in whichever way they please? It is obvious that if this were so, then there would be many disputes. Frequent arguments would arise and even fist-to-fist fighting would be engaged in by players of the same team – especially when a particular strategic position was desired by more than one player. Instead of competing with the opposing team, they would be engrossed in their own bickering. To avoid the deplorable situation, one of the players is chosen as the captain of the team. It is unanimously decided that they will abide by the decisions, which the captain makes in his capacity as leader of the team. This includes allocating the position, which each player occupies within the team and resolving any dispute which may arise. This is how the players become one team.

The circumstances of a team playing football are very similar to the conditions of a community. The individuals in a community cannot remain in the state of a community unless they have a captain. The members of a community select the most suitable person from amongst themselves to lead and all others follow according to the direction set by them. In this way they remain steadfast and constant in their aim and collectively, as a united community is able to achieve its common aspirations and reach its goal. This leader of the community is called the Head of State in today’s terms; in other words, the executive administrator of the affairs of the community. Previously such a person may have been called a Caliph of the muslimeen or Ameerul-Mu’mineen. The title may be different and modern but the responsibilities are the same. The truth is this: the individual who is chosen to be captain and leader must be the best in the community.

The team and their captain or the community and its administrator have a peculiar relationship. The captain of the team does not direct his team from outside the playing field. He too is one of the eleven players. He too plays with the team. When he allocates positions he too takes one playing position. The position he plays is like one the other players. Besides offering instruction to his team he too has to maintain his own position. Looking at this, it appears that the captain has twice as many obligations as the other players.

The position of an Administrator or Head of State is similar to that of a team captain. This individual is an ordinary citizen. He has all the responsibilities of other citizens but in

addition he has to lead his fellow citizens and be an example to them all. He must also satisfy himself that the other citizens are fulfilling their responsibilities too. This is why he needs to work much harder than anyone else.

Picking a captain does not mean that the other players can take it easy and think that the captain will manage all the responsibilities by himself. They should not think that the captain can defend, attack and score the goals all by himself. Not at all. The team cannot win unless all the players hold their position with due effort. And the team cannot operate as one unless they follow the captain's advice.

The obligations of the team are that they should pick a captain from amongst themselves. The captain's responsibility is that he should give good advice to his players who have a duty to endeavour fully to put all their energies into winning. The team that does all this can succeed.

It is worth noting that when a team wins, the captain wins but when a captain fails the team does not necessarily fail. It is the team, which wins, and it is the team which loses. The community is in the same situation. If a community does not elect a good leader who is able to guide them, or if the community does not follow the good advice of their Head of State, then that community will experience nothing but defeat. This defeat is for the whole community just as in the case of the football team.

It is also to be considered that when the Head of State makes decisions, they are not to be for his own personal advantage. The decisions must be for the community. This is why the Quran says about the community of Muslims that resolutions must be made by consensus. The job of government does not belong to any particular individuals or groups but the whole community, (42:38).

As mentioned at the beginning, Muslims are those who advocate righteousness and forbid evil. This is the responsibility of the whole community and not just the responsibility of those in charge or the administrators of law and justice. In this way the whole community takes on the responsibility of government and actively takes part in making their place peaceful and secure.

There is yet another aspect, which deserves special attention. Does the team captain have the right to make any rule he wishes? Does he too have constraints and limitations? To understand this you must again bring into view our game of football.

The rule is that no player must touch the ball with his hand. If the player touches the ball with his hand then he will have broken an important rule. The captain has no right to say to his team player that he may touch the ball with his hands. The captain can never say that this is allowed. This means that the captain's rights are only within the limits of the unchangeable rules set for the game.

We already know that God has decreed Permanent Values or principles in the Quran, which cannot be altered or amended. An Islamic government is an instrument to implement the Permanent Values. This is why an Islamic Head of State does not have the right to substitute any rule in place of the Permanent Values or decree any order in contravention of these principles.

The words of God are complete in justice and truth and no one can abrogate His words (6:34). This is why a government or an administrator cannot change the Permanent Values to suit themselves. The decrees of God are eternal in the field of life and adherence to them is important and should not be sacrificed under any circumstances.

One more point should be considered: A rule in football is that the ball should not be touched during play. It is not the case that players are not permitted to touch it but, should the captain wish, he alone can neither kick the ball nor pick it up with his hands. No, this is not so. The rules must be obeyed by all without exception. The same applies to the Islamic Government. The laws decreed by God are applicable to all. The highest in the government has to abide by His laws. It was commanded that even Muhammad the Messenger of God should say, "I am the first to submit (become a Muslim)," and indeed Muhammad did follow God's laws as decreed in the Quran (6:14-15). From this it is clear that without exception, no one is exempt from following God's law, nor is anyone allowed to change His laws. If the Head of State were to violate His laws, he too would receive the same punishment, which would be given to any other citizen. Muhammad the Messenger of God was commanded to say that if he disobeyed God's law then he too would fear the day of retribution (6:14-15).

The members of an Islamic community elect one their best men to implement God's laws and his decisions are carried out by the rest of the community; but in his ruling he does not become a dictator. He too must abide by the principles, which are given by God in the Quran. In this there is no difference between any other citizen and the administrators of law. The Islamic government does not belong by right to any caste, sect or group of people. It belongs to the Islamic community and all laws or regulations are made within the parameters of the Quranic principles and no one is permitted to go against them.

What affect does this have on the other governments of the world and why is this better than the other forms of government? I have been writing about this for the last 30 years and it is detailed in my literature. I find it necessary to say that the Quran's principles, laws and decrees are given by God: the obligation of the Islamic government is to implement them.

The permanent Values will always remain unchangeable principles but their execution and realisation can only be determined by an established Islamic Government through the formulation of by-laws and local regulations within the frame of the Quranic injunctions. These by-laws will be different and changeable according to the needs of the time.

The Permanence and Change will ensure the continuance of the values and principles decreed by God. God's eternal laws are not restricted by time or geography and in this way they remain in force forever. This is the uniqueness of an Islamic Government whose greatest obligation is to implement the Quran. God too has taken the responsibility for the guidance of human beings. The foundation of responsibility for an Islamic government is the total welfare of its community and citizens. If it can realise this through implementing the Quran, then its achievement is great. All other rules, regulations and by-laws will be easy to activate and, of course, will be amended as the needs and requirements of the Islamic nation demand.