

## ***From the Editor's Desk...***

*I was a guest at one of my friend's place. This was a very rich man and he had a young son. While we were sitting, his son offered me a glass of water. The father retaliated: "Can't you even greet with Salams!" I could clearly see the man's eyebrows frowning and the little kid shivering. The child mumbled 'Assalamualaikum' in a shivering voice. Later, I corrected my friend that he was wrong in insulting his son and he should read the biography of the Prophet ﷺ on how he taught children, tolerated their mistakes and corrected them without getting angry.*

*Like any skill, you need to put in effort to develop the art of parenting with immense passion, tolerance and cheerfulness. If you want to establish good qualities like generosity, hospitality and helpful nature in your child, you have to master them yourself and then demonstrate the same in front of your child in order to teach them. The results will be quicker and pleasing. An angry and short tempered father cannot train his child to be cheerful and tolerant. Even if he dictates these lessons, the subconscious mind of the child will reject them because he did not see those lessons in his own father.*

*Had a math teacher not demonstrated the method of solving problems, the students would have surely found it difficult to solve them. That is why good schools are not graded on the basis of good furniture and decorated walls but on the basis of how kindly the teachers*

*teach. Similarly, good parenting cannot be graded by the qualities of dining tables and furniture in your house but by how you demonstrate good values as a form of teaching. If you want to teach math, then you have to master mathematics. If you want to teach good manners, then you have to be a master in manners yourself.*

*Good habits in a child cannot be cultivated by scolding them with frowning eyebrows. It has to be applied with motivation. The Daddy of today wants his boss to encourage him and motivate him to be more productive. He has to realize that he has to invest the same motivation back home on his family. If he needs motivation, then so does his wife and children. The productivity of a family includes **akhlaq**, top graded behavior and correct attitude towards people around them. It comes in the form of encouragement, not insult.*

*Children are like customers. They will respond to your offers and suggestions only if they have that trust in you and find your presentations appealing. How you present a Sunnah is just as important as the Sunnah itself. If we have Sunnah to teach, then we should have certain methods to teach them as well, which sadly, many parents ignore. There is a difference between knowing something and knowing how to do something. If we reflect upon our school memories, most of our favorite teachers were those who made learning easy and engrossing.*

*Teaching values to children is also an art as it involves thoughtful communication and convincing replies to issues that bother teenagers. The contemporary children are sagaciously aware of their spiritual and emotional requirements. Anything inadequate or lesser than their Emotional Quotient is not acceptable to them. There is an acute dearth of quality teaching of **Tarbiah** in growing kids. This is a global deficit felt everywhere from Malaysia to America.*

*One of the biggest reasons for the widening gap between children and parents is the absence of communication. Parents don't talk to their children for more than half an hour in a day. Today's children are more demanding and intelligent. Even their emotional quotient has gone up along with a boom in information technology. While parents of today have been focusing only on providing academic education and luxury, the emotional needs of children are often neglected. Many parents are failing to identify their children's problems. Many do not even realize that the child is asking for an emotional attention. Many parents are failing to read their children's emotional language.*

*Successful parenting is not about accomplishing big projects like arranging a whopping amount of fees for your children's education or providing cars and branded commodities to them, but it is about succeeding in inculcating small traits*

*like good habits and self-management in your child. You have to diversify your efforts in various fields of parenting. It could be regarding your own modesty and observing hijab amongst the non-Mahrams of your family and friend circle. It could be your disposition or manner of talking to others that needs attention. Don't forget to nourish your children with halal means, no matter how meager it is. Demonstrate an excellent behavior towards your parents, grandparents and other elderly relatives. If you are hygienic, then it is probable that your children will also observe this and adopt a hygienic lifestyle. They will model themselves in the way you keep your wardrobe clean and fix up the bookshelves. But, if you yourself intermingle with the opposite sex, frequently backbite about your own relatives, not mind haram income or don't have time to accompany your parents to the doctor, then, unfortunately, you are on the negative side of the parenting graph.*

*The important concern is not whether you are performing parenting or not, but it is whether you are carrying it out properly or not. Do not delegate this vital responsibility to your babysitters or to your own parents or to some school and local teachers. It is your job and you have to deal with it. If done correctly, PARENTING IS EASY, you don't have to work on your children. All you have to do is work on your selves to see results in your children.*

# What We Owe to Islam

## (The Islamic Heritage)

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(Cont'd. from the last issue)

Islam had three key philosophers: Kindi, the Arab, who came from ancient Kinda in southern Iraq along the border with the desert, and was interested in the Greeks; Farabi the Turk from distant Central Asia, who studied politics, optics and musical theory; and Ibn-Sina or "Avicenna". to the Barabari the Persian who synthesized both philosophy and medicine triumphantly. These thinkers all worked over both Greek and Indian material, and incorporated these into their own world view while Western Europe still maintained a medieval attitude. They had many pupils, and Ibn-Sina's great compendium or Canon of medicine was used in Latin translation in some Western universities even as late as the past century.

The most interesting Islamic thinker was, perhaps, Ibn-Khaldun, who studied the philosophy of culture and history and published his findings as his great Introduction to the Science of History. This illustrious graduate from the Zaytuna University, which still exists in the city of Tunis, observed how civilization can rise and then decay, long before Edward Gibbon wrote on The Decline and Fall of the Roman

Empire. His cyclic theory of human culture resembles Spengler's and Toynbee's in our century. While he was engaged in this important research, Ibn-Khaldun met famous rulers of three countries, from King Peter the Cruel of Castile in the city of Seville, where the Khaldun family had lived for five centuries, to Tamerlane the Central Asian conqueror whom he met and talked within Damascus. He followed Polybius perhaps, who also worked in Tunisia.

Islamic geographical knowledge was not medieval either, but based, long before Columbus, on Ptolemy's concept of a round earth, and on the practical knowledge that was gained through wide-ranging international trade and the annual meeting of pilgrims in Mecca, who were always eager to exchange notes with one another in that still amazingly cosmopolitan city. However, the Arabs, like their contemporaries the Mayas in Central America who were likewise excellent astronomers during the same period in history, had to observe the naked sky without a telescope. Idrisi was a Moroccan geographer who studied during the twelfth century in Norman Sicily, where

he compiled several maps of the then known world. Although he lived by the Mediterranean, his knowledge of the Indian Ocean, for instance, was extraordinary. He also told of several Muslim boys from Lisbon in what is now Portugal, who sailed to some "Sheep Islands" far out in the Atlantic, which might have been either the Canaries or the Antilles.

This voyage describes navigation on the Atlantic three centuries before Columbus discovery of America. Paintings at Chichen-Itza in the Yucatan peninsula tell us that light-skinned, green-eyed sailors reached that part of Mexico before the eleventh century and even Chinese sources tell us of sailings to the West of Spain and North Africa. However, Morocco has poor harbors on either its Atlantic or Mediterranean coasts, and it was not until Casablanca was built as a heavy port in this present century that Moroccan trade began to go abroad in ocean going vessels. We might mention too that the words 'admiral' and 'arsenal' are Arab sea terms. 'Magazines' come from the word makhzan which means a 'storehouse' in Arabic. Although our most common magazine today generally stores up article for reading (while the Spanish derivative almacén means a 'shop').

Botany was cultivated, especially for

pharmacology, and the Freer Gallery in Washington has some exquisite samples of Arab and Persian botanical drawings. Optics, which is tied up with mathematics fascinated Kindi, the Arab thinker, Astronomy as we have said, studied the naked sky before the Dutch invention of the telescope, which was based on the Arab studies of optics.

Because of Islamic restraint against representation of the human being or animals, based on Prophet Muhammad's caution that people might worship images again, Islamic art tends to be based on geometric forms. These lead the eye and the mind on and on through abstractions, rather than to stop and observe graven images as in other religions, which may hinder the free human spirit from worshipping God Alone, in all His purity and simplicity. Calligraphy formed a basis for this style in decoration too, since it also leads the mind on and on in contemplating the divine Word. But while Islamic art and design, especially in mosques, is generally abstract, the spirit of the people in certain areas, such as Persia and India led to the flourishing of painting in a variety of traditions over the centuries. The only general limitation tended to be in representation of the Prophet Muhammad (PBUH.) him-self and of course of the Deity.

Thus Islamic buildings from Morocco

eastward to India display an infinitude of tiles on their walls and floors; and so do Spanish ones, even across the Atlantic. all through Latin America. Latin American styles in architecture and decoration have reached North America too, just as scientific agriculture did, through California, Texas and Florida. This is how the so-called 'California' style has misplaced the Mediterranean and Middle Eastern patio from the centre of the house like the ancient Roman atrium to a concrete slab in our backyards, where in fact it functions more as the *azotea* or roof garden (*as-sutayha* in Arabic), to catch the evening breezes. in Arab buildings, the patio centred on life, where simple things like water became precious, so that the central fountain and the breezes it encouraged brought air-conditioning to a hot climate long before the days of heavy machinery, chemistry and electronics made them possible.

This open outlook on life forms part of the Mediterranean and Islamic capacity

for living life to its fullest. It reflects the romantic attraction which Andalusia and the Middle East, that gave it its flare, has exerted on Westerners: it still is a good life that involves a search for the inner consciousness which we touched upon in our mention of the Islamic concern for *al-Ghayb* and its tendency to abstraction. in architecture this started when the mosque began to serve as a centre for more than the weekly prayer, and became a school and then a college.

Chess, backgammon and playing cards (which in Spanish are called *naipes*, from another Arabic word *naib* meaning a 'representative,') were games which trained minds in strategy on rainy days, when busky men might otherwise get into brawls through boredom. This is what King Alfonso X of Castile, who studied the subject and introduced these games into his court in central Spain for the same reason, observed: it was to make the life of this world livable. *(to be continued)*

# Sufiism: On the Affirmation of Knowledge

Ali Bin Uthman Al-Jullabi Al-Hujwairi (R.A.)

God hath said, describing the savants ('ulama'): "Of the those who serve God only the savants fear Him" (Quran. xxxv,25). The Prophet (May peace be upon him) said: "To seek knowledge is obligatory on every Muslim man and women;" and he said also: "Seek knowledge even in China". Knowledge is immense and life is short: therefore it is not obligatory to learn all the sciences, such as Astronomy and Medicine, and Arithmetic, etc. but only so much of each as bears upon the religious law: enough astronomy to know the times (of prayer) in the night, enough medicine to abstain from what is injurious, enough arithmetic to understand the division of inheritances and to calculate the duration of the 'iddat, etc. Knowledge is obligatory only in so far as is requisite for acting rightly. God condemns those who learn useless knowledge (Quran.ii, 96), and the Prophet (May peace be upon him) said; "I take refuge with Thee from knowledge that profiteth naught." Much may be done by means of a little knowledge and knowledge should not be separated from action. The Prophet (May peace be upon him) said: "The devotee without divinity is like a donkey turning a mill," because the donkey goes round and round over its own tracks and never makes any advance.

Some regard knowledge as superior to action, while others put action first, but

both parties are wrong. Unless action is combined with knowledge, it is not deserving of recompense. Prayer, for instance, is not really prayer, unless performed with knowledge of the principles of purification and those which concern the qiblah, and with knowledge of the nature of intention. Similarly, knowledge without action is not knowledge. Learning and committing to memory are acts for which a man is rewarded in the next world; if he gained knowledge without action and acquisition on his part, he would get no reward. Hence two classes of men fall into error: firstly, those who claim knowledge for the sake of public reputation but are unable to practise it, and in reality have not attained it; and secondly, those who pretend that practice suffices and that knowledge is unnecessary. It is told of Ibrahim b. Adham that he saw a stone on which was written, "Turn me over and read!" He obeyed, and found this inscription: "Thou dost not practise what thou knowest; why, then dost thou seek what thou knowest not?" Anas b. Malik says: "The wise aspire to know, the foolish to relate." He who uses his knowledge as a means of winning power and honour and wealth is no savant. The highest pinnacle of knowledge is expressed in the fact that without it none can know God.

Knowledge is of two kinds: Divine and

Human. The latter is worthless in comparison with the former. Because God's knowledge is an attribute of Himself, subsisting in Him, whose attributes are infinite; Whereas our knowledge is an attribute of ourselves, subsisting in us, whose attributes are finite. Knowledge has been defined as "comprehension and investigation of the object known". But the best definition of it is this: "A quality whereby the ignorant are made wise." God's knowledge is that by which He knows all things existent and non-existent: He does not share it with Man: it is not capable of division nor separable from Himself. The proof of it lies in the disposition of His action (tartib-i-fi'lash), since action demands knowledge in the agent as an indispensable condition. The Divine knowledge penetrates what is hidden and comprehends what is manifest. It behoves the seeker to contemplate God in every act, knowing that God sees him and all that he does.

*Story.* They relate that a leading man in Basra went to his garden. By chance his eye fell upon the beautiful wife of his gardener. He sent the fellow away on some business and said to the woman: "Shut the gates." She replied: "I have shut them all except one, which I cannot shut." He asked: "Which one is that?" "The gate," said she, "that is between us and God." On receiving this answer the man repented and begged to be forgiven.

Hatim al-Asamm said: "I have chosen four things to know, and have discarded all the knowledge in the world besides."

He was asked: "What are they?" "One," he answered, "is this: I know that my daily bread is apportioned to me, and will neither be increased nor diminished; consequently, I have ceased to seek to augment it. Secondly, I know that I owe to God a debt which no other person can pay instead of me; therefore, I am occupied with paying it. Thirdly, I know that there is one pursuing me (i.e. Death) from whom I cannot escape; accordingly, I have prepared myself to meet him. Fourthly, I know that God is observing me; therefore, I am ashamed to do what I ought not."

The object of human knowledge should be to know God and His Commandments. Knowledge of 'time' (ilm-i-waqt), and of all outward and inward circumstances of which the due effect depends on 'time', is incumbent upon everyone. This is of two sorts: primary and secondary. The external division of the primary class consists in making the Muslim's profession of faith, the internal division consists in the attainment of true cognition. The external division of the secondary class consists in the practice of devotion; the internal division consists in rendering one's intention sincere. The outward and inward aspects cannot be divorced. The exoteric aspect of Truth without the esoteric is hypocrisy, and the esoteric without the exoteric is heresy. So, with regard to the Law, mere formality is defective, while mere spirituality is vain.

The knowledge of the Truth (Haqiqat) has three pillars—  
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# The Islamic Revolution

Ibrahim B. Syed

Polytheism (shirk) was prevalent until the 7th century. It was replaced with monotheism (Tawhid) by the Islamic Revolution. This in turn opened the doors of research and investigation by abolishing the practice of worshipping the natural phenomena. Modern industrial progress owes its existence to the Arab Muslims due to their creed of monotheism, which instilled them a mental and practical revolution. Islam changed the thinking of the Muslims and contributed to the modern scientific revolution.

The Tawheed, which Muhammad (p.b.u.h) propagated, was distinct from all other ideas because it was based on two principles:

Tawheed Rububiyah, which means that Allah, is One, without any partners or associates.

Tawheed 'Ulluhiyyah, which means that Allah must be worshipped alone in everything, and total slavery must be to Allah alone in everything ranging from the spiritual to the political.

It was this call for Tawheed, which provoked the anger of the Makkan political authority because they realized that Muhammad (p.b.u.h.) posed a threat to their societal setup with this call. The response of Ja'afar ibn Abi Talib (R.D.A.) also illustrates this understanding which the Makkan authorities feared:

"He summoned us to worship the One True God and to reject the stones and idols we and our fathers had been worshipping in addition to Allah. He ordered us to be trustful in speech, to fulfill all the duties that were entrusted to

us, to care for our relatives, to be kind to our neighbors, to refrain from unlawful food and consumption of blood. He forbade us to engage in lewdness and lying, the devouring of the money of the orphan and the defamation of married women. He commanded us to worship the One God and to assign no partners unto Him, to pray, to pay the purifying tax and to fast. We deemed him truthful and we believed him, and we accepted the Message he brought from Allah."

This understanding of the spiritual-political nature of the Message of Islam can also be found in many verses of the Qur'an.

Neil Armstrong walked on the surface of the moon on July 20, 1969. Why did it take thousands of years for man to land on the moon?

Non-Muslims ask, "If Islam had never come into existence, would there have been anything seriously lacking in world history?" The answer is yes.

Polytheism and superstition looked upon things and creatures as deities, and



encouraged their worship. Before the advent of Islam, polytheism dominated the entire world. Man considered the moon, the sun other planets, wind, river, snake, cow, fire, mountain, etc. as deities. These natural objects inspired man to bow before it rather than try to conquer it. Holding the moon to be sacred was a major obstacle to even thinking of conquering it. The supremacy of polytheism was brought to an end by the Islamic revolution, which replaced it with monotheism, making it the dominant creed of the times. What is revolution?

Revolution is defined as a sudden, radical or complete change; especially the overthrow or renunciation of one ruler or government and substitution of another by the governed. To change fundamentally or completely. To turn over in the mind: reflect upon: ponder.

In the Muslim world this revolution was brought about through the influence of religion. The western world began its revolution by separating the secular sciences from religion culminating in the landing of man on the moon. Modern science is a part of the Islamic revolution. Because of the polytheistic view natural sciences had become forbidden territory and natural phenomena were given sanctity. The Islamic revolution of monotheism opened the doors of research and investigation by displacing nature from its sacred pedestal. Modern science is wholly the gift of the Islamic revolution directly in its initial stages, and indirectly in its later stages. Modern

scientific revolution was set in motion by Islam, which was sent by the Almighty for the guidance of all mankind for all eternity. Henri Pirenne author of "History of Western Europe" says, "Islam changed the face of the globe. The traditional order of history was overthrown." Islam is complete truth. All pervasiveness of superstition served as a hurdle to all kinds of human development. The kings or rulers exploited the masses through polytheism and superstition. The kings represented God on earth. Some kings like Nimrod, Pharaoh claimed as gods.

Dr. George Sarton, a former Professor of History of Science at Harvard University, stated in his book, "The Life of Science" that the foundations of science were laid for us by the Mesopotamian civilization (present day Iraq) whose scholars and scientists were their priests. The second development of science came through the Greeks. The Third Stage of development, however, is to be credited to the meteoric rise of Islam. For nearly four hundred years Islam led the scientific world as from one end of Islam to the other, from Spain to India, the great body of past knowledge was exchanged between her scholars and the torch carried forward with the new discoveries. Scholars of Christendom from about the eleventh century were mainly occupied for over two hundred years in translating from Arabic into Latin. Thus Islam paved the way for the Renaissance, which in turn led to science's fourth great development in the modern world.

It was God's decree that Prophet Muhammad (p.b.u.h.) to be a da'i (missionary) as well as a mahi (eradicator).

The Qur'an says:

"We have revealed to you this book so that, by the will of their Lord, you may lead men from darkness to light. (Quran, 14: 1)

### **The Nile Goddess**

In Egypt, it was an ancient and pagan custom that sometime in July a virgin decorated with bridal clothes was thrown in the Nile river as an offering to propitiate (or to do something to get favors) the Goddess of the river Nile. After the advent of Christianity, the Egyptians became Christians, however they continued to follow the ancient custom of sacrificing a virgin to the Goddess of river Nile.

During the time Hadrat Omar (RA), Egypt came under the Muslim rule and Amar bin Al-Aas (RA) was appointed Governor of Egypt. The Egyptian elders waited on the Governor in July, and wanted his permission for continuing the old custom of throwing a virgin in the river to seek the pleasure and favors of the Nile Goddess.

The Governor said that such a practice was offensive and revolting to Islam and hence he disallowed such practice in an Islamic State. He further argued that Islam knew of no Goddess of the Nile and the question of any expiation did not arise. Islam knew of only One God Allah and Allah did not stand in need of any propitiation.

After listening to this argument the Egyptian elders were not satisfied. They warned the Governor Amr bin Al-Aas (RA) that unless the sacrifice was made, the Nile River would not rise in flood and the entire countryside would get dry. Governor Amr was however, unyielding and inflexible that floods or no floods human sacrifice could not be permitted. The Egyptian leaders returned home in a gloomy mood.

The month of July came and passed away. No sacrifice was offered, and there was also no rise in the level of the river Nile. The month of August came and still the river did not rise. The Egyptians were trembling at what would happen if the river did not rise. The month of August passed away and still there was no flood in the river. The Egyptian leaders grieved and said, "That is all due to Islam. The Muslims have brought this fate on us."

The month of August was gone and September came, and still there was no sign of any rise in the level of the river Nile. The Egyptians lost hope and most of them were thinking of migrating elsewhere. That made Amar bin al-Aas (RA) worried. He reported the facts of the case to Hadrat Umar (RA) and wanted his instructions. Hadrat Umar approved of the action of Amr in not permitting the human sacrifice. Along with the letter, Hadrat Umar (RA) sent a card on which it was written:

"In the name of Allah, the Beneficent, the Merciful. From the slave of Allah, Umar the Commander of the faithful to

the Nile of Egypt.

"Everything in the Universe is subject to the will of Allah. The rise in your level is subject to the will of Allah, and we pray to Allah to command you to rise in level."

Hadrat Umar asked Amr that the card should be thrown in the middle of the river. On the eve of the Feast of the Christian Day of the Cross, Amr had the Christians assemble on the river bank and after reciting some verses from the Noble Qur'an and taking the name of Allah, he threw the card of Hadrat Umar in the middle of the river. Then the Muslims assembled on the riverbank lifted their hands in prayers seeking the blessings of Allah, in making the river rise in level. The card of Hadrat Umar floated on the surface of the Nile for some distance and then it disappeared.

The next morning the river rose to its full flood height. Verily Allah had commanded the river to flow, and that was the end of the evil custom of sacrificing a virgin to secure a rise in the level of the river. That was the vindication of Islam. Many Egyptians now came to believe that Islam was a blessing and a true religion. They hastened to the Muslim camp and were converted to Islam.

### **Islamic Revolution**

Before the time of the Prophet of Islam, the ancient civilizations such as Greek, Egyptian, Roman and Persian- all were polytheistic (shirk) in their beliefs. They worshipped natural phenomena such as the earth (Goddess Gaiga now in the

west), rivers, mountains, sun, moon or stars. Only Islam was able to displace them from the pedestal of worship and created the intellectual frame of mind, which is known as the scientific revolution.

The polytheists believed the river to possess divine attributes. They believed the goddess of river caused the water to move and made it useful or harmful. In Islam the river is a creation of Allah and not a creator and it was a servant of Allah and not the Lord. Thus the Muslims found ways and means to exploit the rivers on a large scale. The history books tell us that there is no precedent in any nation to the large-scale irrigation system developed by the Spanish Muslims. The Spanish Muslims developed agriculture and created Departments of agriculture science and irrigation in the universities. They studied trees and carried out research on the properties of soil. The infertile lands were converted into orchards and lush green fields, in today's terms -a green revolution. Before this people treated rivers, springs and sea as gods. But the Muslims brought the green revolution because of their monotheistic thinking.

Polytheism (shirk) was prevalent until the 7th century. It was replaced with monotheism (Tawhid) by the Islamic Revolution. This in turn opened the doors of research and investigation by abolishing the practice of worshipping the natural phenomena. Modern industrial progress owes its existence to the Arab Muslims due to their creed of monotheism, which instilled them a mental and practical revolution. Islam changed the thinking of the Muslims and

contributed to the modern scientific revolution. Historians acknowledge that Islam changed the face of the globe. Polytheism and superstition blocked the progress and advancement of human development. Islam encouraged the investigation of nature and destroyed the sanctity of nature.

Islam also destroyed the concept of intermediaries between God and man, such as the Kings and priests who claimed as God's representatives on earth or even the incarnations of God on earth. Polytheism (shirk) curbed freedom of thought. Polytheism and superstition were the major obstacles to all kinds of progress. Superstitious beliefs were an obstruction in the path of free enquiry. The search for new truths and discovery of nature's secrets remained forbidden areas for them for centuries. Before the Islamic revolution, the world had been swept by superstitious beliefs and idolatry. The revolution based on monotheism of Islam put an almost complete end to polytheism (shirk) The Greeks excelled in the fields of art and philosophy. Their contribution to the field of science (except Archimedes' hydrostatics) was actually quite negligible. Plato's teacher, Socrates (may be construed as a Haneef) never worshipped the pagan gods which were worshipped by the Athenians in Greece and instilled free enquiry among the youth of Athens and for that he was forced to drink hemlock as a punishment in 399 BC. Archimedes was killed by a Roman soldier in 212 BC failing to recognize him. The atmosphere for scientific progress did

not exist in ancient Greece. Similarly, the mighty Roman Empire never produced a single scientist.

In Islam with its foundation of monotheism created an atmosphere and environment which stimulated scientific research that lead to the conquest of natural phenomena. The modern age which is the age of science and industry, of freedom and equality is the direct consequence of the Islamic revolution rooted in the Qur'an.

From the sixth century to the 10th century Europe was in dark ages while the Islamic civilization attained the pinnacles of science and technology. After the crusades the Europeans came in contact with the Islamic civilization. They went to Muslim universities in Spain, Sicily, Cairo, and Baghdad. They translated the Arabic works into Latin for over two hundred years. The European Renaissance started in the 15th century and culminated in the emergence of the modern industrial civilization. Islamic revolution is responsible for the emancipation of the human thought.

During the Abbasid era, paper was being manufactured on a large scale and so books could be produced without the dearth of paper. There were more than 400,000 books in the library of Cordova (Spain) in the tenth century, whereas in Europe at that time, the library of Canterbury- the top of the list of the Christian libraries- contained only 1800 books in the 13th century.

In many countries scholars were born  
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# Figs

Saima Arif Ansari

Although dried figs are available throughout the year, there is nothing like the unique taste and texture of fresh figs. They are lusciously sweet with a texture that combines the chewiness of their flesh, the smoothness of their skin, and the crunchiness of their seeds.

Figs grow on the Ficus tree (*Ficus carica*), which is a member of the Mulberry family. They are unique in that they have an opening, called the "ostiole" or "eye," which is not connected to the tree, but which helps the fruit's development by increasing its communication with the environment. Figs range dramatically in color and subtly in texture depending upon the variety. The majority of figs are dried, either by exposure to sunlight or through an artificial process, creating a sweet and nutritious dried fruit that can be enjoyed throughout the year.

## Health Benefits

### Figs May Help Lower High Blood Pressure

Figs are a good source of potassium, a mineral that helps to control blood pressure. Since many people not only do not eat enough fruits and vegetables, but do consume high amounts of sodium as salt is frequently added to processed foods, they may be deficient in potassium. Low intake of potassium-rich foods, especially when coupled with a high intake of sodium, can lead to hypertension.

### Figs May be a Sweet Way to Lose Weight

Figs are a good source of dietary fiber. Fiber and fiber-rich foods may have a positive effect on weight management. Generally, women who increased their fiber intake with supplements significantly decreased their energy intake, yet their hunger and satiety scores did not change. Figs, like other high fiber foods, may be helpful in a weight management program.

### Fig Leaf May Have Insulin-Lowering Properties

You probably do not think about the leaves of the fig tree as one of fig's edible parts. But in some cultures, fig leaves are a common part of the menu, and for good reason. The leaves of the fig have repeatedly been shown to have antidiabetic properties and can actually reduce the amount of insulin needed by persons with diabetes who require insulin injections.

### Figs' Potential Cardiovascular Effects

In animal studies, fig leaves have been shown to lower levels of triglycerides (a form in which fats circulate in the bloodstream), while in "in vitro" studies, fig leaves inhibited the growth of certain types of cancer cells. Researchers have not yet determined exactly which substances in fig leaves are responsible for these remarkable healing effects.

Besides their potassium and fiber

content, figs are a good source of the trace mineral manganese.

### **Description**

Figs are not only the main ingredient in a very popular cookie, the fig bar, but are a culinary delicacy par excellence. Part of the wonder of the fig comes from its unique taste and texture. Figs are lusciously sweet and feature a complex texture that combines the chewiness of their flesh, the smoothness of their skin, and the crunchiness of their seeds. In addition, since fresh figs are so delicate and perishable, some of their mystique comes from their relative rarity. Because of this, the majority of figs are dried, either by exposure to sunlight or through an artificial process, creating a sweet and nutritious dried fruit that can be enjoyed throughout the year.

Figs grow on the Ficus tree (*Ficus carica*), which is a member of the Mulberry family. They are unique in that they have an opening, called the "ostiole" or "eye," which is not connected to the tree, but which helps the fruit's development, aiding it in communication with the environment.

Figs range dramatically in color and subtly in texture depending upon the variety, of which there are more than one hundred and fifty. Some of the most popular varieties are:

- Black Mission: blackish-purple skin

and pink colored flesh

- Kadota: green skin and purplish flesh
- Calimyrna: greenish-yellow skin and amber flesh
- Brown Turkey: purple skin and red flesh
- Adriatic: the variety most often used to make fig bars, which has a light green skin and pink-tan flesh

### **History**

Figs can trace their history back to the earliest of times with mentions in the Bible and other ancient writings. They are thought to have been first cultivated in Egypt. They spread to ancient Crete and then subsequently, around the 9th century BC, to ancient Greece, where they became a staple foodstuff in the traditional diet. Figs were held in such esteem by the Greeks that they created laws forbidding the export of the best quality figs. Figs were also revered in ancient Rome where they were thought of as a sacred fruit. According to Roman myth, the wolf that nurtured the twin founders of Rome, Romulus and Remus, rested under a fig tree. During this period of history, at least 29 varieties of figs were already known.

Figs were later introduced to other regions of the Mediterranean by ancient conquerors and then brought to the Western Hemisphere by the Spaniards in the early 16th century.

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# Ibn Al-Haitham

(Part I)

Dr. Basharat Ali

In an article on Ibn al-Haitham, published in various dailies, Hakeem Muhammad Said has exclusively dealt with one aspect of the contribution of Ibn al-Haitham and has neglected the polarity and dimensionality of his person and scholarly career. So was the case with the papers read in the University of Karachi in a Conference held on 8<sup>th</sup> November, 1969. The characteristic feature of the Muslim scholars contributed in various systems of knowledge had been the polarity and dimensionality. If these components are left in the study of the persons and their contributions, the probable results would be wrong inferences and hasty conclusions, premises and hypotheses. We have used the two terms polarization and dimensionality realistically because they are the basic involvements of our historical forces and the great men which came from time to time. All great historical events in all periods of Islamic history produced destructive as well as constructive effects in every aspect of the cultural, social, scientific academic, philosophical and religious life of the historic revolutionary societies developed in various periodicities of the Islamic history. This two sided uniformity has been called in the modern sociology as "Law of Polarization".

On the verdict of the Islamic history in all its Spatio-temporal, it can be assumed that the frequency of wars and

revolutions tended to be comparatively high in two periods of the Muslim society in the period of socio-cultural growth and in that of decay. The historians and the student of the Muslim History and culture awfully missed this point that the effects of revolution and war in the period of growth tended to be dominant over its destructive effects, whereas in revolution and war in the period of decay, the destructive effect tended to be dominant over the creative changes. Similar polarized changes are caused by great calamities, catastrophies or frustration. Great personal calamities and misfortunes reinforced the creativity of some individuals and destroyed the creativity of many others. Ibn al-Haitham's great personal calamity like escape and madness etc. however fictitious it might be, did not suppress but invigorated his creativity and ingenuity. His greatest discoveries and master pieces were created in the post calamity period of his life.

In the light of history of Islam, more particularly in the light of the life and career of our 'great men' we are in a position to reject the Freudian axiom stating that an exclusive universal uniformity of effect is to be found in frustration, attack or calamity. As a matter of fact, frustration attack or calamity releases quite different reactive activities in different persons and groups. According to the educational cultural mentality like Hinduism,

Buddhism and Christianity they may engender altruistic, suicidal, apathetic, mentally disorganized and desperately sensual activities. In the sensate technological culture of today, they may give impetus to some of the member to become more criminal, cynical, irreligious and atheistic. Under the idealistic culture of Islam, under such circumstances, as clear from the life histories of our great men in all walk of life, the Muslims guided by the Qur'anic precept given below, are sure to attain moral and religious polarization and became creative and heroic. Says: O my servants who have been prodigal regarding their souls, despair not of the mercy of Allah (39:53). The 'Law of Polarization' is the basic condition of the life of Ibn al-Haitham, which has wrongly been named by the west as Al-hazan. It is strange that some of the Muslim scholars used this derogatory term consciously or un-consciously. Under conditions of frustration and calamity Ibn al-Haitham became saintlier heroic, moral and religious. The basic postulate of his scientific activities and all round scholarship is to be seen in George C. Homans' rule—by suffering we learn.

The greatest blessing bestowed by Islam is to be seen in the meaningful formation and development of personality at the times of crises and calamities. At the times of revolutions, political upheavals and crises, according to the findings of Prof. P.A. Surokin the sudden collapse of social and cultural institutions and values must follow. Since personality structure is un-separable from social and cultural

structures, the collapse of the latter is paralleled by a corresponding breakdown of the personality structure of the members of the society. This statement made by the Professor in his notable book Society, Culture and Personality is not-wholly certainly, partially untrue. Certainly at the times of great crises in our cultural history the social and cultural institutions and values collapsed but the personalities in Islam never collapsed. There is no exception. All remained solid and value patterned because of the social imperative of the Qur'an referred to above. The optimum optimism is the personality trait of our great man — mystics, scientists, acendencious and scholars etc. This polarization reached to its highest zenith in the person of Ibn al-Haitham.

One more point in relation to the polarized life of Ibn al-Haitham is to be given expression here. In the field of science, technology and philosophy during the period of 965-1039 the effect of war, revolution and calamities were also polarized. These tragedies greatly stimulated the creative and inventive faculties resulting in many scientific and philosophical discoveries. The students of Ibn al-Haitham over looked this fact that this period (965 – 1039). was notable in the creation of scientific technological, philosophical and. literary values (see Sirokun and Merton: The Cause of Arabian Intellect—Development of Soroken: Social and Cultural Dynamics Vol-II). What a uniformity. The events of the life period of Ibn al-Haitham and his own personal life were



polarized. So much about polarization.

As to dimensionality it is to be stated that he was scientist, philosopher, social thinker humanist and religionist in one synchronicity. The greatest contribution made by him is to be seen in the integration of science and philosophy on the one hand and science cum-philosophy and religion into one composite whole on the other. This is the inevitable corollary of the Qur'anic teaching embodied in the term *Hikmah*. This integration of knowledge systems—Philosophy, Science, Metaphysics religion, social sciences and religion is neither arbitrary nor abstract but based on the logic. The logic of knowledge consists in investigating the methods employed in those systematic tests in which every new idea is to be subjected if it is to be seriously entertained. Ibn al-Haitham is inclined to think that scientific discovery is impossible without faith in ideas which are of a purely speculative kind. Consequently, the task of the logic of knowledge is to put forward a concept of empirical science. The theory of knowledge whose task is the analysis of the method peculiar to empirical science, may accordingly be described as a theory of the empirical method — a theory of what is usually called experience.

The central problem of epistemology has always been and still is the problem of the growth of knowledge. And the growth of knowledge can be studied least by studying the growth of Scientific knowledge. This is the position of the philosophy today. Kant, Leibniz, Duhem,

Poincare lay behind Ibn-al-Haitham because of his emphasis that real knowledge, can only be obtained by the total integration of philosophy and science into one entity. The logical beauty of Ibn al-Haitham's thought is to be seen in his interest in science and in philosophy because he wanted to learn about the riddle of the world and the riddle of man's knowledge.

### **Concept of society and culture**

The unity and integration between science and philosophy and the development of empirical methodology are the two sources, which allow the students of Ibn al-Haitham to infer something about his concept in relation to society and culture. According to him each and every social formation is at the same time a multiplicity and unity. Society according to him must have several human beings and their lives must be inter-connected and inter-related. It means a unity of some kind. By virtue of his integralism observed in the unity of science and philosophy and making them subservient to religion, we are guided to infer that his social thoughts are the unity of and cohesion of collectivism and holism on the one hand and the individualism and atomism on the other. So is the case with the seeming difference between individuals and society. Ibn al-Haitham seems to have stated that individuals are real, but the society is a reality of higher level, that is prior to the individuals. The truth is that individual and society are not separate where one is the other must needs be as well. In this way by the cohesion of the two, Ibn al-Haitham

seems to have united the two philosophies known as nominalism and realism. The real task according to his integralism seems to have been the preservation and more particularly the reconciliation of the two. This idea of Ibn al-Haitham focalizes our attention on the Qur'an which has also advocated the same policy referred to above.

On the basis of our researches, we are bound to endorse the view point of Ibn al-Haitham on the heights of human thoughts, speaking realistically, the sociological realism and sociological nominalism on the one side, and the holistic and the atomistic ideas of society on the other side have always co-existed. The fascinating proof of this is the thought of Al-Farabi. His Social thought as seen by me is the combination of holistic and realistic philosophy on the one hand and atomistic and nominalistic conceptions of the social bond on the other. In his KITABUN NAFS and again in his KITAB FIRAD (see Mohammad Lutfi Jumma: History of Philosophy of Islam) repudiating the Aristotolian concept of being and society, he says society is there before the individual appears. It possesses the primacy of being. It possesses the primacy of being not only in temporal and causal frame works, but also in cultural dimension. If we rightly understand we can put his argument in some such way. Society makes the individuals not only as a physical entity, by procreation, but also a cultural personality by the acclamation and educational processes: Society in this argument of Haitham appears as the

basic and substantive reality. We have hesitation in recognizing the validity of his statement when he says the subjectivity of existence of individuals is nothing as compared to the objective power of the social forms.

These words reflect one aspect of social reality; the dependence of the part on the whole. This postulate has complementary aspect as well. The dependence of whole on part. So far we found affirmation between Ibn al-Haitham and Socrates, Plato, Aristotle and other Greek thinkers, but Ibn al-Haitham maintaining the causal interdependence between society and individuals, says that society appears as a system of control which dominates men, not by virtue of its antecedent existence and cultural superiority but by virtue of its subsequent approval of its forms by the associated individuals. Ibn al-Haitham in contradistinction to Greek Philosophers held that the Society is not only prior to individual but posterior to him.

As a Muslim in contrast to Aristotle, Plato and other Greeks, Ibn al-Haitham saw society more dynamically, as a progression from multiplicity to unity rather than as either the one or the other of these two alternatives. Ibn al-Haitham is methodologist and Philosophical etiologist and hence he has posited a defunction of reality and has deduced by logical conclusion from it an idea of the unified interpretation which the reality seems capable. It should be noted that the basic defunction is in harmony with the existential axiology of Islam and the

inferences from it on agreement with the laws of logic. And yet deduction will not do. Thus Ibn Al-Haitham stresses that mathematics, physics or science and metaphysics are to be united into one composite whole. We must try, says he, to confirm our findings by inductive arguments (mathematic) as well. To put the matter more appropriately we must show that the abstract classification which we have thought out can indeed be traced and recognized in the realm of observation as a scientific research methodology also.

While he was absorbed in his comparative study of religion and the critical analysis of the beliefs, sentiments and superstitions of the various segments and sects of its society, he instantaneously came to the conclusion that there is to tremendous scope for originality of man's spiritual effort. It is to be noted after Ibn i Hazam, Ibn al-Haitham is the next important comparative religionist. His study of the various segments of the society of his time, shows clearly that he is to be credited as the first sociologist of religion.

From the passage quoted by Muhammad Lutfi Jumma in his History of the Philosophy of Islam without determining its heuristic value, we may conclude that Ibn al-Haitham refer to the three fundamental forms of thought which are to be called in the modern philosophical terminology as objective idealism, naturalism and subjective idealism. In the thought patterns of various segments and sects of the society he found the dominance of

various opinions, about religion as beliefs paradoxically enough in spite of multiplicity and variations in the opinion about religion. He found and stressed that there is a consensus about oneness of the truth i.e., *Haq*. In this way even in his comparative religion and sociology of religion he corroborated his major philosophical premise by stating that there is a unity rather than a multiplicity. His philosophical and sociological thesis "is one rather than many". The variegated opinions held by various segments and sects of the society refer to the dominance of the subjective idealism. The reference of oneness—*Haq* clearly indicate the objective idealism. In this way subjective idealism is corroborated and integrated with objective idealism. Each one of these basic attitudes has grown out of a specific intention or experience which tends to dominate the whole thought of the philosopher and scientist concerned. It is a pleasure to note that there is a similarity of thought between Ibn al-Haitham and the modern eminent sociologist WILHELM DILTHEY as enunciated above (see H. A. Hodges, Wilhelm Dilthey; An Introduction of Werner Stark: The Fundamental Forms of Social Thought).

In the case of objective idealism, all decisive intuition and religious experience, will facilitate to get one-self acquainted with the individuals composed of body and spirituality which is the life principle indeed. These thoughts which are neither Greek nor Christian. are the outcome of the Qur'anic influence, enunciated in the

Holy Book in its Sura Al-Ahzab with this integrated outlook of life, he beheld the key to the understanding not only of part but of the whole of reality. At first sight it is difficult to see what conceivable connection there can be between the definition of Society as essentially a unity and the conception of universe in the style of pantheism. But such a connection exists indeed.

The Society is a Whole: It has been asserted by Ibn al-Haitham that society is obviously whole. Wholes fall into two broad categories logical and real wholes. Logical wholes are intramental wholes. The mind sees several entities together and treats them as a totality. The real wholes are totalities in extra mental life. These two totalities are united into one major category. It is argued by him that the concept of totality is not complete and meaningfully real without being cohesive and the

concept of unity of logical and real wholes. The Qur'anic influence is clearly discernable when we find Ibn al-Haitham stating that the human society is first of all, a cultural phenomenon, because sociability is transmitted by tradition developed in experience and inculcated through education, we need not go into greater detail about the discussion of whole and part because of the fact it is entirely a philosophical question, having a necessary bearing on man, society and culture. This discussion was indispensable because of its causal relation with the concept of Society as a unity. The basis of unity between the various parts of the whole as a tangible, causal dependence and functional interdependence among their parts. In such casual-functional unities there is mutual interdependence, each part depends upon the whole and the whole upon the parts. *(to be continued)*

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*(Continue from page 15)*

with creative minds who could think independently of their fellow citizens. But due to the unfavorable atmosphere and hostile environment of times, their efforts could not be brought to fruition. Their knowledge withered away before they could flower. On the other hand, Islamic revolution produced favorable atmosphere, it unleashed a mighty flood of knowledge which had been kept pent up for thousands of years by the dam of polytheism (shirk) and superstition. For progress of Science and Technology an atmosphere of free investigation is essential. One may be surprised to know that even today there are some

people and societies who believe that the earth is flat. Even today the Hindus with MD and Ph.D. degrees worship the Sun as god and believe that the lunar and solar eclipses are caused when the snakes Rahu and Ketu swallow them. One thousand years ago Abu Rayhan Al Biruni explained how the solar and lunar eclipses are caused by the shadows of moon and earth falling on the sun and moon respectively. The Hindus believe in 320 million gods and goddesses. Even if one spends one minute in reciting the name of a god, the whole life is not enough to recite the names of 320 million gods and goddesses.

# Whither Pakistan Culture and Nationhood

Fazl Ahmed Karim Fazli  
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The article is long but not tiring. It is pleasantly thought-provoking. It deals with the most burning question of the day in a masterly way. We are, hence, publishing it as a whole in few issues, expecting appreciation from our readers – EDITOR.

To speak of Pakistani culture as if it were a problematical issue seems a little odd. After all, why did Muslims of the sub-continent think of having a separate homeland for themselves? Was it not because their fellow countrymen were making it increasingly clear to them that they were bent upon settling accounts with them in their thousand years' enmity and that they were determined to wipe them out from the subcontinent? They realized that in order to achieve their objective it was imperative to destroy first the edifice of Islamic culture which the Muslims had raised in the sub-continent on the firm foundation of their faith. In other words, Islamic culture had become as a bastion for Islam itself which could not be directly attacked so long as it stood. That was why the moment they got some semblance of power they went straight for undoing this culture before tackling the religion. In fact, this process had begun a hundred years ago. Sir Syed's far-sighted vision saw through the game and he who hitherto had been an advocate of a united Indian nation and a common culture was forced to say that the **Muslims and Hindus of the subcontinent constituted two different Nations with two different cultures.** As time passed the truth of Sir

Syed's words became apparent and the Muslims could see clearly that their culture and Way of life, their religion and national identity were all at stake. It was this realization which laid the foundation of Pakistan. At that time throughout the length and breadth of the sub-continent there was not a single Muslim who had any doubts what his culture was; in fact, their concept of it was so live and clear that hundreds of thousands sacrificed their lives for it and millions became homeless and ruined. Now after the establishment of Pakistan how surprising and agonizing it is to find it becoming a controversial issue.

To begin with, the issue was raised in an apparently innocent manner i.e. the origins of our culture were traced to the ruins of Mohenjodaro, Harappa and Taxila which were claimed to be great achievements of our ancestors in which we as their descendents were expected to take pride. As a corollary to this the question of the Son of the Soil raised its head. Only those people who belonged to this homeland of ours and their achievements deserved to be the objects of our admiration. They began to be termed as Sons of the Soil. Not only is this feeling growing but is made to grow on purpose. For the moment it is

directed only against those Muslim immigrants who belong to those areas of the sub-continent which do not form part of Pakistan; they are being termed 'foreigners'. That this concept strikes at the very roots of those forces, values and ideals which brought Pakistan into being is getting clear after its disintegrating effects are coming to the fore in our cultural, political and social life. In other words, the basis of Pakistan is being sought to be laid anew on geographical, racial and linguistic considerations and attempts are being made if not to break away from them at least to turn people's thoughts from the long established Islamic traditions, values, brotherhood, culture and way of life. In short from all that Islam stands for.

The Islamic point of view tells us that every Muslim is our brother regardless of his place of birth or death; and Muslims from all lands and climes have always felt proud of his achievements. Where is a Muslim whose pulse does not get quickened with a feeling of elation at the mere mention of such names as Khalid bin Waleed, Mohammad bin Qasim, Sultan Salahuddin and Sultan Mohammed the Conqueror of Constantinople etc. On the other hand, the achievements of any enemy of Islam, even though he may be our neighbor causes no sensation in us other than aversion. To say nothing of neighbors inimical to Islam, the bond of our faith is so strong that it transcends all other bonds, even of the closest blood relationship. Islamic History is full of instances especially during the life of the Holy Prophet (PBUH) where a man

after embracing Islam unsheathed his sword against his heretical relations in the battle field.

If we take a few examples, from the history of our own country this fact becomes still clear. Guru Gobind Singh, Ranjit Singh, Hari Singh Nalva were all sons of this soil. Is there any Muslim here who considers their achievements as his ancestral heritage and takes pride in them? The Muslims of Marhatta decent consider Aurangzeb and Ahmad Shah Abdali as their heroes instead of Shivaji and Baleji Baji Rao. In short the bond of Islam so changes the attitude of men and their way of life that it cuts across all their non-Islamic moorings. The history of Islam becomes their own history, heroes of Islam replace their old heroes, historical and cultural heritage of Islam becomes their own heritage which alone constitute worthy objects of their pride.

Let us also see what consequences flow from our accepting the notion that any Muslim not belonging to the native soil of Pakistan is a 'foreigner' with whom we have no concern and should not therefore take pride in his achievements. First of all, we snap all ties with the glorious past of Islamic history and have to content ourselves with whatever history our own soil provides. It is an unfortunate fact of history that most of the areas constituting Pakistan have been usually the provinces of governments having their seat elsewhere. What great achievements could the governors of the provinces have to their credit in

which we could take pride? We shall therefore have to fall back upon pre-historic times and build imaginary structures over the ruins of Mohenjodaro etc. How far would such history warm our hearts and be a source of guidance to us? The answer is obvious. Secondly those followers of Islam who established Muslim rule in the sub-continent and who centuries later, when deprived of power, paved the way for the emergence of Pakistan and of whose achievements we are justly proud, all these people would become foreigners to us. Just think how many great conquerors, crusaders and mighty rulers will fall in this category and we shall be expected to have nothing to do with the great historical legacies left by them. The Jamia Masjid and Red Fort of Delhi and the Taj Mahal would be supposed to cause no heart throb in us. And yet the feeling of Muslim brotherhood is so ingrained in our blood that even far flung Muslim monuments like the Mosque at Cordova and the Al-Hambra at Granada thrill us. Allama Iqbal's poem on the Cordova Mosque is a shining example of this. Such a masterpiece could not have been written without his being stirred to the very depths of his being. How can any Muslim remain unconcerned with the achievements of the glorious Muslim heroes irrespective of the land to which they might have belonged, more so with the great historical memorials of our culture left in the subcontinent. Can we be expected to bid good bye to our spiritual, cultural and historical relation with such eminent saints and seers as Khawaja Ajmeri, Khawaja Nizam-uddin Auliya, Hazrat

Mujaddad Alf Saani, Hazrat Shah Waliullah and his reform movement, Sir Syed and other great men, writers, poets, thinkers and political leaders like Mr. Taqi Mir, Ghalib, Anees, Hali, Shibli, Akbar, Maulana Mohammad Ali, Shaukat Ali, Hasrat Mohani, Jigar Moradabadi etc. These are just a few names out of hundreds who command our love and devotion and are the architects of our history and culture in the sub-continent. Our East Pakistani brethren deserve commendation for showing the way in this respect also; each year they celebrate with pomp the birthday of Qazi Nazrul Islam. It has a very great significance; it is an appreciation of his immense services in awakening the Muslims of Bengal. It is a good sign that even in the western wing Nazrul Islam's birthday is being celebrated.

For the present only the Muslims of India and those who have come from there are being made the target with whom spiritual, moral and cultural ties are sought to be broken. True the reasons for these are purely political and economic; but there is no valid reason why the matter should rest there. Once the idea is accepted that all those Muslims who are not born here are outsiders not only from the political but also from the spiritual and cultural point of view then Muslims from other lands would also be included in this category and perhaps with greater justification for in their case even this cannot be said as it is rightly said of Indian-Muslims that their efforts and sacrifice played a vital role in the establishment of Pakistan.

Then we would have nothing to do with Mehmood Ghaznavi, Jamaluddin Afghani, in fact we would have to abhor Mehmood Ghaznavi because he defeated our great ancestor and compatriot Jaypal and his son Anangpal and overran our beloved soil. We would similarly feel no pride in the achievements of Saadi, Maulana Room, Khawaja Hafiz, Imam Ghazali, etc. as they were not born here. Going one step further the same will be the case with the Khulfa-e-Rashideen and Hazrat Fatima, Hazrat Imam Hasan and Hazrat Imam Hussain for they were the inhabitants of foreign lands and not sons and daughters of our soil. And then what about the Holy Prophet himself? How then would we remain Muslims of what use will Pakistan be itself? Perhaps this logical conclusion the advocates of son of the soil desire at heart, though they do not consider politic to give out openly. They know that once we start down the slippery slope of this theory we would not stop until we automatically reach the abyss. Not that every person who subscribes to this theory does so knowing full well its logical conclusion. On the contrary most of such people would unhesitatingly disown it and seek God's forgiveness if they realized its implications. They just support it in the hope of getting better jobs and other material advantages. Thereby they innocently become the willing tool of those who are masterminding the scheme and about whom more will be mentioned later.

Another aspect of the Son of the Soil theory may be appropriately considered

here. Let us look at the way in which Pakistan came into being. Does it not reveal a set purpose of Providence? We all know that on 14th August 1947. Gurdaspur in the western wing and Murshidabad in the eastern wing belonged to Pakistan and Khulna was in India. On that day Gurdaspur and Murshidabad were the soil of Pakistan and its inhabitants the sons of the soil. Had India attacked either Gurdaspur or Murshidabad then, would it not have been our duty even to lay down our lives in the defence of these lands? And whatever befell the Muslims 'of Khulna would have been of little concern to us. But two days later Gurdaspur and Murshidabad were given away to India and Khulna came to Pakistan. Now all of a sudden it became our duty to defend that soil which was no concern of ours just two days earlier; and the soil for which we would have laid down our lives then became foreign land for us. Thus how convincingly the All-Mighty made it apparent at the very moment of the birth of Pakistan that loyalty to the soil was so ephemeral and as such unworthy of lasting devotion and only the eternal message of God called Islam in the name of which Pakistan came into being deserved our eternal loyalty.

Look at another prominent feature attending the foundation of our state at its very inception which proves that the western concept of territorial nationalism and the son of the soil theory did not and could not have anything to do with Pakistan. Hundreds of thousands of sons of the soil showed no love or loyalty for Pakistan and left it. Similarly,



a greater numbers of Muslims of India were kicked out by their fellow sons of the soil and deprived of everything took refuge here. Providence thus created a state of things in which Pakistan had to come into existence in the same way in which the first Islamic state was established in Medina. Faith was so dear to the followers of Islam in Mecca that they left their land where their forefathers had been living for generations and where lay all their assets and migrated to Medina. The Muslims of Medina welcomed their refugee brethren

with such warmth as to give them a share even in their belongings. Together they set about laying the foundations of a new Islamic order. For this they were so rewarded by God that in a short time this small band of Muslims became the leaders of the world not only in matters spiritual and moral but in social, cultural, economic and political spheres as well. The indication was clear that Pakistan which had come into being in a manner similar to that of the Medinite state could also prosper only if it followed in its footsteps. *(to be continued)*.

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*(Continue from page 10)*

- (1) Knowledge of the Essence and Unity of God.
- (2) Knowledge of the Attributes of God.
- (3) Knowledge of the Actions and Wisdom of God.

The knowledge of the Law (Shari 'at) also has three pillars -

- (1) The Quran.
- (2) The Sunnah.
- (3) The Consensus (Ijma) of the Muslim community.

Knowledge of the Divine Essence involves recognition, on the part of one who is reasonable and has reached puberty, that God exists externally by His essence, that He is infinite and not bounded by space, that His essence is not the cause of evil, that none of His creatures is like unto Him, that He has neither wife nor child, and that He is the Creator and Sustainer of all that your imagination and intellect can conceive.

Knowledge of the Divine Attributes requires you to know that God has attributes existing in Himself, which are not He nor a part of Him, but exist in Him and subsist by Him, e.g. Knowledge, Power, Life, Will, Hearing, Sight, Speech, etc.

Knowledge of the Divine Actions is your knowledge that God is the Creator of mankind and of all their actions, that He brought the non-existent universe into being, that He predestines good and evil and creates all that is beneficial and injurious. Knowledge of the Law involves your knowing that God has sent us Apostles with miracles of an extraordinary nature; that our Apostle, Muhammad (on whom be peace!), is a true Messenger, who performed many miracles, and that whatever he has told us concerning the Unseen and the Visible is entirely true.

# His Eminence Dr Muhammad Fazlur Rahman Ansari Al Qaderi (RA)

## 43rd Urs

There are signs for men of understanding and lessons to be learnt from the lives of those humble servants of Allah who lived every moment of their life in service of the deen e kamil – Islam, in propagating and establishing its essence and philosophy in conformity with the demands of the age we live in and confronting the challenges posed by adversarial philosophies. An in depth review of Dr Fazlur Rahman Ansari (ra) life reflects his conceptual clarity, his acumen and depth of his intellectual perception, his deep spiritual conviction and his passionate dedication to the cause of Islam. Every year his devotees and admirers gather to grapple with some aspect of his iconic personality trying to fathom his vision and the direction of his mammoth endeavor.

His Eminence Dr Hafiz Muhammad Fazlur Rahman Ansari Al Qaderi (ra) breathed his last on Monday, 11th Jamadiul Awal 1394 (June 3rd, 1974). His weeklong annual Urs started on the 7th Jamadiul Awal and culminated on Saturday, 11th Jamadiul Awal 1438, coinciding with 11th February 2017 in a graceful manner, where some of the illustrious graduates of Aleemiyah Institute paid rich tributes to His

Eminence's intellectual contribution to the Islamic thought, his missionary achievements and the strategy needed to be adopted in future to further the mission as a collective responsibility.

Dr Mahboobul Hasan Bokhari, Professor, Department of Philosophy, Karachi University and a graduate of AIIIS, presented a thought provoking critical review of the services of Dr Ansari for Islam and the Muslim Ummah, the necessity of establishment of the Institution, its objectives as envisioned by His Eminence (ra) at its inception and the current situation viz a viz the adoption of future course of action inclusive of changes in the present curriculum offered in the AIIIS to combat the current challenges.

Dr Habibur Rahman, Director General, DBF Seerat Research Centre, Karachi, another outstanding senior graduate of Aleemiyah Institute gave an over view of the vast sprawl of His Eminence's spiritual and missionary endeavors throughout the globe in different periods of his life and the stupendous success that he was able to achieve in his individual capacity with Allah's grace. Dr Habibur stated that he was able to

personally observe the tremendous impact of Dr Ansari's discourses delivered by him during his missionary sojourn to South Africa and later transcribed and published in a book form. The book is an all-time favorite in many parts of the world.

Dr Umair Mehmood Siddiqui, Professor, Department of Islamic Learning, Karachi university and another esteemed senior outstanding graduate of the AIIIS also practically guiding the current lot of students as a mentor, teacher and guide spoke on the extraordinary scholastic abilities of Dr

Ansari (ra) second to none, who inundated his era with his intellectual and spiritual outreach as a outstanding thinker and a reformist, a Ghazali of his time. Dr Umair also spoke the two books authored by Dr Ansari (ra) which were almost extinct but were recently discovered by him during the course of ongoing research and published through the joint effort of Dr Umair and Dr Habibur Rahman under the aegis of DBF Seerat Research Centre. The final session came to a close with the vote of thanks by the President World Federation of Islamic Missions and prayers for the Muslim Ummah.

### لاحول ولاقوة الا بالله

حضرت عبداللہ بن مسعود رضی اللہ عنہ فرماتے ہیں کہ "لاحول ولاقوة الا باللہ" کو میں نے رسول اللہ صلی اللہ علیہ وسلم کے سامنے پڑھا تو آپ صلی اللہ علیہ وسلم نے فرمایا کہ اسکا مطلب جانتے ہو کیا ہے؟؟؟ میں نے عرض کیا اللہ اور اسکے رسول خوب جانتے ہیں۔

آپ صلی اللہ علیہ وسلم نے خود ہی ارشاد فرمایا اسکا مطلب یہ ہے "گناہ سے بھرنے کی طاقت نہیں مگر اللہ کی حفاظت سے اور اللہ کی عبادت کرنے کی قوت نہیں مگر اللہ کی مدد سے"

### "لاحول ولاقوة الا باللہ کے فوائد"

1. یہ کلمہ عرش کے نیچے جنت کا خزانہ ہے۔
2. اور جنت کی چھت عرش الہی ہے۔
3. اس کے پڑھنے سے اعمال صالحہ کے اختیار کرنے اور گناہوں سے بچنے کی توفیق ہونے لگتی ہے۔ اس معنی میں یہ جنت کا خزانہ ہے۔
۲. نبی کریم صلی اللہ علیہ وسلم نے فرمایا کہ "لاحول ولاقوة الا باللہ" ننانوے {دنیاوی و اخروی} بیماریوں کی دوا ہے۔ جن میں سب سے ادنی بیماری غم ہے۔ (چاہے دنیا کا ہو یا آخرت کا) یعنی اس سے دل سے غم دور ہوتا ہے.... دل میں سکون و اطمینان آجاتا ہے۔ جب بھی دل میں پریشانی و غم محسوس کرو تب ایک جگہ بیٹھ کر سو دفعہ یا اس سے زیادہ دل ہی دل میں دھیان توجہ سے پڑھے انشاء اللہ دل میں سکون و اطمینان آجائے گا۔

کوشش کرتا ہے۔

ثانیاً وہ یہ بات جان لیتا ہے کہ اس مقصد کے حصول کے لئے کوئی دوسرا راستہ تلاش کرنا ہو گا۔ جس کی تلاش میں کچھ دوسری راہیں اس پر روشن ہو جاتی ہیں جو انسان کو کامیابی کی شاہراہ پر گامزن کر دیتی ہیں۔ جب وہ ایک نئے عزم کے ساتھ دوبارہ کوشش کرے گا تو کم از کم ان غلطیوں کو نہیں دہرائے گا جن کی وجہ سے اسے ناکامی کا سامنا کرنا پڑا۔ بہر حال انسان کو کبھی بھی مایوس، مضحل، پر مژدہ نہ ہونا چاہئے۔

نہ ہو مضحل میرے ہم سفر، تجھے شاید نہیں اس کی خبر

ان ہی ظلمتوں کے دوش پر ابھی کاروان سحر بھی ہے

عظیم مقاصد کے حامل افراد اگر اپنے مقصد عظیم میں کامیاب نہ بھی ہوں تو چھوٹے چھوٹے کئی فوائد ضرور حاصل کر لیتے ہیں۔ مثلاً پھل دار درخت لگانے والا اگر اس درخت سے سے پھل نہ بھی حاصل کر پائے پھر بھی اس کے سایہ سے محروم نہ ہو گا اور ماحولیاتی آلودگی میں ضرور کمی کا باعث بنے گا۔ یا علم کی فضیلت جاننے والا اگر علم کی بڑی بڑی قدیلیں روشن کرنے کی کوشش کرے۔ اس کے لئے اپنی مکمل زندگی صرف کر دے اگر اس میں اسے کامیابی نہ بھی حاصل ہوئی مکمل معاشرہ علم کے نور سے روشن نہ بھی ہو تو اس سے مستفید طبقہ کچھ علم کے نور سے تو مستفیض ہو گا اور اس طرح وہ اپنے بچنے سے پہلے کچھ شمعیں تو جلانے میں بہر حال کامیاب ہو ہی جائے گا۔

عمر بھر جلنے کا اتنا توجہ پائیں گے ہم

بجھتے بجھتے چند شمعیں تو جلا جائیں گے ہم

شکست ہو جائے تو پھر ناکامی پر افسوس و ندامت نہیں ہونا چاہئے کیونکہ کسی بھی کام کے نتائج کے اظہار کی دو صورتیں ہیں۔ دنیاوی اور اخروی، عارضی اور قطعی، وقتی اور ابدی۔ اس وسیع تر تناظر میں دیکھا جائے تو حقیقت یہی ہے کہ: "إِنَّ اللَّهَ لَا يُضَيِّعُ أَجْرَ الْمُحْسِنِينَ" اللہ سبحانہ و تعالیٰ نیکی کرنے والوں کے اجر ضائع نہیں کرتا (التوبہ: ۱۲۰)۔ اور حدیث مبارکہ: عجباً لامر المؤمن ان امره كله له خير وليس ذالك لاحد الا للؤمن۔ ان اصابتہ سراء شکر فکان خیر الہ وان اصابتہ ضراء صبر فکان خیر الہ۔ "مومن کا معاملہ حیرت انگیز ہے۔ اس کے ہر معاملے میں خیر و بھلائی ہے۔ ایسا مومن کے علاوہ کسی دوسرے کے لئے نہیں ہے۔ اگر اسے کوئی بھلائی پہنچتی ہے تو وہ رب کا شکر ادا کرتا جس میں اس کے لئے بھلائی ہے اور اگر اس کو کوئی نقصان (ناکامی) پہنچے تو اس پر وہ صبر کرتا ہے جس میں اس کے لئے بھلائی ہے۔" (مسلم)۔ اس طرح مومن کبھی مایوس نہیں ہوتا بلکہ صحت و مرض، غناء و فقر، کامیابی و ناکامی، خوشی و غم اور نفع و نقصان الغرض زندگی کے تمام احوال میں وہ رب العزت کا شکر ادا کرتا ہے اور اس کی رضا حاصل کرتا ہے جو مومن کی زندگی کا مقصد حقیقی و نصب العین ہے۔

دنیاوی اعتبار سے بھی ناکامی کامیابی کا پیش خیمہ ثابت ہوتی ہے۔ انسان اپنی خامیوں اور کوتاہیوں کا ادراک کر لیتا ہے۔ غلطی جان لینے کے بعد اسے دہرانا یہ مومن کی شان کے خلاف ہے۔ "لا یلدغ المؤمن من جحر واحد مرتین"۔ یعنی مومن ایک سوراخ سے دوبار نہیں ڈسا جاتا۔ وہ نہ صرف اپنی غلطیوں بلکہ دوسروں کی غلطیوں سے بھی سبق سیکھتا ہے اور ان کا تدارک کرنے کی

حاصل کرنے کے بعد بغداد پر نہ صرف حملہ کیا بلکہ اسے مکمل تباہ و برباد کر دیا اور بیس لاکھ کی آبادی والے شہر سے صرف چار لاکھ افراد ہی زندہ فرار ہو سکے، خلیفہ وقت بھی مارے جانے والے لوگوں میں شامل تھا اور کئی دن تک دجلہ فرات میں پانی کی بجائے لاکھوں مسلمانوں کا خون اور لاکھوں نادر و نایاب کتابوں کی سیاہی بہتی رہی۔ اور ان کی مثال اس شخص کی طرح تھی جس نے آگ لگ جانے کے بعد اس خوف سے ہاتھ پاؤں تک نہ مارے کہ باوجود کوشش وہ جل کر مر جائے گا۔ تو یقیناً اس ہلاکت کا سبب اس کی اپنی کوتاہی اور سستی ہے۔

کتنے معصوم ہیں انساں کہ جل جاتے ہیں

اپنی کوتاہی کو دے کر غم و آلام کا نام

ناکامی پر افسوس!

عظیم اور کامیاب ترین افراد کی بھی ہر کوشش کا کامیابی سے ہمکنار ہونا ضروری نہیں۔ بعض اوقات ناکامی کا بھی سامنا کرنا پڑ سکتا ہے۔ جیسا کہ مشہور سائنسدان اور موجد تھامس ایڈیسن (1847) کا شہرہ آفاق قول ہے کہ بلب کی ایجاد سے پہلے مجھے تقریباً تین سو بار ناکامی کا منہ دیکھنا پڑا لیکن اس سے میں نے تین سو ایسے طریقے بھی دریافت کئے جن سے بلب نہیں بنتے اور اسی وجہ سے وہ صرف ایک بلب کی ایجاد تک محدود نہ رہا بلکہ اس نے اپنی زندگی میں تیرہ سو ایجادات رجسٹرڈ کرائیں اور آنے والوں کے لئے کئی ایسے راستے روشن کر گیا جن کے مرہون منت ہی آج سائنس و ٹیکنالوجی کی ترقی ممکن ہوئی۔

لہذا اگر محنت و جدوجہد اور بہترین حکمت عملی کے باوجود بھی

فوج نے ساز و سامان کی پرواہ کئے بغیر بڑی فوج کو ہزیمت اور شکست سے دوچار کیا۔

طارق بن زیاد نے کشتیاں جلانے، فرار کے راستے مسدود کرنے اور ناکامی کا خوف اپنی فوج کے دل سے نکالنے کے بعد جب اندلس پر بغیر ساز و سامان بارہ ہزار کی قلیل فوج کے ساتھ حملہ کیا تو زنگ آلود تلواروں والی قلیل فوج نے دیار غیر میں جہادری کی وہ لازوال داستانیں رقم کیں اور اس بے جگری سے دشمن پر وار کیا کہ ایک لاکھ مسلح دشمن کی فوج ان کے سامنے نہ ٹھہر سکی اور میدان بدر ہو گئی۔ یہ ٹوٹی تلوار والے ایک لاکھ کے مسلح لشکر پر غالب آ گئے۔

کپڑوں پر پھونڈ لگے ہیں تلواریں بھی ٹوٹی ہیں

پھر بھی دشمن کا نپ رہے ہیں آخر لشکر کس کا ہے

زخموں کے نشان بدن پر سجانے والے مجاہدین جنہوں نے میدان جنگ میں دشمنوں کا مردانہ وار مقابلہ کیا، اگر یہ شکست بھی کھا جاتے تو بھی انہیں مورد الزام نہ ٹھہرایا جاتا کیونکہ انہوں نے جس ہمت و جرأت کا مظاہرہ کیا وہ بہر حال قابل قدر و ستائش تھا۔ اس کے برخلاف پر تعیش محلوں کے وہ باسی جنہوں نے مقابلے کی ہی ہمت ہی نہ کی اور بغیر جنگ لڑے اپنا مال، جان اور عزت دشمن کے حوالے کر دی۔ جیسا کہ خلیفہ مستعصم جس نے تین لاکھ کی فوج اور جلال الدین خوارزم کی دعوت کے باوجود صرف اس خوف سے تاتاریوں کے خلاف جنگ میں حصہ نہ لیا کہ شکست کی صورت میں بغداد کو نقصان پہنچے گا۔ تاریخ شاہد ہے کہ بالآخر ہلاکو خان نے اردگرد کے تمام مسلم علاقوں پر فتح

سود مند ہیں۔

مکمل کامیابی: کامیابی تو بہر کیف ہے ہی کامیابی کہ انسان نے اپنی منزل مقصود حاصل کر لی۔

جزوی کامیابی: بعض اوقات انسان کو مکمل کامیابی کے بجائے جزوی کامیابی حاصل ہوتی ہے۔ آدھا گلاس بھرے ہونے کی صورت میں مثبت سوچ رکھنے والا غم کے بجائے خوشی کا اظہار کرے گا۔ جیسا کہ انگریزی محاورہ ہے (Half a loaf is better than none) "بالکل نہ ہونے سے کچھ ہونا بہتر ہے"۔ مکمل ناکامی: بہترین منصوبہ بندی اور کوشش کے باوجود بھی اگر ناکامی ہوئی تو اس کا افسوس نہیں کرنا چاہئے اور انسان کو اپنی سوچ مثبت رکھنی چاہئے۔ کیونکہ مقابلہ کرنے والا ہی کامیاب اور ناکام ہوتا ہے۔ شہسواری کرنے والا ہی گھوڑے سے گرتا ہے ورنہ گھٹنوں کے بل چلنے والا شیر خوار طفل کہاں گرے گا۔

گرتے ہیں شہسواری میدان جنگ میں

وہ طفل کیا گرے گا جو گھٹنوں کے بل چلے گا

فلسفہ ناکامی:

خواہ معاملات انفرادی ہوں یا اجتماعی ناکامی اسباب اور وسائل کی کمی سے نہیں بلکہ ذہنی اضمحلال، قوت فیصلہ کے فقدان اور جذبات کی کمی سے واقع ہوتی ہے اور ہاتھ پر ہاتھ رکھ کر بیٹھے رہنے کا صرف اور صرف ایک ہی نتیجہ ہے ناکامی، ذلت و رسوائی۔ تاریخ میں کامیاب اور ناکام دونوں کرداروں کی بے شمار مثالیں ہیں جب کوئی قوم لڑائی اور نقصان کے خوف سے بغیر لڑے جنگ ہار گئی اور عبرتناک انجام سے دوچار ہوئی یا قلیل

یہاں ذہنوں میں ایک سوال پیدا ہوتا ہے کہ کسی بھی کام کے آغاز کا بہترین وقت کیا ہے؟ تو اس کا جواب یہ ہے کہ موجودہ لمحہ ہی سب سے زیادہ اہم ہے جب ہم کسی بھی طور پر کسی کام کا آغاز کر سکتے ہیں۔ کیونکہ اسی لمحہ ہم میں قوت موجود ہے کچھ کرنے کی اور جب ایک بار کام کے عواقب و نتائج سے بہرہ مند ہو گئے اور جان لیا کہ وہ ناممکن العمل نہیں یعنی آسمان سے تارے توڑنے کے مترادف نہیں اور انسانی بساط میں ممکن ہے پھر خواہ چاند پر جانے ہی کا کام کیوں نہ ہو اور وہ اپنی قوت، طاقت، استطاعت، صلاحیت، قابلیت، لیاقت، دلچسپیوں کو مد نظر رکھتے ہوئے اس کام کا ارادہ کر چکا ہے تو پھر کسی بھی طور پیچھے مڑ کر نہ دیکھے۔ نہ ہی ناکامی کے خوف سے اپنی جدوجہد ترک کرے بلکہ ناکامی کا شائبہ تک دل میں نہ لائے۔ بہترین منصوبہ بندی اور حکمت عملی اختیار کرنے کے بعد دلچسپی، لگن، دلجمعی، یکسوئی اور خلوص کے ساتھ سخت کوشش و محنت کرے اور نتیجہ اللہ رب العزت پر چھوڑ دے۔ اس عمل سے اس کے اعتماد میں اضافہ اور کام میں حسن و نکھار پیدا ہو گا۔ قابل تعریف ہیں وہ افراد جو خواب دیکھنے کے بجائے عملی اقدامات کرتے ہیں۔ خالی بیٹھنے کے بجائے دوسروں کی خاطر کام کرنا پسند کرتے ہیں جیسے شہد کی مکھی جو ہمہ وقت دوسروں کو شہد کی مٹھاس و چاشنی دینے کے لئے مصروف عمل رہتی ہے اور اللہ رب العزت نے اسے یہ اعزاز بخشا کہ قرآن مجید کی ایک سورت اس کے نام سے موسوم کر دی۔

نتائج: انسانی کوشش کے نتائج کی تین صورتیں ہیں۔ مکمل کامیابی، جزوی کامیابی اور ناکامی۔ اگر سوچ مثبت ہو تو تینوں صورتیں ہی

تندی باد مخالف سے نہ گھبرائے عقاب

ابو عبد القدوس محمد یحییٰ

وہی کچھ حاصل ہوتا ہے جس کی وہ کوشش کرے (النجم: ۳۹)۔  
دارالعمل میں کامیابی رنگین خیالات، تخیل، سہانے خواب دیکھنے  
سے نہیں بلکہ عمل، جدوجہد اور کوشش سے ملتی ہے۔ بقول شاعر  
ہے عمل لازم تکمیل تمنا کے لئے  
ورنہ رنگین خیالات سے کیا ہوتا ہے

اسی خیال کو انگریزی میں شاعر ان الفاظ میں بیان کرتا ہے:

Action is man's mirror, words don't ever count;  
In his work appears the extent of his mind;

لہذا ضرورت اس امر کی ہے کہ خواہشات کے اس سیلاب کو عملی  
دھارے کا رخ دیا جائے۔ جب کسی کام کی ابتداء مقصود ہو تو پہلے  
اچھی طرح اس کے عملی خاکہ، عواقب و نتائج پر غور و فکر کر لیا  
جائے اور بہتر ہے کہ استعارہ بھی کر لے۔ استعارہ کے معنی ہی بھلائی  
طلب کرنا ہے۔ لہذا اگر کوئی اہم کام شروع کرنے سے پہلے استعارہ  
کرتا ہے تو اگر اس کام میں انسان کے لئے بھلائی ہے تو اللہ رب  
العزت اس کام کو آسان بنا دیتا ہے اور ایسے اسباب مہیا ہو جاتے  
ہیں جن کی مدد سے وہ کام پایہ تکمیل پہنچ جائے۔ جیسا کہ قرآن مجید  
میں ہے: فسنبصرہ للیسری: (اللیل: ۷) اس کو ہم آسان راستے  
کے لئے سہولت دیں گے۔ یعنی بھلائی اور اچھائی کے راستے پر چلنا  
اس کے لئے آسان بنا دیں گے اور اس کے لئے اچھے کام ہی آسان  
بنا دیئے جائیں گے۔ اگر وہ کام دنیا و آخرت کے خسارہ کا باعث ہے  
تو اس کام میں مشکلات پیدا ہو جائیں گی۔ اس طرح اس کام کو نہ  
کرنے کا خیال اس کے دل میں جاگزیں ہو جاتا ہے۔

ابتدائے آفرینش سے انسان خواہشات، تمناؤں، آرزوؤں کا  
مجسمہ ہے۔ وہ سارے جہاں کو اپنے تصرف میں لینا چاہتا ہے، ہر  
خوبصورت چیز کو اپنا بنانا اور ہر قیمتی چیز کا مالک بننا چاہتا ہے بلکہ مثل  
پارس چاہتا ہے کہ جس چیز کو بھی ہاتھ لگائے وہ سونا بن جائے۔  
الغرض خواہشات کا ایک نہ رکنے والا سیلاب ہے اور حدیث کی رو  
سے، لن یملا فاه الا للتراب۔ "انسان کے منہ کو صرف قبر کی مٹی  
ہی بھر سکتی ہے" (متفق علیہ)۔ یعنی اس کی خواہشات کو صرف  
موت ہی لگام دے سکتی ہے۔

اس حدیث میں خواہشات کی مکمل نفی نہیں کی گئی بلکہ یہاں نفس  
کے سرکش گھوڑے کو لگام دینا مقصود ہے۔ خواہشات کا ابھرنا تو  
فطری امر ہے اور خوب سے خوب تر کی جستجو و آرزو ہی ترقی  
و کامیابی کے لئے مہیز و محرک ہیں۔ جائز خواہشات کی تکمیل اور  
کامیابی کی تمنا کرنے میں کوئی عیب نہیں۔ ہر شخص فطری طور پر  
کامیابی کا متمنی ہے۔ ناکامی تو ناکامی، شکست خوردہ انسان کو بھی کوئی  
گلے لگانے کے لئے تیار نہیں ہوتا لیکن جب جدوجہد اور عملی  
کوشش کی بات کی جائے تو کامیابی کے عملی اقدامات بہت کم افراد  
کرتے ہیں۔ اکثر بلا سعی و عمل ہی کامیابی کے آرزو مند ہوتے  
ہیں۔ اور اپنے قدم تو درکنار اپنی پلکوں تک کو جنبش دیئے  
بغیر عنقا پرندے ہمارے ہمارے کے منتظر رہتے ہیں اور کامیابی کے خواہاں  
ہوتے ہیں۔ وہ قرآن مجید میں بیان کردہ اس حقیقت کو فراموش  
کردیتے ہیں: وان لیس للانسان الا ما سعی۔ اور بے شک انسان کو