

From the Editor's Desk...

A family is the smallest building block of society. Any positive change in the society can only be brought around by nurturing ingredients of that change at family level. So every behavior of the society; good or bad, starts at the level of parenting and 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 inculcate good qualities in your child, you must master them yourself and then demonstrate the same in front of your child to teach them. The results will be quicker and pleasing. If you want to teach good manners, then you must be a master in manners yourself.

Good habits in a child cannot be cultivated by scolding them with frowning eyebrows. It must be applied with motivation. The Father of today wants his boss to encourage him and motivate him to be more productive. He must 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.

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.

One of the biggest reasons for the widening gap between children and parents is the absence of communication. 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.

*Feed your children with halal means, no matter how meager it is. Do not delegate this vital responsibility to your babysitters or to some school and local teachers. All you must do is work on your selves to see results in your children. **Arif Mateen Ansari.***

The Islamic Public Order

Imram N. Hosein

In his monumental work, "The Qur'anic Foundations and Structure of Muslim Society", the noted scholar, Dr. Fazlur Rahman Ansari, reminds that the very name 'al-Islam', submission to God on the basis of faith in God and all it implies, is demonstrative of Islam's absolute theocentric.

By this he meant that Islam recognizes 'God' to be at the centre of everything, and the mission of Islam is "to transform the life of this world, with all its 'dimensions (including the political and economic), into a life of worship of God by channelizing it into a system of total loyalty and obedience to God." Indeed, for Dr. Ansari it was the height of irrationality to believe in God, and at the same time, to deny his status as the sovereign of the cosmos.

Consequently, Dr. Ansari points out that Islam does not endorse the dualistic philosophy of 'Give unto Caesar what belongs to Caesar, and unto God what belongs to God', because everything belongs to God and nothing belongs, to Caesar in fact, to any creature.

Thus political life in Islam was also theocentric, namely God was at the centre of Public Order. This was something quite different from a theocracy, which is a Public Order in which Priest's, and an institution called church, wield political authority, Islam had neither a church nor priests, and in its entire history Islam had never produced a theocracy!

The theocentricity in Islamic political life
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had the concrete implication that the Islamic Public Order, or State, had to be, subservient to the word of God (i.e. the Qur'an), for God has explicitly commanded the Muslims to: "hold fast, all of you together, to the rope of Allah, and be not disunited." (3:108). And the holy Prophet (ﷺ) has himself explained that the 'rope' of God is the Qur'an. As such it is the Qur'an which is sovereign. Neither the Prophet, not the State, not ever the people are sovereign even the Prophet (ﷺ) of God had to submit to the word of God!

As a consequence Islam could neither tolerate nor coexist with the modern secular State, the very essence of which, as it appeared in Post-Christian Europe, has been the subordination of 'God,' to the 'people' and the 'State', under the cover of the 'God — Caesar' separation of religion from politics. For the modern West freedom implied that Caesar should not be subordinate to God. An individual or a social or political order which subordinated itself to God was not really free. And a democracy, within the framework of subordination to God — the Supreme, was not really a democracy.

Islam's theocentricity, according to Dr. Ansari, is also its principle of integration, and: "there can be no two Opinions about the fact that it is the principle of integration that ensures power, health and life, while non-integration brings about the very opposite." Islam's principle of integration admits and most profound level of integration possible for

human society. It is grounded in total reality while all other integrating principles are founded on discrete parts of reality.

Thus while one part of mankind has espoused, with moral and ideological fervor, the principle of 'freedom', which found political expression in the institution of democracy, another part of mankind has struggled for the "egalitarian society as the fundamental moral imperative and, for this purpose, has concentrated power in the State at the expense of individual liberty. It was the Qur'an, however, as the theocentric principle of integration grounded in 'total reality, which made it possible, 1400 years ago, to preserve freedom (liberty), — while yet establishing and sustaining an egalitarian social order (egalite), and doing so within the absolutely indispensable framework of the brotherhood of all men' (fraternity). What the Qur'an was to establish Justice as the fundamental moral norm which could ensure equality while yet preserving freedom. The Qur'an could unite and integrate all men because God, it was, Who had created them all. In the constitutional history of the United States of America, on the other hand, 'We the people is only fifty years old! For more than 150 of the last 200 years the US Supreme Court insisted that 'We — the people' meant 'We — the white people'.

Now it is clear that theocentricity no longer functions as the principle of integration in Islamic civilization. It has been effectively submerged and replaced by a diversity of anthropocentric (i.e. 'man' in the centre)

integrating principles such as nationalism, socialism, materialism, ethnocentrism, modernization, westernization, democracy etc. This has its roots in the collapse of the Islamic Public Order (dar al-Islam) as a consequence of the initial penetration of western secular thought, the subsequent western colonization of the Muslim world and, finally, the structural incorporation of the decolonized world of Islam into a new political and economic world order, constructed on the application of post-Christian western secular and materialistic thought to political and economic philosophy and international relations.

In fact, Europe, for almost a thousand years, had been a Christian civilization with a Christian Public Order. But a uniquely and a tragic Euro-Christian experience, which commenced with the collapse of the Holy Roman Empire and culminated with the French Revolution, had resulted in Christianity being overthrown and replaced by a secular Europe. And secularism, it was, which paved the way for materialism and eventually communism.

Modern western civilization represents the triumph of materialism, — regarded both as a metric as well as a philosophy of life. And materialism, when viewed from the perspective of religion, is false (Batil). Indeed materialist civilization has presided over the collapse of the moral and spiritual value-systems of mankind which had been established by religion over the ages. Imam Khomeini has condemned the contemporary world system as the 'Great Satan', and indeed it certainly is a diabolically unjust,

unequal world system which has brought the entire world into a state of grave disequilibrium and crisis.

In order to perpetuate itself as a world civilization, the all-powerful and triumphant Western materialistic civilization had a political World and, in the process, were to establish the framework and demonstrate the potential which would make the emergence of a world government possible.

World government, among other things, would ensure the permanent control over Islam, the traditional enemy, which would finally be defeated after one thousand years of ever-frustrated efforts on the part of Christendom. Indeed the Muslim world would join the rest of the under-developed and developing Third World as the proletariat of the new world order.

Western civilization's view of itself and of other civilizations, including Islam, was expressed through one of its greatest historians, Arnold Toynbee, to the effect that it is the 'greatest' civilization the world has ever known, that all previous civilizations are either 'dead' or 'moribund', and that it is not inevitable that western civilization would suffer the 'fate which attended all previous civilizations, ('Civilization on Trial'). _'

Toynbee was quite confident that the West, which was all-powerful, would succeed in achieving the goal of world government. "Western civilization", he boasted, "is aiming at nothing less than the incorporation of all of mankind in a single great society and the control of

everything in the earth, air and sea...Islam is once more facing the West with her back to the wall. But this time the odds are more heavily against her than they were even at the most critical moment of the crusades; for the West is superior to her not only in arms but also in the technique of economic life on which military science ultimately depends, and above all in spiritual culture."

Bernard Lewis was just as confident about the success of the challenge which the West posed to the world of Islam. "Islam", he wrote, "today stands face to face with an alien civilization that challenges many of its fundamental values and appeals seductively to many of its followers....the challenge of today is incomparably more radical, more progressive, and more pervasive, and it comes, not from a conquered, but a conquering world."

This secular and imperialist outlook was reflected in the United Nations Organization which was so structured as to sustain a secular world order comprising modern secular nation States. The possibility could not be accommodated, for example, that the UN could serve as a forum wherein the great civilizations and religious communities still existing in the world (Islam, Hinduism, Judaism etc) could find recognition and could enter into a mutually beneficial dialogue wherein the collective and perennial wisdom of mankind, and religious thought as it had matured through the ages, could be brought to bear 'in seeking solutions for the common fundamental problems which affected mankind, many of which

were themselves the product of the new Godless Euro-centric world order.

While the UN Charter gave a position of permanent pre-eminence in the Security Council to two atheist and three quasi-Christian (one Catholic and two Protestant) States, the historic antipathy for Islam manifested itself in the total exclusion of Islam from the UN. It defies reason that Islamic States such as Pakistan, which joined the UN shortly after its creation, and Saudi Arabia, which is a founder member, did not perceive that it was an insult to Islam to be reduced not just to powerlessness but to a state of indifferent non-existence in the supreme world body.

The world of Islam, which for more than a thousand years after its victory in the seventh century over the two

superpowers of the day, the Persian and Byzantine Empires, consistently maintained its status as 'the' super power in the world (or at least 'one' of the super-powers for part of the time), has now found itself in this age and for the first time in its history as militarily weak and financially bankrupt (i.e. it now has external debts it cannot repay). Indeed, with the singular exception of Islamic Iran, the entire world of Islam is today in a state of dependence and subservience to one or the other of the non-Muslim power blocs in the world.

The basic immediate cause of the defeat of Muslim power in the world lay in the scientific and technological revolutions in the West and its application to industry and to military science.

THE QUR'ANIC FOUNDATIONS AND STRUCTURE OF MUSLIM SOCIETY'

By

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Human Rights

Hamidullah Siddiqi, M.A., LL.M.

A distinction must be made at the outset between the notion involved in the two expressions, namely, "the Universal-Human Rights" and the Universal conception of Human Rights". The former is simply a recognition of the fact that human rights accrue to every man and woman without any distinction whatsoever. This is largely the result of an instinctive belief that all members of the human society are entitled to the enjoyment of certain rights. They sum up the practical truths which have emerged from common experience of mankind, though they are justified on grounds different from ever opposed to each other. Based on similar experience, social groups and political communities have felt the necessity of promulgating a number of rules of behaviour and principles of action in order to solve their practical problems arising between man and man and between man and society. The pragmatic approach does not immediately require a philosophical foundation. What it is directly concerned with is an affirmation of certain human rights and the contrivance of means to control the enjoyment by men of these rights. In this way an adjustment is sought between conflicting claims. Undoubtedly men would continue to quarrel on the question of the ultimate nature and notion of human rights. That would not, however, prevent them from agreeing on joint declarations of them and on a single body of rules for purpose of action.

Universal Rights

The conviction that human rights are universal has recently been further strengthened by the fact that the United Nations, symbolizing the International Community, is well advanced on its way to growing into an effective power. It has exhibited the inter-dependence of the world in a way never done before in man's history.

The expression "The Universal Conception of Human Rights" is linked, on the other hand, with the formation of a philosophical idea as to the ultimate nature and structure of human rights. The issue is how to conceive them with due regard to the significant aspects of experience. Broadly speaking, there are two theories on this point:-

According to one view, human rights originate in and derive their ultimate sanction from the Natural Law which lays down rules of conduct for the guidance of mankind in general. Its principles are written, so to say, in the hearts of men and they can be discovered and made explicit by the application of reason in man. It is divine in nature and it is based upon the Universal Reason in which every human being participates by virtue of his innate rational nature, the written laws must on no account go against it, and to the extent to which they are repugnant to it, they would be held to be irrational and blasphemous. Accordingly, the principles of the Natural Law emanating from the Transcendent Reason, call it

God or what you please, furnish the standard of perfection to man in the light of which he ought to guide his footsteps during his earthly career. As they are imposed from outside and by no less than God Himself, contingencies are not permitted to impugn the absoluteness of their demands.

Law of Nature:

“Things which were regarded as intrinsically right or wrong were assumed to be so by force of the Law of Nature. Thus the right to life and liberty, the duty of worship and maintenance of the family, sprang from the Law of Nature. Similarly crimes, such as murder, theft or perjury, were wrong acts contrary to the Law of Nature; they were, therefore, mala in se, as contrasted with merely man-made offences—mala prohibita. Justice itself was either “Natural” or “Conventional” (Osborn).

Man possesses Reason. This fact entitles him to certain absolute and inalienable rights. Conversely, duties are imposed which, insofar as they do not reach the requisite measure of excellence, are looked upon as infringements of the Natural Law.

It would be seen from the above account that the Natural Law is conceived to be antecedent, both to the individual and to the society, so that rights and obligations with their interrelations can only be justified on their conformity to the a priori requirements of the State of Nature without considering the conditions of life. The necessities imposed by the Natural Law are inexorable and no

regard for social utility, howsoever urgently requiring their relaxation, could impinge on their absolute character. Human rights, accordingly, are fundamental and imprescriptible.

In its cosmological transcription, the Law of Nature is completely transcendent to the world of phenomena to which, however; it is supposed to prescribe rules of behaviour. This amounts to the adoption of the metaphysical doctrine of External Relations, implying that each one of the existents composing the order of nature subsist by virtue of its private qualifications, and therefore becomes understandable without any reference to other individuals. Descartes defined “Substance” in some such way when he declared that it is that which exists by itself and requires nothing except itself to exist. This is but an affirmation of External Relations. Whatever necessity is imposed on an individual to enter into relationship with other individuals, it has its roots neither in his nature nor in his experience nor in the historical situation but in the extraneous Absolute Law. This means firstly an extremely individualistic conception of man, endowed with absolute rights and duties unrelated to the actual conditions of his existence. Secondly, all connections he forms with others are external to his own being. The earlier Declarations of Human Rights were based on this theory with the result that the emphasis fell on the rights of the individual as against the society rather than on his duties to the latter, apart from any historical justification. This was due to the belief that the individuals ought to

realize themselves completely by pursuing their private and personal ends, the only limitation being the external relations consequent on the myth of Social Contract. The principle of Laissez Faire was the logical outcome of the conception of man as an insular being. Rights and duties of man, therefore, could integrate on no better foundation than the fiction of Social Contract.

Artificial Concept:

The concept of Natural Law has rightly been denounced not only as artificial but also as totally misleading. It was soon realized that in spite of several declarations of his Civil and Political Rights, Man lacked the means to implement them in actual practice, because of the perverted use of the concept of Natural Law by a minority in securing all material advantages for themselves. It was felt that unless right and duties lost their absolute character and were regarded as relative to the material conditions of well-being, needs and their satisfaction against the background of historical situation, man would continue to suffer injustice. Thus the verdict of history went against the doctrine of absolute rights.

The theory of the Natural Law, on critical examination, would appear to be based upon the dualism of the Greek thought. Plato who looked upon the world of the senses as a copy of the extra-temporal ideas could not find a foothold in the transient life for certainly of knowledge. The eternal ideas alone could be understood and not this changing world. He was therefore,

forced by the assumption of his thought to search for the absolute principles of knowledge from the characteristics of the immutable ideas. Consistently with this position, it was not possible for him to regard the material world as real. The Doctrine of External Relations, being the logical outcome of the Natural Law, meant a denial of the reality of evolution and, therefore, of time. The relativity of many human rights, accordingly, cannot be explained based on the Natural Law. The reason is obvious. Relativity implies a constant shift in the positions of the relater. It was, therefore, necessary to discard the concept of external relation so as to accommodate the notion of growth. Any world-view recognizing the validity of change cannot do without an idea of some sort of Internal Relations.

As a reaction against the absolutist theory of human rights, another view has been put forward according to which man's rights and liberties derive their legitimacy and sanction from his role in the historic evolution of the community of which he is a member. Human rights, it is thought, are relative to and conditioned by the material surroundings and as the latter are perpetually varying, being always in a state of flux, the rights are the product of society itself, depending upon the level of its material development, constraints and structure at any time in its history.

Pantheism:

When God is conceived to be completely immanent in the Universe without having a transcendental character, the consequence is

pantheism, making the world of His creation exhaust His being without a remainder. Any attempt at equating the Creator with His creation would end in His depersonalization, as it happened in Buddhism. Historical Materialism, too, is grounded in immanence. Immanence, whether material or spiritual, is based on the idea of non-durational change which is interpreted in terms of internal relation as a series of logical deductions. Where there is nothing except change, no security is left for any values, material or spiritual, nor can the world be prevented from relapsing into lawlessness.

Meaningless Jargon:

These two theories take opposite views of man's status in the universe and between them completely invert the scales of values. No conciliation, therefore, appears possible. For one the source of human rights is in spiritual principle which is thoroughly transcendental; for the other it is totally immanent in the world where the material forces, chiefly economic, are the determining factors. The conflict that has been raging between them has produced a great crisis in civilization which, if not removed before long, would probably spell ruin for human society. One of the frightful results is that confidence in human worth and dignity has been shaken, if the human ego has no centrality of its own and is simply a chain of reflexes in the enormous mechanism of material forces, all talk about higher values and spiritual ideals is a meaningless jargon.

Relativist Theory:

Various solutions have been offered to put an end to the deadlock and two of them by way of illustrations, are as under:—

1. Social and economic rights stressed by the exponents of the relativist theory are complementary to the civil and political rights embodied in the declarations of the 17th and 18th Centuries. As both sets of rights have their justifications in history, they cannot be opposed to each other but rather they should be regarded as exemplifying various stages in the development of human society. Political and civil rights remain incomplete unless these are placed at the service of the individual certain social and economic guarantees. This is what historical Materialism claims to have done.

A compromise like this is philosophically unsound. Unless there is some common ground between the two conflicting theories, the fundamental cleavage between them cannot be repaired. It would be agreed that human rights like rights in general sprout from the substrata of values which are left exposed in the same state of antagonism as before. The solution, therefore, is not substantial.

2. It is suggested that the only difference between the two conceptions of human rights pertains firstly to the Area or the sphere of their application and secondly to the method of their implementation. As to the Area, it is pointed out that whereas formerly the stress was laid on the negative rights of man, now the positive rights are given

priority. As to the method instead of the Laissez Faire policy another technique was necessary to make the enjoyment of social and economic rights full and real which has been found in the socialistic organization of national economy. This solution also does not go to the root cause. The divergence between the two approaches is too fundamental to be composed by their simple reduction to a difference in technique. At the base of the conflict lie contradictory concepts about the status of man. Unless a consensus is reached on the doctrinal side, it is not possible to reconcile them by designating them as mere questions of procedure, method, or area.

It will be conceded-that a way out from the difficulty demands a creative synthesis of the truths contained in each of these conceptions. Various attempts have been made by thinkers in this respect but they have not commanded themselves to acceptance generally. As men differ, in their outlook on life and on values which ultimately relate to their metaphysical and spiritual convictions, it is too much to hope that any solution, howsoever meritorious, would be assented to and adopted by a large majority. Efforts, however, should not be relaxed. If not today, some time thence experience may reveal the excess and failings of the two views to their respective adherents who may veer away from the positions which they hold at present and meet each other halfway.

This discussion reveals that the following points should be kept in view while formulating a concept of human right on the basis of a rational

interpretation of experience.

Absolute Rights:

1. Some of these rights must be absolute, as for instance, the right to live. This necessitates the first principle to be transcendental so that the nucleus of a constitutional framework may be provided to the existents before initiation of action and life become possible. Values require security in the ultimate scheme of things. In fact, this is the principle of Creation which the Qur'an calls "Taqdir":

"Of what thing did He create him? Of a small life-germ. He created him, then He made him according to a measure. Then (as for the way) He made it easy for him." (80:18-20)

It is only the objective solidarity of values which imparts meaning to our ideals that we are exhorted to realize for the purpose of spiritual development.

It will be interesting to note that a case was decided in England in the last century in which judges held that human life could under no circumstances be taken away unless justice required it. The facts of the case were:

A few sailors in a boat got astray on the high seas and for a number of days they went without food and water. As they were on the verge of death due to starvation, they killed one of them who happened to be the youngest amongst them and unmarried. Thus they saved their lives. Sometimes afterwards they were hauled up before the court on the charge of murder of the deceased. It was argued on behalf of the accused persons that considering the facts of the

case, there was no other alternative than to kill him with a view to saving so many lives on the boat. The plea was not accepted on the ground that man's right to his life is absolute. An almost similar decision had been reported from the early history of Islam.

2. The First Principle must also be imminent in the Universe so as to accommodate the claim to reality of material existence. This is necessary because we do not want to be thrown into the wilderness like the supporters of the classical theory of the Natural Law. If these relations in their mutuality are not conceived can metaphysically limit the operations of human rights other than those of the absolute ones e.g., economic and social rights belong to this category. The relativity of most of the human rights will be provided for in this way.

The above analysis makes it imperative that we should also form a notion of the scale of values strictly within the above principles. Everybody in practice does make such a distinction. Those with greater value should be given a priority over those of lesser value.

Qur'anic Solution

Let us see if the Qur'an gives us any clue as to the solution of the problem. The following verses are relevant in this connection:-

"We have made Our Signs clear to those who meditate." (10: 24)

"Those who reflect on the Creation of the heavens and the earth exclaim: 'Our Lord! Thou hast not created all this in vain'." (3:191)

"And He hath subjected to you the night and the day, the sun and the moon and stars, too, are subject to you by His behest; verily in this are signs for those who understand." (16:12)

"The East and the West are God's: therefore whichever way ye turn, there is the face of God." (2: 115)

"We created man and We know what his soul whispereth to him and We are closer to him than his jugular-vein" (50: 16)

"Already, before your time, have precedents been made. Traverse the earth then and see what hath been the end of those who falsify the signs of God." (3:137)

"He is the First and the Last, the Manifest and the Hidden and He is Cognizant of all things." (57:3)

"Say – go through the earth and see how God hath brought forth all creation; thereafter will He give it another birth." (29:20)

".....He (God) adds to His Creation what He wills....." (35:1)

God and His Creation:

"We have not created the Heavens and the Earth and whatever is between them in sport; We have not created them but for a serious end; but the greater part of them understand it not." (44:38-39)

"And the stars and the trees do adore Him." (55:6)

"Every moment He is in a newer glory." (55:29)

"And your Lord saith, call Me and I respond to your call." (40:60)

"If ye do good, ye do good for your own souls; and if ye do evil, it is for them (in like manner). (17:7)

"And how many signs in the heavens and the earth which they pass by, yet they turn aside them." (12: 105)

"And people are naught but a single nation." (10:19) ~

"The seven heavens declare His glory and the earth. too, and those who are in them; and there is not a single thing but glorifies Him with His Praise. but ye do not understand their glorification." (17:44)

God is organic:

The verses cited above made it clear that God is organic with the world. His relation to His creation may be conceived as one soul to body. The world is organically and completely dependent on Him. It is in the making and is constantly developing from moment to moment. In other words, it is a plastic world. Time is real and is the essential form of the cosmic process. God is both immanent and transcendent. He is not without a keen interest in our struggle. In short, He is essentially bound up with the life in time. He has laid down the rules for the guidance of man and now it is up to him which way to choose — the way of evil or the way of virtue and goodness. God alone is the true repository of all values and it is from Him alone that they derive their objective reality. The world we live in exhibits degrees of reality inasmuch as it is the manifestation of God's

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attributes.

Islam on Human Rights:

The following observations may accordingly be made as to how Islam looks at the problems of human rights:-

1. The right to equality is based on the primordial oneness of the human race which, with the passage of time, has got differentiated into so many clans, nations and tribes under the pressures of physical existence. The idea of brotherhood of man is ultimately based on the assumption that the Creator is a unity. It is obvious, therefore, that without a living personal God, it is not possible to conceive the idea of human brotherhood. Islam, which is a monotheistic religion, has exhibited the truth of this observation, in that it alone amongst all creeds of the world has been able to level down the irritations brought about by prejudices as to race, sex, colour and religion. Humanism cannot be a substitute for a personal God for a twofold reason. In the first place, it cannot provide any metaphysical ground for the objectivity of values. Man not only wants to realize values but he also seeks some sort of security for the gains achieved. In the second place, it has not succeeded in evolving any satisfactory moral ends and all attempts so far made in this direction have proved to be a failure. Naturalistic morality cannot find its bearings in anything higher than self-interest and expediency.

2. The fundamental rights of equality and liberty can find scope for any sizeable application only in a democracy in which the lead and

initiative remain in the hands of the enlightened people. The Islamic principle of Ijma' remains unexcelled as an instrument for the extraction of fresh rights and obligations as well as for their conservation. The democracy envisaged by Islam can never produce the tyranny of the mass unlike some of the democracies of the modern world.

3. The doctrine of the Natural Law requires restatement so that it may Universal Conception of Human serve as a metaphysical basis for Rights. The Law must be both immanent and transcendent in recognition of the relativity of a large number of human rights and the absolute character of certain values respectively. This is possible only on the lines suggested by

Qur'an which as we have seen, regards the Creator as Transcendent yet organically related to His creation. To the Absolute of the Platonic tradition, the idea of progress in evolution is foreign; only a God actively engaged in the continuous creation can permit flexibility. The Absolute gives us only a block universe and, therefore, denudes the material world of meaning. The Qur'an locates the Natural Law in the heart of man to ideals and purposes gain in significance and in his actual pursuit of them admits his environment and surroundings. Nature becomes understandable and the language it speaks is discovered to be the language of his ideal self.

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the sayings of the kind Prophet Muhammad (ﷺ) were in possession of people. He did not like that his sayings should have any place before the sayings of the Prophet Muhammad (ﷺ).

His saying is that one who opens the door of good deed for himself (i.e. he intends to do a good deed) Allah opens

seventy doors to enable him to do that good deed. On the contrary, one who intended to do a sinful deed, Allah opens seventy doors for his disgrace in such a way that he cannot know of it.

He died and was buried in Baghdad on Saturday the 27 Rajab, 297 A.H.



Shaikh Junaid Al-Baghdadi

Izhar Hamed Siddiqui Chishti Sabri

Sayyedatul Taifah Abul Qasim Junaid Bin Muhammad Az-Zuj-Jaj Al-Baghdadi, may God be pleased with him.

His father was a trader of glass and therefore 'Zuj-jaj' and 'Qawareeri' became his title. He is a famous Imam of Mysticism. Say-ye-da-tut-Taifah was an appellation of honour. His was very popular. His name is used even today as a maxim that a certain man was Junaid of his time. He was a great and noble divine and a Sheikh of high station and dignity. His 'Junaidia Mysticism' was prevalent for a long time.

He laid great stress on observance of discipline with Allah and said that to be negligent of Allah is more grievous than entrance into Hell.

From his maternal uncle, Hazrat Sirri Saqti, he benefitted and, therefore, he is taken as his 'Khalifa' (successor). He also gained much from Hazrat Muhammad bin 'Ali Al-Qassab (and) Hazrat Makhdoom Ali Hajveri (Data Ganj Bakhsh) of Lahore wrote in his book. Kashful-Mahjoob, that one day someone enquired from Hazrat Sirri Saqti whether any disciple can attain a position higher than his Sheikh. He replied, "Yes the position of Junaid is higher than mine".

Once the Caliph of Baghdad called Hazrat Radeem as undisciplined. The latter replied how can he be undisciplined when he had passed half day in the company of Junaid and the person who had passed so much time

in Junaid's company he could never be undisciplined.

It is the saying of Hazrat Shaikh Abu Jafar Haddad that if wisdom had been a person, it would have the shape of Junaid.

It is reported that for 30 years it was his routine to offer his Morning (Fajr) prayers by the Wazoo (Ablution) of night 'Isha prayers. After Isha prayers, he did not go to sleep but passed the whole night in 'nafi' prayers and Praise of Allah.

One of his disciples was living in Basra. One day danger of sin occurred in his heart and his face became black. When he saw his face in the looking glass, he was ashamed and terrified. He did his best to remove that blackness but failed. Because of shame, he began to live alone so that no one might see his face. When three days passed in this condition, that blackness began to fade little by little. In the meantime he received a letter from his Shaikh, Hazrat Junaid, who had exhorted him why he did not remain with discipline and honour in his service to Allah; for last several days he had to do the work of washerman so that the blackness of his face may go and whiteness might return.

It is reported that eight disciples of Hazrat Junaid were perfect devotees of Allah. One day all these unanimously requested their Shaikh that since martyrdom for the will of Allah was a unique blessing therefore, to acquire

that. They should all go for Jihad. The Shaikh also agreed and they all reached Rome, where religious war was being fought against Christians. When they reached in the battlefield a Christian fighter came from the enemy's rank and fought the disciples of Hazrat Junaid and put them all to martyrdom by his hand. Hazrat Junaid related that he saw 9 carriages above him, suspended in the air. When any of his disciples fell martyr, his soul was taken on one carriage and flew away above in the sky. When only one carriage was left he thought that was for him. He began to fight. Then the same infidel came and said, "O Abul Kasim! that ninth carriage is for me. You go back to Baghdad and lead the people, and teach me your belief". Hazrat Junaid taught him the faith and he embraced Islam. Then he drew the same sword which he had used against Hazrat Junaid's disciples and killed seven of his country-men and then he himself fell martyr. Hazrat Junaid saw that the soul of that new Muslim was kept in the ninth carriage and taken up above in the sky.

Once a man brought about 500 dinars and presented them to Hazrat Junaid for distribution among his disciples. He asked that man whether he had any more wealth besides this. That man replied in the affirmative. He further asked whether he desired increase in that wealth. That man again replied in the affirmative. Then he returned those dinars to him and said that since he was more needy of the money Hazrat Junaid did not accept it.

He said that once he saw the Devil and he was roaming about in the market

stark naked and was eating bread which he held in his hand. Hazrat Junaid asked him whether he was not ashamed of wandering naked amidst the people. The Devil replied, "Abdul Kasim! Who has remained now on the surface of this earth from whom I should feel ashamed. These whom I felt shame are now below the earth, and the earth has eaten them up". (Devil is ashamed of only those who are obedient to Allah).

Hazrat Junaid stated one day he went to Hazrat Sirri Saqti. He found a man lying senseless before him. He asked Hazrat Saqti what happened to that man. Hazrat Saqti replied that he heard a certain Ayat (verse) of the Quran and became senseless. Hazrat Junaid suggested the recitation of that Ayat again. When that Ayat was read, the man regained his senses. Hazrat Saqti enquired how did he know that method. Hazrat Junaid replied that it was the shirt of Prophet Joseph which was the cause of the blindness of Prophet Jacob. It was the same shirt sent by Prophet Joseph to his father from Egypt which brought back light to the eyes of Prophet Jacob.

Hazrat Saqti appreciated his argument.

It is reported that when the time of the death of Hazrat Junaid came near, he bequeathed that all sayings about religious knowledge which are attributed to him should be buried with him in his grave. People curiously enquired the reason for that. He replied that he would not like that Allah may see him in this position that certain things were attributed to him in the world, especially when (Continued on page #. 14)

Relative Priority of Ethical and Political Principles for Securing Integration and Consolidation of Ummah Islamia (Part 1)

A. K. Brohi

The theme of the Seminar is teachings of the Prophet (ﷺ) of Islam with reference to Islamic Polity. We are expected to offer an analysis and exposition of the political process, structure and function of political institutions and procedures that go to define an Islamic State. This, as one can appreciate, is an important theme, particularly in our own time when western scholarship has attempted to look at Islam not so much as a supreme doctrine, Theology. Culture, Law, civilization or even as a faith by which nearly a thousand million dwellers of earth live their life, but essentially, as a political force. By many Islam is still being considered as a threat to western civilization. There are several western publicists who have come to regard Islam as a contender for western political ascendancy in the present day world order. Islam, in short, as presented by western writers, conjures up ideas of fanatical opposition essential revolution and of anti-modernism and as the citadel of reaction backwardness and stagnation. How and why such an uncanny image of Islam has been called into being is a theme by itself but which the present writer has no intention of dealing with in this discourse. An effort, however would be made, in what follows, not so much to talk about political institutions and structures in terms of which what is

called political process of Islam is supposed to consummate itself as to talk about what are to be regarded as essential preconditions which make the establishment of Islamic State possible. Considerable number of books have appeared in the recent past which throw good deal of light on the nature of Islamic State and numerous conferences are being held to collect knowledgeable persons to exchange opinions on various aspects of Islamic politics. It must be admitted in all sad sincerity that not all this activity has contributed to clarity – much less has it engendered enlightened approach to the problems posed by the 15th Century predicament of Muslims who have to live in a world where non-Islamic values are dominating and have gained upper hand, if not total triumph and ascendancy. The confusion has been worst confounded by all kinds of irresponsible utterances that have been voiced from numerous forums where theory and practice of Islamic politics have been debated with infinite variety of qualifying phrases, simply to make the point that Islam is primarily politics and pursuit of power. Somehow it is one value that Islam stands for, regardless of the ethical character of the means to get it.

Now the teaching of Islam is that all power belongs to God and anyone who

is vouchsafed the authority to manage the affairs of his people or community is not their ruler if only because the only ruler of mankind is God. What goes for an earthly concomitant in the name of a ruler is more appropriately in the perspective of Islam to be regarded in the role of a person who is entrusted with responsibility of serving as a managing director of public affairs, Quite apart from the authority of the law (the Shariat) this managing director has no authority of his own. The true Law-Giver, however, in the world of Islam is God Himself and such law-making activity as has been delegated to believers is to be exercised as a trust in accordance with what the Book of God has decreed and the practice of Prophet (ﷺ) has prescribed.

We can meaningfully talk about the theory of Islamic politics with reference to juridical, legal and political principles which are discernible in the Quran and are attested by the way in which the Prophet of Islam founded the first Madinian State and directed the management of its affairs. The actual practice of politics can tend only to reflect these principles and the way in which life or the community is actually organized politically is what is to be looked at in order to answer the question relating to the extent to which these principles are being followed or not followed. Indeed, endless complications turn up when, while studying the nature of Islamic political process, we fail to draw a distinction between the structure and the functions of the State. In my considered opinion, if a band of righteous persons were to

come together and agree to establish conditions in terms of which the Muslim ideal of leading life at the individual and collective plane of human existence can be augmented and facilitated, such an arrangement would entitle the community to claim that they are conducting their affairs according to the teachings of Islam and the polity in question would be entitled to be called Islamic polity regardless of the mode in which the sovereign power within the state is distributed. But if the function of such a coming together of believers is not in accord with the purpose for which Islamic governments are instituted to carry out the mandate of Shariat it would not be considered as Islamic State.

Islam gets drawn into discussions on politics because, unlike other historical religions it does not draw a distinction between things that are Caesar's and things that are God's, there being no demarcation to set off the dominion of God from that of the dominion of State. To that extent, concern with political matters is a religious duty of every believer. An attempt to exhibit a severe unconcern about political affairs so as not to participate meaningfully in the political process would not be acceptable to Islam. But, rarely, a modern nation state, also, cannot be taken seriously as an Islamic institution considering that the principle of latter's political organization in Islam has no reference to definitive coordinates like territory, race, language or an intermixture of all the three elements in varying proportions.

In Islam, the only decisive norm with

reference to which political life of the community can be organized is to highlight commonality of the tie of faith being the nexus that constitutes the basis of its political integration, social solidarity, economic solvency as also its spiritual fraternity. This tie of faith operates in its own right as is evidenced by what happened in the early history of Islam when Prophet (ﷺ) of God played the historical role of bringing about the transformation of Arab pagan society. In this context it is essential to emphasize the significance of the Meccan period of his career as a Prophet. The success of the political institutions of the Madinian State was made possible thanks to the discipline to which the Muslim elements like the Muhajireen and Ansars entered into the Compact of Madinan State this discipline is another ward of their having witnessed within themselves a basic inward change, a sort of inner moral, mental and spiritual transformation. They found their interior consciousness conditioned by a sort of Theo-Centric ethos that was the concomitant of their having assimilated the quintessence of the Shahadah—"There is no god but Allah and Mohammad (ﷺ) is His Prophet".

It is of this cardinal principle of Islam that I shall speak to make the point that it lies at the distinctive contribution which Islam has made for securing the brotherhood of man, for having demolished age-old claims advanced by privileged classes in the name of racial superiority. Islam basically is the doctrine of Tawheed preached on the basis of revelation by the Prophet (ﷺ) of Islam and its politics are animated by

the way it integrates people on the basis of faith in a larger synthesis. It is my contention that in the total absence of a sort of discipline that believers underwent during the Meccan period, political arrangement, *per se*, cannot succeed in creating a Muslim society. Politics can be Islamized but for that we have to be Muslims in word, deed and thought. But what goes on in our own times is that we have been politicizing Islam i.e. imposing our personal cravings and quest for power upon the fair face of Islam. O' no, We have not in our time as yet, taken even the first step towards Islamizing politics, I submit that Islam is essentially and fundamentally a brotherhood. The simple question is: do we believers really feel that we feel united in a feeling of oneness by ties of brother-hood? In Surah Al-Hujarat verse 10 issue is clinched when it is said that all the believers are brothers inter self that be so, it must follow that we must desire for our brothers all we desire for ourselves. Besides, the believers have been asked to have fear of God in them to an extent which is commensurate with God's claim that he should be feared (Surah Ale-Imran. v. 102). In the possible event of someone's trespassing on your rights or subjecting you to indignity as a believer, you are asked to recognize that anyone who is patient and were to condone the faults of the others belongs to higher order of humanity – the company of elect that are called Azmal Umur (Surah Shoora, v. 43). Then, as believers, we are supposed to trust on one another, have confidence in one another and depend upon one another (Al-Qur'an). In the event of possible disputes the believers

are asked to resolve their differences by referring them to God and to His Prophet (ﷺ), that is, to have them decided according to Sharia (See Surah Nisa, v.59). And the safe rule of conduct is that whatever the Prophet has given to you, take it, and what he has forbidden you from doing stay clear of it. (See Surah Hasr, v. 7). The believers are asked to cooperate with one another in advancing the cause of goodness and piety (الْبِرِّ وَالتَّقْوَى), and to help one another and above all never to help one another in perpetrating sins and injustice for, after all, we must continue to be apprehensive of the undoubted fact that Gods punishment is severe (See Surah Maida, v. 2). There is obligation upon us to the effect that we must return trusts to those who are claimants to those trusts (Surah Nisa. v 58). Believers are warned to realize that wealth and children are only the adornment of the life of this world but the enduring surviving value is to be predicated of the good we do – for that is acceptable to our Sustainer and constitutes the best of our deeds (Surah Kahf. v. 46). Elsewhere, it has been put more strongly: life of this world is simply sport and play but the life to come is the real life, if only the people knew (Surah Ankabur, v. 64). The highest reward, viz the House of the Hereafter, according to the Quran, is a resort for those who do not intend to perpetrate Injustice and mischief, as after-all the final triumph is always for those who stay away from sin by practicing piety (surah Al-Qasas v. 83). The believers are admonished to control their anger, to forgive people's faults and God loves the doer of good deeds (Surah Ale-Imran v.134). Prophet

had been admonished to forgive and to direct the performance of good deeds and to avoid contact with the ignorant ones (Surah Al-A'araf. v. 199). A reading of Surah Al-Hujurat would familiarize the reader with that fascinating list of ethical admonitions such that if that were to become the decisive norms of human behaviour, in any society. there would be no need for highly complicated and sophisticated system of governance by police and intelligence.

In the foregoing enumeration of Qur'anic teachings touching end concerning the way in which believers are to behave towards one another, my chief purpose has been to show relative irrelevance of this undue preoccupation of ours with large-scale reforms for prevention of crime, disorder, anarchy and unrest. That we ought to have an ordered society and institutions of power to control it and prevent it from becoming violent and vagrant cannot be disputed. But then the extent to which we depend upon such a sophisticated and complicated apparatus of regulation and control is also symptomatic of the extent to which we fail to carry out those ethical imperatives, admonitions, advices and instructions of the Qur'an which alone create real basis of an ordered society. By resort to the one inviolable inner compulsion that comes to us as believers who have submitted to the law of inner restraint, we can reduce the scope of government intervention in our daily life: to the barest minimum.

The study of the Qur'an shows that it is this type of inner transformation in the

psyche of individual man and woman upon which it places a great deal of emphasis and the significance of the Meccan period in the life of the Prophet (ﷺ) resides in this masterly strategy to reform the human race. Islam came to have an alchemic effect upon human nature of pagan times that had been corrupted by false beliefs and stereotyped responses to the challenges that were posed by pagan practice of the time. The seat of reform was the soul of man that was filled with fear of God in the event of violating his command and with hope of reward in the event of carrying it out. Negatively stated it did not reside so much in the persons of the policeman outside.

The Madinian State basically was founded because there were the Jewish elements in city, to say nothing of other pagans who had to coexist with the Mohajireen and the Ansar. The nascent state of Muslim community had to be protected against their machination and subversive activities. Most of the western scholars, upon analysis, have argued that the charter of the first Madinian state makes that state appear as secular in character, if only because the Jews and the other pagans who came under the jurisdiction of the state of which Prophet (ﷺ) of God was the head, did not owe allegiance to the God's law as revealed to the Prophet (ﷺ) of Islam. Be that as it may, the fact remains that state had its creative source of vitality and vigour in the fact that its undisputed leader was a Prophet of God who received revelations for his guidance throughout the remaining course of his earthly career as a head of

state. Now we have in his place Holy Quran, the body of revelations as received by him, as also his *Sunnah* to guide us on our path to God and teach us how to live this life well and prepare ourselves for the real life to come.

The politics of our own time cannot afford to ignore the value of Madinian chapter of Prophet's life. But the life of our Prophet in Mecca before the Hijra to Madina is equally, if not more important if only because the triumph of Madinian State is not Unconnected with the moral and spiritual transformation that Islam had brought in the heart and soul of the believers who had accepted Islam in Mecca, and who when the call for migration was made, left their hearth and home, their kith and kin and renounced everything in order to be blessed in the company of Prophet of Islam at Medina.

Our path-way to Islamization, I submit, is cast in the image of the Madinian ethos of the early Muslims by doing jihad-binafs, by waging struggle with the forces of lower self, we can succeed in reflecting the Muslim ideal, it is mastery over nafs-e-ammara the baser self that counts. It is to be mutaqi, to be salt-controlled—so that we are in a position to submit to God's Law and carry the Prophet's message to the rest of the world.

The political process is necessary, nay indispensable for securing the advancement of collective life of the Ummat-i-Islamia. But all this must follow and is no substitute for that individual development of a believer as a muttaqi. This is so because every collectivity, in

the last resort, is only an arithmetical sum total of the individuals who comprise it and unless the individual is reclaimed, reformed and re-integrated within himself, he will not be able to play that serviceable role in the eager maintenance of those social conditions that make for progress and advancement of collective life of the community at all possible.

Discipline in the month of Ramadan, that is to say fasting, is designed to enable the believer to become Muttaqi —(la'alakum tattaqun). After the fasting, which everyone can do only for himself, we have Eid-al-Fitr the day that symbolizes the consummation of ideal of individual perfection. Thereafter comes the Hajj with its Eid-al-Adha when the largest collection of believers meet in the plain of 'Arafat' and also to circumambulate the House of God, the Ka'aba. That day symbolizes the day of social perfection-after believer becomes muttaqi, he can mix with his fellowmen in a harmonious way in a larger social setting. In Islam these two days are important.

The strategy of Islam was to show historically that the Meccan period was a period where there was devaluation of the pagan tribal bonds and pro rata liberation of the individual for him to be

able to think for himself and freely worship one true God and enlist himself on the side of the programme for the moral and spiritual awakening of mankind in the implementation of which Prophet (ﷺ) himself was engaged. The preaching was restricted to the close friends and relations and even the prayer was not organized on a public scale Nevertheless Muslims became models of excellence and in those days when Islam had no real support or even organized might of militarist or oligarchic kind, its message spread slowly but steadily and converts to Islam became ardent devotees of the Prophet (ﷺ) and stood with him in all the trials and tribulations, sufferings and sorrows to which he was subjected. It is the education imparted in this school of suffering that fostered in them the disposition to cultivate that sense of exclusive dependence on the grace of God we call Tawwakul. It is this attitude that ultimately turned the tide in their favour after the Hijra and gave to a band of saleheen the opportunity to organize themselves into a state and thus provide leadership to the small, fledgling but disciplined community into becoming one of the major forces of historical change. (***Continue in next issue***)



Education and Religion

Squadron Leader Syed Ghousullah Husainie

Religion today is the least attractive topic of discussion for the youngsters. They seem to feel more interested in 'isms' like Capitalism, Socialism and Communism than in religion. Even educated people don't find any link of religion to education. However, this is their misconception. In fact, religion is an indispensable part of education and we cannot think of education without religion.

Many nations are based on religion. Religion as we all know is a set of rules that have been handed down from generation to generation according to which nations mould their lives. It actually provides guide lines for a nation to follow and retain its separate identity from other nations.

Now education is considered as a means of developing one's personality and its integration to the harmonious whole. It is an instrument which helps to develop one's inner potentialities and enables to mould the lives in such a way as to make him a useful citizen and a worthy member of the nation. Every nation retains her identity, integrity and solidarity by following the rules provided by her religion and faith. Activities of any nation, in general centre round those rules of religion.

The aims of education can be categorized into two main groups:—

- a) Immediate aims.
- b) Ultimate aims.

The immediate aims of education are

those that we want to realize by educating individuals. We train individuals for special fields with a view to developing our country. We want engineers, doctors and teachers etc. to work tirelessly for the building up of the nation and we provide them with training to that effect.

Now the purpose of education is not only to train the individuals in special fields but its ultimate end is also to develop the personality traits harmoniously so that in future they may maintain identity as members of their nation. We talk of the English, the Russian and the American and with each of them we associate certain attributes or qualities that are deemed to be special features of that nation. These special features are actually the features of religion. Religion exercises an integrating influence on the members of a nation. Religion and education are inseparable from each other and we cannot think of one without the other.

To be more elaborate, let us take the instance of Pakistan. Pakistan was achieved on the basis of religion. Religion was the only motivating factor in the whole of the struggle for the establishment of Pakistan. Religion therefore, should be the only operative factor in our activities whether on personal or national level. Education is the most important aspect of man's life. Its ultimate end as mentioned above is the mental enlightenment and moral development. It is, therefore, necessary to give the religion a permanent place

in all academic studies at school, college and university level.

If at college and university we train the individuals merely in a specialized field it would help only in the mental development in that particular field. But there are other aspects of one's life, for example, moral, social and cultural, which will lag behind.

Religion is the key to all sciences. The rules of religion, for example, Islam provide us with knowledge in all the fields. Islam is the most comprehensive and most perfect of all religions that have gone before. It comprises of the principles relating to all social, political, individual, cultural and economical aspects of human life. Why then it should not be given the highest prominence in syllabi at all levels.

While formulating the syllabi the following two objectives should be kept in the fore front :—

1. National objective.
2. Uniform academic standard throughout the country.

The commission on national education in their 1960's report summarized the material objectives as under:

- i. Production of trained personnel, educated citizenry and competent leadership for the country.
- ii. Training of the students to lead productive public life according to their talents and interests.
- iii. Maintenance of freedom, integrity and strength of Pakistan.
- iv. Preservation of normal and spiritual values of Islam which emanate from the concept of a

universe governed by the principles of truth, justice and benevolence, equality and universal brotherhood.

The fourth objective, indicates the commission, realized the importance of religion in education. It has no doubt laid great stress on achieving this aim, though it has not been fully realized. The children of today are the citizens of tomorrow. Today their activities are confined to their homes, schools and colleges, tomorrow they will have to step in the wide complex world and enter into the life of the nation as one of its worthy members and as respectable citizens of the country. The national character will be evident from their activities and behaviours in life. That typical national character which is our national heritage must reflect from each action of theirs. The education, therefore, must ultimately aim at developing that pattern of character in the individuals which is peculiar to our nation. The education must help to develop in them a civic sense, a sense of duty, spirit of patriotism and sacrifice. The causes devised must be such as to lead to a balanced development of all the aspects of personality. They should inculcate in them the spiritual and cultural values which constitute our national heritage to make them distinct from other nations and give them a progressive outlook towards life which in turn would strengthen and develop Pakistan.

Role of the Teacher

The role of a teacher is that of a candle illuminating every object around it. It is

the personality of the teacher that impresses the child after its parents. The teachers therefore need to keep in mind the religious and spiritual values foremost to inculcate in students those patterns of life which are typical of our nation, and tell the Students that religion is not merely a dogma or a set of rituals but it is in the vein of every activity of ours. Reading of the supplementary books, judiciously selected by the teachers, must be encouraged and the sectarian controversies should as far as possible be avoided.

Parents' Role

Mother's lap is considered to be the first university for the child. It does not mean that fathers have no responsibility. It is the joint interest and attention of both mother and father that helps the child to develop the basic concepts of life. The early age of the child is the most impressionable age, when the mind of the child is submissive and receptive to the highest degree. Any impression formed at this age will remain throughout life. The parents therefore should realize their responsibilities to develop the basic religious concepts and give them a definite pattern of national character. Schools have the responsibility of providing religious education to the children but the teaching cannot be effective unless the encouragement from home is forthcoming. The role of home and parents cannot be over-emphasized. Mere schooling will not help to serve the purpose. Full support from the parents and homely atmosphere may go a long way in developing the spiritual pattern of life in the children.

Modern Education and Religion

Today the parents think that modern education and religion are opposed to each other. The progress of technology and science takes the individuals away from the religion or even turns him against it. But the facts are otherwise. The people thinking in these terms have a narrow view of religion. Our religion or any religion for that matter—never stops anyone from acquiring knowledge in any field. It rather encourages and helps him to understand and utilize the knowledge obtained, on the lines hinted at by our religion. It does not in any way put an obstruction in the way of acquiring knowledge. Why then should it be excluded from education when all the disciplines of knowledge are subordinate to it?

How Prophet Mohammad (ﷺ) Educated Arabs

We can well select the example of Prophet Mohammad (ﷺ) at this stage. He started teaching the Arabs and convinced them to the extent that he was able to change their faith and character in such a way that within a short time a most dynamic nation emerged. The condition of Arabs, both normal and social was totally overhauled, illiteracy disappeared, barbarism gave way to a polite and sophisticated nature. This was the most glorious period of Islam. The impressions of his teachings remained permanent for hundreds of years. During this period the men of highest calibre were born. The human intellect reached its highest pitch, as substantiated by history of the greatest

jurists, philosophers, doctors, mathematicians, scientists and engineers born during this period. Among the jurists we see the historic achievements of Imam Abu Hanifa, Imam Shafai, Imam Malik and Imam Hambel. Among the philosophers Imam Al-Ghazali is of great significance. As regards spiritual greatness the name of Abdul Qader Jeelani of Bughdad cannot be forgotten. In the field of medicine, mathematics and engineering the developments were remarkable and most of their principles are now the basic principles of modern technology. Avicenna in the field of medicine is an unforgettable figure about whom Nizame Arudi wrote "whoever has mastered the first book of Qanun, to him nothing would be hidden of the general and fundamental principles of medicine." William Harvey says "go to the fountainhead and read Aristotle, Cicero and Avicenna". (Ref. 3).

It is an undeniable fact that modern science owes a great deal to the Arab culture. Arabs played an important role in the development of science and technology. They systematized and generalized the knowledge. Their methods of investigation were very perfect and accurate. Mathematics and Astronomy in particular made tremendous progress during this period.

Conclusion

To sum up, great damage is caused to

the society because of the faulty and defective system of education. Foreign education system cannot serve our purpose. We cannot expect any foreign system to achieve that pattern of national character as is desired by Islam. Nations differ as to religion and national values. Every nation in its education system keeps the specific points for character building in the forefront. We also need to do the same. We have to devise our syllabi according to our own needs and requirements. Islamic norms and ideals should reign supreme in our educational system.

Newman, a great English writer and the first Rector of Dublin University, said. in one of his lectures 'Religion is the queen of all sciences, it is in true sense the fountainhead of all the knowledge'.

The supremacy of religion in the education system had been realized by all the nations at all times. Curriculum in schools, colleges and universities in the countries has been subordinate to religion and according to the resources and opportunities available in the country.

We, therefore, have to keep in mind the Islamic ideology while framing the curriculum for our country. Then and only then we can expect our young men to demonstrate that pattern of character and behaviour that has been our specialty and that has been a distinctive mark of our nation.

(Continued from page # 27)
the seeker is a sign that he is traversing a certain distance, and since proximity

to God is not a matter of distance, What can the seeker do but cut off his feet in the abode of rest?

Sufiism:

The Uncovering of the Ninth Veil:

Chapter concerning their Rules in Walking

(Continued from Last issue)

God hath said: "And the servants of the Merciful are they who walk on the earth meekly" (Qur.xxv,64). The seeker of God, as he walks, should know at each step he makes whether that step is against God or of God: if it is against God, he must ask for pardon, and if it is of God, he must persevere in it, that it may be increased. One day Dawud Ta'i had taken some medicine. They said to him: "Go into the court of this house for a little while, in order that the good result of the medicine may become apparent." He replied: "I am ashamed that on the Day of Judgment God should ask me why I made a few steps for my own selfish pleasure. God Almighty hath said: 'And their feet shall bear witness of that which they used to commit'." (Qur.xxxvi,65). Therefore the dervish should walk circumspectly, with his head bowed in meditation (muraqabah), and not look in any direction but in front. If any person meets him on the way, he must not draw himself back from him for the sake of saving his dress, for all Muslims are clean, and their clothes too; such an act is mere conceit and self-ostentation. If, however, the person who meets him is an unbeliever, or manifestly filthy, he may turn from him unobtrusively. And when he walks with a number of people, he must not attempt to go in front of them, since that is an excess of pride; nor must he attempt to go behind them,

since that is an excess of humility, and humility of which one is conscious is essentially pride. He must keep his clogs and shoes as clean as he can by day in order that God, through the blessings thereof, may keep his clothes (clean) by night. And when one or more dervishes are with anyone, he should not stop on the way (to talk) with any person, nor should he tell that person to wait for him. He should walk quietly and should not hurry, else his walk will resemble that of the covetous; nor should he walk slowly, for then his walk will resemble that of the proud; and he should take steps of the full length (gam-i tamam nihad). In fine, the walk of the seeker of God should always be of such a description that if anyone should ask him whither he is going he should be able to answer decisively: "Verily, I am going to my Lord: He will direct me" (Qur.xxxvii,97). Otherwise his walking is a curse to him, because right steps (khutawat) proceed from right thoughts (khatarat): accordingly if a man's thoughts are concentrated on God, his feet will follow his thoughts. It is related that Abu Yazid said: "The inconsiderate walk (rawish-i be muraqabah) of a dervish is a sign that he is heedless (of God), because all that exists is attained in two steps: one step away from self-interest and the other step firmly planted on the commandments of God." The walk of (Continued on page # 26)

Report on 46th Death Anniversary of Dr. Muhammad Fazlur Rahman Ansari (رحمة الله عليه)

Muhammad Abdul Aziz (Lecturer AIIS)

Traditionally every year the “Urs” of the Founder President Maulana Hafiz Dr. Muhammad Fazlur Rahman Ansari Al-Qaderi (رحمة الله عليه) is held coinciding with the date of his demise i.e. 11th Jamadiul Awwal, with great reverence. This year also the commemoration ceremonies spanned over a week comprised of a stream of activities such as trilingual speech competition, quiz competition pertaining to the invaluable contribution of Dr. Ansari (رحمة الله عليه) in the domain of knowledge and his outstanding services to Islam. The series of event ended with grand finale organized in the central mosque where distinguished dignitaries, eminent scholars expressed their thoughts on the incredible missionary achievements and the sublime intellectual and spiritual stature of Dr. Muhammad Fazlur Rahman Ansari (رحمة الله عليه).

On 22nd January, 2019, a special forum was organized, contestants (undergraduates) spoke in three languages viz Arabic, English and Urdu on various aspects of Dr. Ansari's (رحمة الله عليه) life, his meritorious, intellectual and missionary services throughout the world. Participants securing 1st, 2nd and 3rd positions were awarded shields by a select jury.

On the 23rd January, an exciting quiz competition was organized. Participants securing 1st, 2nd and 3rd positions were awarded shields.

On the 24th January, the President of WFIM, Mustafa Fazil Ansari held a session with the AIIS students and teaching faculty and spoke at length on Dr. Ansari's (رحمة الله عليه) attitude towards life from his perspective as a son and the lessons to be drawn. The President WFIM spoke eloquently on their responsibilities as a Muslim and as a missionary of Islam and also incorporated in his speech the answers to the queries raised. At the end of session, the Principal of AIIS, thanked the President WFIM for his inspirational address and prayed for his continued diligence towards the AIIS issues.

On the 25th January, 2019, a congregation was held for recitation of the Holy Qur'an for Dr. Ansari's *esal-e-sawab*.

On the morning 26th January, 2019, a session was held in forum hall where distinguished graduates showcased their views on numerous aspects of the life of Dr. Ansari (رحمة الله عليه) the founder of WFIM. The institute and the mosque were illuminated. Before the concluding session, the President WFIM laid floral wreath on the grave of Dr. Ansari (رحمة الله عليه). The main function was attended by prominent academicians, notable theologians, researchers, and alumni chaired by the President WFIM. Professor Azad Bin Hayder, the Chief Organizer Jinnah Muslim League graced the

function as Chief Guest. Professor Dr. Muhammad Ahmad Qaderi, Vice Chancellor, Nazeer Hussain University, was the key note speaker.

Professor Azad bin Hayder ignited the passions of the audience with his fiery address while refreshing his memories about the endeavors rendered by him for the cause of a separate homeland. The gathering was deeply impressed by his narration. Subsequently, the former dean faculty of Arts and Humanities Professor Dr. Muhammad Ahmed Qadri applauded the untiring and invaluable services of Dr. Muhammad Fazlur Rahman Ansari (رحمة الله عليه). Former dean also acknowledged the role of AIIIS in imparting high quality education and catering to the agents of social change in the form of AIIIS graduates who were being equipped at the AIIIS with trilingual capability and efficient blend of traditional and contemporary knowledge.

The program ended with salutation on the Holy Prophet (ﷺ) and prayers for the beloved homeland and the Institution.

لاحول ولاقوة الا بالله

حضرت عبداللہ بن مسعود رضی اللہ عنہ فرماتے ہیں کہ "لاحول ولاقوة الا بالله" 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 پھرنے کی طاقت نہیں مگر اللہ کی حفاظت سے اور اللہ کی عبادت کرنے کی قوت نہیں مگر اللہ کی مدد سے" اور فرمایا جو بندہ ہر وقت استغفار کرتا رہتا ہے اللہ اسکی ہر مشکل آسان کر دیتا ہے اور ہر غم دور کر دیتا ہے۔ اور ایسی جگہ سے روزی دیتا ہے کہ جہاں سے اسکا گمان بھی نہیں ہوتا۔

"لاحول ولاقوة الا بالله 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 بالله" 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۔

سے مترشح ہوتا ہے۔

عدالت میں ایک استاد تشریف لائے ہیں:

"جب میں اٹلی کے شہر روم میں مقیم تھا تو ایک بار اپنا جرمانہ بروقت ادا نہ کرنے پر مجھے مجسٹریٹ کی عدالت میں پیش ہونا پڑا۔ جب جج نے مجھ سے پوچھا کہ جرمانے کی ادائیگی میں تاخیر کیوں ہوئی تو میں نے کہا کہ میں ایک ٹیچر ہوں اور کچھ دنوں سے مصروف تھا اس لئے جرمانہ ادا نہیں کر پایا۔ اس سے پہلے کہ میں اپنا جملہ مکمل کرتا، جج اپنی جگہ سے کھڑا ہو گیا اور باآواز بلند کہنے لگا "عدالت میں ایک استاد تشریف لائے ہیں!" یہ سنتے ہی عدالت میں موجود سب لوگ کھڑے ہو گئے۔ اس دن مجھے معلوم ہوا کہ اس قوم کی ترقی کا راز کیا ہے"

مسلمانوں کے لئے قرآن و احادیث مبارکہ کے فرامین کافی ہیں لیکن جن افراد کے سامنے رول ماڈل یورپ ہے تو ان کی آنکھیں کھول دینے کے لئے صرف یہ ایک واقعہ کافی ہے۔

اقوام عالم میں ایک باعزت مقام حاصل کرنے کے لئے علم کو فروغ دینا ہو گا۔ لہذا اگر ہم معاشرے میں دوبارہ فروغ علم سے بہرہ مند ہونا چاہتے ہیں تو اس کے لئے اساتذہ کو عزت دو، کتاب کو عزت دو، قلم کو عزت دو، کاغذ کو عزت دو۔ اسکول و مدرسہ کو عزت دو۔ لائبریری کو عزت دو۔ انشاء اللہ ایسا کرنے کی صورت میں وہ وقت دور نہیں جب ان کی عزت کرتے کرتے تم خود باعزت ہو جاؤ گے۔ اللہ رب العزت ہمیں علم اور متعلقہ اشیاء کی عزت کی توفیق عطا فرمائے۔ آمین ثم آمین

لکھے طبقے اور طلباء میں ہے ورنہ آج بھی اگر دیگر پیشوں کے لوگوں کی زندگی کا مشاہدہ کیا جائے عموماً لوگ جس پیشے سے وابستہ ہوں اس کے اوزاروں اور کام کی جگہ کی تکریم کرتے ہیں۔ ان کا تصور یہ ہوتا ہے کہ اس جگہ سے اور ان اوزاروں سے وہ روزی کما رہے ہیں یہ ان کی روزی روٹی کا باعث ہیں، اسی سے انہیں رزق حاصل ہوتا ہے لہذا ان کی عزت کرنا ہم پر فرض ہے۔

افسوس سے کہنا پڑتا ہے کہ علم اور اس کی متعلقہ اشیاء کی عزت نہ اس کے حاملین کرتے ہیں اور نہ دیگر پیشے کے افراد (چلیں دیگر پیشے سے وابستہ افراد تو مرفوع القلم ٹھہرے وہ اگر کاغذوں میں چنے، شکر قند، رول یا روٹیاں ڈال کر بیچ رہے ہیں۔۔۔) لیکن اس پیشے کے حاملین کو کیا ہو گیا وہ بھی اس کی عزت نہیں کرتے ہیں۔ الاچند۔ اور عربی محاورہ ہے للاکثر حکم الکل۔ اکثریت پر کل کا اطلاق ہوتا ہے۔ جب تک معاشرے میں قلم، کاغذ، دوات، اور کتاب کی عزت تھی ہم میں ایک سے بڑا قلم کار، افسانہ نگار، شاعر، ادیب، مصنف، مفکر وغیرہ پیدا ہوتے تھے اب معیار گرتے گرتے یہاں تک آ گیا ہے کہ بقول ساغر خیامی:

گندگی ذہن کی کتابوں میں خوب کیچڑا چھالتے ہیں قلم

پہلے لکھنے کے کام آتے تھے اب کربند ڈالتے ہیں قلم

نیز یورپین ممالک بھی علم دوستی اور استاد کی عزت کرنے میں ہم سے کہیں آگے ہیں۔ یوں تو ہمارا معاشرہ مغربی تہذیب اور یورپ کے بارے میں ہمیشہ منفی انداز سے ہی سوچتا ہے۔ لیکن اگر غور کیا جائے تو ان کی ترقی کا ایک راز علم دوستی اور اساتذہ کی عزت ہی کی وجہ سے ہے۔ جیسا کہ جناب اشفاق احمد مرحوم کے اس واقعہ

الذی علم بالقلم، کہیں والقلم وما یسطرون، اور کہیں فرمایا فی صحف مکرمہ، الغرض قلم، کاغذ، سیاہی، دوات، سب ہی کو مکرم بنا کر پیش کیا ہے۔ ایک حدیث مبارکہ میں تو عالم کے قلم کی سیاہی کو شہداء کے خون سے زیادہ ترجیح دی گئی ہے:

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: يُوزَنُ يَوْمَ الْقِيَامَةِ مِذَاذُ الْعُلَمَاءِ وَدَمُ الشُّهَدَاءِ فَيَزَجَحُ مِذَاذُ الْعُلَمَاءِ عَلَى دَمِ الشُّهَدَاءِ. رَوَاهُ الدَّيْلَمِيُّ. (أخرجه الديلمي في مسند الفردوس، 5/ 486)

حضرت ابو الدرداء رضی اللہ عنہ بیان کرتے ہیں کہ رسول اللہ صلی اللہ علیہ وآلہ وسلم نے فرمایا: روز قیامت علماء کے قلم کی سیاہی اور شہداء کے خون کو تولایا جائے گا تو علماء کے قلم کی سیاہی شہداء کے خون سے زیادہ وزنی ہو جائے گی۔

الغرض اسلامی تاریخ علم اور اس کی متعلقہ اشیاء کی عزت و تکریم کے واقعات سے بھری ہوئی ہے۔ مسلم معاشرہ حضرت علی رضی اللہ عنہ کے اس قول کا مصداق تھا جس کا مفہوم یہ ہے کہ جس نے مجھے ایک بات سکھائی اس نے مجھے اپنا غلام بنا لیا۔ کتنے بادشاہ ایسے گزرے ہیں جو بادشاہت کے باوجود اپنے اساتذہ کے سامنے بچھے جاتے تھے۔

ماضی بعید نہیں بلکہ ماضی قریب میں ایک وقت تھا معاشرے میں طلباء کی بہت عزت تھی۔ یہ طالب علم ہے یہ مقام شرف و عزت تھا۔ جب طالب علم ہونا عزت کا معیار تھا تو اساتذہ کے کیا کہنے۔ اسکول کے ہیڈ ماسٹر کی پورا گاؤں ایک سردار کی مانند عزت کرتا تھا۔ اب تو یہ ماضی کی فرضی داستانیں لگتی ہیں لیکن

حقیقتاً یہ اس وقت کی بات ہے جب ہمارے معاشرے میں اقدار کا خاتمہ نہ ہوا تھا۔ یہ وہ وقت تھا کہ بچوں کے بیگ اول تو تھے ہی نہیں، تھے تو بہت ہلکے لیکن بچوں کی جسمانی، ذہنی، معاشرتی، روحانی نشوونما بہت بہترین اور نہایت اعلیٰ و شاندار تھی اسی بناء پر وہ بلند کردار کے حامل تھے۔

بہر حال کتابوں اور کاپیوں کی تعداد موضوع بحث نہیں وہ کتنی بھی تھیں بچہ اپنی کتابیں سینے سے لگائے کشاں کشاں مکتب جاتا تھا۔ جس سے اس کا کتابوں سے قلبی تعلق پیدا ہو جاتا تھا۔ ایسا نہیں تھا آج بیگ اتنے بڑے، مضبوط، مہنگے اور خوبصورت ہیں لیکن آج کے بچے انہیں گدھوں کی مانند اپنی کمر پر لاد کر ایک جگہ سے دوسری جگہ ڈھوتے ہیں یا پھر چھوٹے پھیوں کی مدد سے بیگ کھینچتے کم گھینٹے زیادہ محسوس ہوتے ہیں۔ جب وہ بیگ اتار رہے ہوں یا پہیہ گاڑی ہاتھ سے چھوڑ رہے ہوں تو ایسا لگتا ہے قلمی اپنے سر سے کسی ناپسندیدہ ترین چیز کو اٹھا کر پھینک رہا ہو۔ یا پھر طلباء الطاف حسین حالی کے اس مصرعہ کے مصداق "وہ گود ایسی نفرت سے کرتی تھی خالی" اپنے بیگ وغیرہ سے جان چھڑاتے ہیں۔

یہ الگ بات ہے کہ بھاری بیگ اٹھانے سے ان کی ریڑھ کی ہڈی تک متاثر ہو رہی ہے، ان کی کمریں دوہری ہو رہی ہیں ایسی صورت حال میں یہ بچے بیگ کی عزت کر بھی کیسے سکتے ہیں اور جب تک یہ کتابوں اور کاپیوں کی عزت نہیں کریں گے تو معاشرے میں علم کی عزت کیسے پیدا ہو سکتی ہے۔ اپنے پیشے سے متعلق اشیاء کو عزت نہ دینے والا معاملہ یہ صرف پڑھے

علم کو عزت دو!

ابو عبد القدوس محمد یحییٰ

گزشتہ برس ایک نعرہ بلند ہوا تھا کہ ووٹ کو عزت دو۔ میری حقیر رائے میں عزت صرف اسی وقت ملے گی جب علم اور اس سے متعلقہ اشیاء کو عزت دی جائے گی۔

انسانی میں قدیم زمانے سے موجود رہی ہے۔ اس لیے کی داستان یہ ہے کہ ایک جانب انسانوں کے تمام گروہ ہمیشہ سے کسی نہ کسی "نظام معتقدات" کے پابند رہے ہیں اور دوسری جانب انسانی فطرت کا یہ تقاضا ہمیشہ موجود رہا ہے کہ علمی تحقیق و تفسیر کے راستے سے حقائق کا صحیح تر ادراک کیا جائے۔ اس طرح ایمان (Faith) اور عقل (Reason) کے تصادم کا مسئلہ پیدا ہوا۔ اس مسئلہ کی نوعیت یہ ہے کہ "اہل ایمان" نے مجرداً علم کی نفی نہیں کی، مگر ان کے نزدیک علم کی جائز حدود صرف ان کے "نظام معتقدات" کے علم کے حصول تک تھی۔ یہ معتقدات کے لئے "حقائق معلومہ" تھے۔ "اہل ایمان" کا تصادم دراصل "حقائق غیر معلومہ" کے سلسلے میں ظہور پذیر ہوا۔ اسی تصادم کے نتیجے میں سقراط کو زہر کا پیالہ پینا پڑا۔ اسی تصادم کے نتیجے میں مسیحی کلیسا نے علم اور اہل علم پر بے پناہ مظالم ڈھائے لیکن جب اسلام کا انقلابی پیغام آیا تو اس نے صورت حال کو یکسر بدل دیا۔ "مقالۃ القلوب، احترام علم و حکمت، ص 60) بیٹا: جیسا کہ حضرت صاحب نے فرمایا بالکل بعینہ یہ اسلام ہی تھا جس نے علم و حکمت اور اس سے وابستہ اشیاء کو احترام و قدر و منزلت سے دیکھا۔ قرآن مجید نے کہیں فرمایا:

استاد تمہارے پاس فلاں کتاب ہے؟
طالب علم: جی، گھر میں پڑی ہوئی ہے۔
استاد: کتاب کو پڑی ہوئی نہیں کہتے۔
طالب علم: کیا فرق پڑتا ہے؟
استاد: بہت فرق پڑتا ہے۔ الفاظ کا انتخاب ذہنی اور سماجی ترجیحات کا مظہر ہے۔ قیمتی چیز کو تو کوئی نہیں کہتا گھر میں پڑی ہے۔ نہ ہی وہ ادھر ادھر گری پڑی ہوگی۔ کیا علم اتنا ہی بے توقیر ہے کہ وہ گرا پڑا کہلائے؟
اس لئے کتاب گھر میں پڑی ہوئی نہیں بلکہ رکھی ہوئی ہے! اور اسے رکھا ہوا ہی ہونا چاہئے۔ آج علم اور متعلقہ اشیاء کی ناقدری ہماری ذلت کا باعث ہے۔ عزت و توقیر کرنے سے عزت ملے گی۔
طالب علم: سر! کیا کوئی معاشرہ علم کی بے توقیری بھی کر سکتا ہے؟
استاد: اس سوال کا جواب میں حضرت ڈاکٹر محمد فضل الرحمن الانصاری القادری علیہ الرحمہ کے مضمون "احترام علم و حکمت" کے ایک اقتباس سے دوں گا۔ آپ اپنے مضمون "احترام علم و حکمت" میں فرماتے ہیں:
"احترام علم و حکمت کے موضوع کے سلسلے میں ابتدائی سوال یہ پیدا ہوتا ہے کہ کیا علم و حکمت کا عدم احترام ممکن ہے؟ اس کا جواب یہ ہے کہ ہاں، ممکن ہے۔ اور یہ کیفیت تاریخ