

From the Editor's Desk...

An editorial by Dr. Fazlur Rahman Ansari Al-Qadri رحمة الله عليه, published in October 1966

Humanity:

Nature has not created roses alone, it has also created thorns. Hence, everything natural is not as fresh, beautiful and sweet smelling as the roses, there are also certain natural objects and instincts which are as pricking as the thorns. It is the duty of man to cherish and develop what is good and useful and to keep under control what is evil and harmful in a general sense.

Nature has endowed man with several instincts. Most of these natural instincts are essential for life and progress and for maintaining order and justice in the society while some of them prove most harmful if they are not kept under a rigid control. An example of the latter category of instincts is the instinct of self-aggrandizement or the desire to gain superiority over others.

It is a common observation that whenever two men or women meet, each of them tries to assert his or her superiority over the other either in the intellectual terms or in the terms of material gains, consequently, the entire life of the individuals becomes a hard competition, a competition for acquiring more and more means of gaining superiority over others. This state of affairs causes strife, war, discontentment and a general dissatisfaction and leaves no time for spiritual development which should be the main object of life. Such are the people who are meant in the following verse of the Holy Quran:

“Say, shall we tell you of those who lose most in respect of their deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their work.” (18: 103-104)

Islam has waged a war against all evils, it has also struck at the root of this undesirable instinct the instinct of self-aggrandizement. Heaven is said to be the abode of the humble and meek wherein there is no space for the proud and the haughty. The Holy Quran Says:

“That home of the Hereafter we shall give to those who intend not high-handedness or mischief on earth; and the End is (best) for the righteous.” (28: 83)

The Holy Quran further says:

“And swell not they cheek (for pride) at men nor walk in insolence through the earth, for God loveth not any arrogant boaster. And be moderate in thy pace, and lower thy voice, for the harshest of sounds without doubt is the braying of the ass.” (31:18)

Humble is the origin of man as he was created out of dust and is destined to return to it after his death. None Can escape that end. Further, he is entirely at the mercy of the forces of nature; he lives on a thin layer of solid rock which floats on the molten rock or lava which constitutes a major portion of the total bulk of the Earth. Slight changes in the inner parts of the Earth cause earth quakes which destroy huge cities in practically no time and innumerable persons are buried alive with all their pride and vanity. Similarly, the tempests, the floods and the hurricanes deal a hard blow at man's pride and vanity. All these forces of nature teach man to be humble and show him his worth. The Holy Quran says:

“Nor walk on the earth with insolence, for thou canst not rend the earth asunder nor

reach the mountains in height.” (17: 37)

The Holy Prophet (ﷺ) taught his followers to adopt humility and also set an example for them, with his own life, to follow. Though he was the topmost authority on earth, both materially and spiritually, he was a perfect model of humility. He would stitch and mend his clothes, mend his shoes, milk the goat, carry his own burden and be helpful to others in a number of ways. He detested any token of respect which distinguished him from others. Once, the Holy Prophet (ﷺ) was travelling in the company of some of his followers. When the time for meals arrived one of his companions said he would slaughter a sheep; another said that he would skin it, yet another said that he would cook it. The Holy Prophet (ﷺ) said that he would collect firewood for cooking. The love and respect he commanded among his followers was great; they would not let him undergo any hardship. So, they said “O,

Messenger of God! we exempt you from this drudgery.” But the Holy Prophet (ﷺ) replied, “I knew that you would not let me do anything, but I do not want any distinction. God dislikes the servant who wants himself to be a distinguished person among his associates”.

Once again, the Holy Prophet (ﷺ) entered the market place to buy certain clothes. When the merchant saw who the buyer, was, he hastened to kiss the hands of the Holy Prophet. But the latter held back his hands and said: “This is what the Persians do with their kings, but I am not a king... I am one of you.” He then took the bundle of clothes and walked home wards. On the Way, he was met by Abu Hurairah who wanted to take away the bundle of clothes from the hands of the Holy Prophet. But he refused to hand it to him saying: “The owner of a thing deserves more than others to carry it”.

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Another trait of the educated person results from his book-learning. It is in itself a source of remoteness. In this age of speedy scientific development and human relation, it is necessary that intellectuals should give up habit of exclusion from communication. As far as I have penetrated the life-patterns of the intellectuals of our country I was shocked to find a specific trait which is called schizothymia. It means a critical tension between the persons' inner and his outer world which in extreme cases may impair his capacity, hypocrisy and self—deception. Their radical disillusionment is like leaven in the bread, although they do not provide the dough to maintain normal social contacts. It

seems evident that the career of intellectuals partly depends on their temperamental reaction to the social distance.

Cut off from the realities of life, our intellectuals mostly have become skeptic. Some persons evolve an aesthetic view of life and the capacity to live the roles and thoughts of others. They are the commissars, the specialists in refined pleasures, the humanists. Others stabilize the impulse to transcend and to doubt a routine of bypassing ultimates. They become the perennial ironists and sarcasts, the acrobats of esprit, and the professional critics. They are those who preserve the productive care of their scepticism.

The Intellectuals and The Intelligentsia

Dr. M. Basharat Ali

Like 'culture' it is the fashion today to use scientific and sociological terms without adequate definition and specification of meaning. Not only common man but those who are well-educated and belong to the periphery of scholars commit such mistakes consciously or unconsciously. I think this universal commission is due to the crisis and sensatism of the age on one hand and on the other due to the crowd mentality, which is the outcome of frustration and mental chaos.

Above all, the people are not interested to equip themselves with scientific knowledge which requires enthusiasm, patience and arduous labour. They are only interested in easy-money philosophy and hence sap-work is the general trend of all.

As a result of such situation nobody is accurate. It is the prerogative of one and all to use the scientific terms as they like, keeping intact their individual philosophy and geocentricism. Nothing to say of the specialized terms which are hereby used, even the terms culture, intellectuals and intelligentsia etc., are used carelessly without realizing the fact that knowledge, and culture can neither be systematized nor transmitted without maintaining the accuracy of the meaning involved in the various specialties and systems of knowledge.

Even in the modern social sciences, especially in psychology, no book is to be found which could lead the man for the understanding of the terms. Even here the scholars use these terms in a variegated sense. In spite of differences of opinion, most of the scholars conform to define intellectuals as persons possessing knowledge or, in a narrower sense those whose judgement,

based on reflection and knowledge, derives less directly and exclusively from sensory perception. Moral or aesthetic development is often associated with intellectuals. The most typical intellectuals are academicians or instructors in school learning. It would be wrong to define intellectual in terms of academic examination, while they are necessarily educated, the education they possess may vary widely in quantity and type from case to case. The half-educated are intellectuals, in so far as they assimilate the materials of knowledge and employ them in mental labour.

Like the intellectuals of the world, the intellectuals of our country played a special role in social life. On the verdict of modern Indian history we are well-suited to argue that the intellectuals of our country tended to revolt against the existing order whenever it hindered their freedom of intellectual activity. Their demand of freedom played an important role in the development of modern movements. Since their intellectual pursuit brought them into contact with information not available to others, they often re-find the social order as anachronistic with reference to ideas and institutions developed at other periods. Hence they acquired an intellectual motive urging change. It should be noted from the trend of the modern Indian history, that they always assumed a patriotic colouration when they felt that the advocated change was a national need. In most cases only a section of intellectuals was involved in the political revolutionary movement of our country. Intellectuals, no doubt, played their important role in stimulating national consciousness, the basis of their attitude was

some form of idea and that was that the nation had a mission. It may be said that without students, professors, lawyers, journalists and writers, the national state of Pakistan could not have come into being.

In contradistinction to intellectuals, the intelligentsia are the practical people. They are not to be compared in education with intellectuals. Most of them, not educated, but, have experience and knowledge of the problems which they have to deal. Conceptualization of the interest is the characteristic of the intellectuals. But intelligentsia are realistic and their interest is purely non-calculative and practical.

They always undermine the traditional and ideological role of the intellectuals. The rise of intelligentsia marks the last phase of the growth of social consciousness. In this category we must include proletariat and other professional groups. All of them are group-conscious and in that frame-work they know how to protect their interest. They are called intelligentsia because of the fact of their social consciousness and constant leaning towards the group they belong. Being inferior intellectually automatically they are dependent on the intellectual segments of the society. All the groups belonging to this category of intelligentsia grope for social orientation, attempting a self-embracing interpretation of society. The democratic process which enhances the general capacity for self-determination primarily integrates people in a situation indicative of the characteristic of intelligentsia and ultimately it awakens consciousness of kind on a national scale. The intellectuals are nowhere without the help of intelligentsia, because they are the people who give life and blood to the ideological stand-points of the individuals. The intellectuals,

inexperienced in sociological thinking as they are, have to force the alternative class or non-class to discover their own nullity.

One common attribute of intellectuals is the differential exposure to culture. In this connection one could not neglect the differences between the types of the intellectuals. Each type is segregated with one another. This ambivalence of the educated and their deviation from model, tends to create a consentient group with a special esprit de corps.

The intelligentsia who acquire their judgement through the direct apprenticeship of life are not lost in a maze of intellectual fancy. Their pragmatic bent to apply to their thinking, the daily test of relevance saves them from the temptation to stay into the realm of unverifiable construct. The special moulds of intellectual amalgamation furnish a significant basis for the understanding of the roles which the educated strata of society play and from case to case, they even throw light on the prevalent style of expression and the mentality which the more articulate elements of society evolve.

A marked change between the intellectuals and intelligentsia of our country is to be clearly noted. Advanced intellectuals of our country are inclined towards a sociological orientation, because their success depends on the familiarity of the condition. They are becoming more and more pragmatic and the immediate impact of events has sensitized them to involve into new relations. Here is the possibility to utilize them for the purposes of the society. Similarly intelligentsia can also become reflective and articulate if sufficient chances are provided to them.

One of the peculiarities is that they tend to crystallize the dominant convention of their

group and their society. No doubt, this nature varies from one culture to another, depending on the avenues through which an intelligentsia comes to assume the key function in a society. I think the Basic Democracies and the idea of the folk-culture are the suitable avenues along which we can develop our intelligentsia. The possibility of such developments are there, because once the intelligentsia assumes its place, it sets the pattern of cultururation for the dominant elite and through it for the larger society.

Intellectuals are the great assets to our society, but due to various counter-acting personal and impersonal forces, they are negligent of their role in the larger society. Unfortunately our poets, writers, professors, teachers, scholars and journalists etc., form special grouping of their own and again they are detached from a greater society on the basis of local, institutional and detached habitat. Such a segregation is contrary to the spirit of Islam and it was expected from the formation of one unit that it would eliminate this detachment. Unfortunately it persists and will persist as long as the deliberate care is not taken to remove it.

This detachment, however, is not absolute. One needs only think of the majority of journalists who are bound by both the obvious and intangible commitments of the press. And yet, their political choices and social affiliations are not easy to predict, for they fluctuate to a degree which is characteristic of this stratum only. The dependence of the writer on his employer does not prevent him from being affected by social, political or religious currents which take shape outside his employer's office, his community or his country. The journalist, the writer, the radio commentator and the leisure time scholar do not depend for their opinion

on face to face contacts only. Spatial barriers mean comparatively little to them, precisely because of the medium of their occupation.

Really speaking we fail to create intelligentsia in the sense obtaining in the Western countries. In this category in the Western world those people are included which are inferior to the intellectuals. Half-educated are included in this category. In our country we have got very few people half-educated whereas the great majority is illiterate and ignorant. In view of these facts, we have included the great majority in the category of intelligentsia, on the basis of their practical understanding of the problems of life and practical shells in their profession.

It is the responsibility of the intellectuals to create intelligentsia, but our intellectuals are detached ones having passing acquaintance with the problems of life. They have their preferences. But, as I have said before, detachment, however, is not absolute. Their dependence on society should not prevent them from being affected by social, political, religious, economic and cultural currents which take shape outside. Spatial barrier has no meaning if they adopt a social outlook.

Understanding of this stratum will require that we consider a large complexity of factors, which bring to bear on the situation of the intellectuals. Of these the most important are the social taboos which keep our intellectuals away from the realities of social life.

The person who must face the daily consequence of his action cannot but acquire pragmatic habit and a critical view within the radius of his self-centred life. What is needed is that intellectuals should know and fore-see in order to act.

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Fundamental Values of Islam and Their Use in Modern Life

M. Raihan Sharif

Necessity of Fundamental Values in Life:

LIFE has passed through various stages of evolution since the fall of Adam and Eve from Eden. Modern civilization is the product of stresses and strains, conflicts and tensions, efforts and pursuits of the whole gamut of human population preceding the modern period of history. It is this history that called for a gradual development of an ethical and subjective perspective becoming of the human life to the highest order. As a result, social institutions and social and individual behaviour have evolved with ends in view. Man has philosophized and exercised his mind about the goal of life; and philosophies have resulted and ways of life have been indicated accordingly. Apart from one way of life or another, speculative constructive thinking has shaped concepts of ultimate values to be aimed by human behaviour. Philosophers, beginning from Plato and Aristotle down to Kant and Hegel, have dreamt of rationalizing human life with the pursuit of fundamental values. Even modern writers agree that human will is constituted of two elements : individual will and real will. The real-will concept has in its turn given rise to two broad opposite streams of thought: (a) formulation of the idealistic theory of state which has been wrongfully taken advantage of by some social groups in the deification of human conduct and fantastic exploitation of the common people; (b) exposition of the general-will theory in the hands of Rousseau laying the foundations of popular democracy and popular sovereignty. The necessity and importance of fundamental values of life will

be the greatest in a democratic framework of society; for, the latter provides the widest scope of liberty and exercise of will for individuals. We shall therefore treat the subject within such a democratic framework which inter alia eminently suits the Islamic concept of life.

In a democratic society individuals enjoy liberty since they are provided with an atmosphere in which it is possible for them to attain the fullest development of their selves. Life is not iron-clad and regimented and hence pursuits of some fundamental values become a necessity for an indirect direction of the development of the individual selves so that maximum social good may be produced in society. In an authoritarian society, not only values are predetermined, but the procedures of aiming such values are dictated and deviations are not tolerated; and as such guidance of values becomes imposition of values and values lose their connotation in the labyrinth of mechanical procedures. In such an atmosphere, an individual is left with no choice and adjustment of his tastes and activities to the pursuit of values becomes impossible. One of the fundamental postulates of Islamic concept of life is: individual enterprise and responsibility within the framework of limited free will of man; and this has laid the foundation of an Islamic democratic society—a society in which the excesses of individual license (as opposed to liberty) are precluded. That is why not merely fullest development but most perfect development of individual selves will be presumed in an

Islamic democracy. Pursuit of ultimate values in this society is thus attuned to this overall objective.

Conception of Fundamental Values:

Philosophers have conceived of four fundamental values, viz. happiness, truth, beauty and moral virtue. Any modern mind will accept these values as ideals to be pursued in human endeavour. Happiness, truth and beauty are ideals which make life worth living, but these are hardly achievable without the over-riding control of moral virtue. Poets and artists have often sung of beauty and love and have even identified beauty with truth and truth with beauty; but they have often felt unhappy. There are certainly conflicts in these three ideals and these conflicts are removed only when compatibility is enforced under the code of moral discipline. In a society where moral virtue is a part and parcel of life, the concepts of happiness, truth and beauty will shave themselves in an atmosphere of compatibility. In some societies, all the four values including moral virtue are prescribed as ideals without properly setting the order of importance of each and without providing an environment of conceptual discipline; as a result, values compete with one another and one gains at the expense of the other, sometimes at the expense of the indispensable element of truth or moral virtue. That has been the trend in some Western countries and has been acclaimed as Secularism. As opposed to this, in an Islamic society, truth and moral virtue are regarded as the indispensables and happiness and beauty as values are only attuned to them. That is why in Islamic philosophy, values have been appropriately harmonized so that their guidance may lead to the optimum development of individual

oneselves and perfect social equilibrium may follow. The key to balanced development of individual and social life, therefore, rests on prerequisite training in the values of truth and moral virtue.

Key Value and its Components:

Muslims have to acquire this key in course of their initiation to life through family environment and primary and secondary education which is to be provided with that definite end in view. Whether you call it religious education or otherwise, the Islamic concept of truth and moral virtue has to be indoctrinated in human beings, if they have to confine themselves to an Islamic way of life. The fundamental teachings of the Qur'an and Sunnah are thus required to be inculcated in Muslim children as a groundwork proceeding on to grasp more of human life and its problems as an unrestricted venture. The vital part to be played by education in a Muslim society is to enable everybody to form an attitude to life consistent with the fundamental principles of the Qur'an and Sunnah which are to be regarded as universal law willed by a universal will. Subject to the formation of this attitude, there must not be any bar to seeking knowledge in any branch of science or art, in higher stages of education.

The key value referred to above should precede the understanding and pursuit of other values. It is itself composite in nature. Fundamental components of this key are the following:

1. Acceptance of the unity of a supreme will and its sovereignty over matters social and individual. Faith in oneness and indivisibility of the Supreme Being is the first plank of human thinking and human endeavour in the Islamic outlook. Divinity has to be

understood; but Muslims have to avoid the pitfalls into which men and nations fell at various times of history in course of understanding the nature of Divinity. The nature of God is that (i) He is a unique incomparable Personality Who cares for His Creation; (ii) He is One and the Only One to Whom worship is due from human beings; and (iii) He is eternal and unbound by time, space or circumstance. The nature and qualities of God given in the Qur'an as contradistinguished from the Biblical distortions will have to be grasped by a Muslim before he really submits to the Supreme Reality, and that is what Islam is in a literal sense. Once the nature and qualities of God are grasped, it is not difficult to accept the sovereignty of the Supreme Will of God in matters of human behavior social, institutional and individual. That is to say, human endeavour and human will should be supposed to be circumscribed by the Supreme Will. This thus provides the basis of understanding the Islamic concept of limited free will of man.

2. Prayer and mental response to the Supreme Will is a source of strength arising out of expression of gratitude. It is not mechanical prostration and muttering the verses of the Qur'an in the manner of "a frigid mummery of words." In fact, prayer is the medium of mental union between real self of man with Supreme Reality. This spiritual union gives an unbreakable strength of will to the human mind which protects it from the invasions of evil forces. This in short provides the key to disciplined but bold behaviour.

3. Payment of Zakat in accordance with the dictates of the Qur'an is another fundamental principle -giving both subjective and objective support to the composite key value. Contribution out of possessions compulsorily

sets in motion the process of transfer of wealth from the haves to have-nots, making pursuit of values of life worthwhile for the latter who otherwise could not have expected to discharge those responsibilities. The details of the rules of Zakat apart, the principle lays the foundation of socialistic democracy in which realization of the best development of individual selves is ensured by removing the handicap of material wealth of the have-not. Understanding and applying this principle will prepare a man for social sacrifice and a right kind of perspective for assuming social responsibilities. Direction for unlimited voluntary charity in the way of God (i.e. in the way of social good) has, on the other hand, very powerfully supplemented the process of formation of perspective towards social problems and their actual solution.

4. The principle of fasting during day-time for the month of Ramadan provides an instrument of discipline for the physical self; for, it must not be forgotten in course of the usual living for one year that the physical self is to be subordinated to the spiritual self achieving the coordination between the two in the interest of the best results of human endeavours. This provides a process of purification of the self which is, after all, the spring of motive power for effort in every direction.

5. The principle of visiting Mecca on Haj pilgrimage is a conditional requirement; it is dependent on what is known as the means test. Provided one can make adequate provision for the subsistence of one's dependence for the period of leave and can finance his way to and back, one has to visit the Haram Sharif to see with one's own eyes the centres of Islamic history as associated with the strivings of the Prophet as a source

of inspiration for devotion to truth and development of a world outlook in the association of a cross-section of human souls gathered from all corners of the globe. This is not just an emphasis on the formalities of pilgrimage but the subjective training through an inspired intermingling of Muslim souls and reawakening of the teachings of the Qur'an and Sunnah that has to be accepted as the objective of pilgrimage.

Additional Fundamental Principles as Components:

Starting with these five fundamental principles (out of which practically three will have real significance in shaping the attitude of children and two principles, viz., payment of Zakat and visiting Mecca, will have only academic interest for them), in fact nine guiding principles are to be applied in Muslim society for balanced behaviour, private and public. The additional principles whose implications are to be driven home to young learners at the secondary stage of education are those of forgiveness, knowledge, morality, mutual consultation and self preservation. Whether or not such principles are embodied in prevalent law in a country, Muslims will be expected to move out on the voyage of active life with the compass of the key value sustained by nine guiding principles. Once the spirit of these guiding principles is ingrained in the personality of an individual, pursuit of other values, viz., truth, beauty and happiness, becomes easy and healthy; and coordinated and balanced development of individuality and social life follows. The reason is that adherence to these principles (which are but disciplining instruments) produces the spirit of moral virtue providing the real will to an individual and it is this real will that forms the basis of the spontaneous functioning of universal law.

Kant whose ethical philosophy is the pride of modern knowledge has commanded: "Act only according to that maximum which you can at the same time will it to be a universal law." That would be the desirable behaviour for each individual but, without the key value as analyzed above, it is hardly possible to assume that human behavior will behave in the suggested pattern.

Use of the Key Value in Life:

The reason why pursuit of other values is rendered easy and harmonious under the influence of the key value consists in the fact that contents of these other values are conceptual and relative to circumstances. What constitutes truth or beauty or happiness will be a matter of interpretation taking into account the aspect of relativity to the requirements of social good at a particular stage of development of a society. The key value being supposed to have already shaped the right kind of attitude for conception and interpretation, individuals may endeavour to achieve the objects of truth, beauty and happiness to a maximum degree. For instance, the Qur'an says:

Say: The things that my Lord
Hath indeed forbidden are:
Shameful deeds, Whether open
Or secret; sins and trespasses
Against truth or reason; assigning
Of partners to God for which
He hath given no authority;
And saying things about God
Of which ye have no knowledge. (vii.33).

Evidently, the general principles embodied in these words are undoubtedly of universal appeal and above any scepticism, if any ethical foundation of society has to be accepted. But even here, controversies are almost inevitable when the question of

determining the concrete nature of these principles will be considered. What deeds are to be treated as shameful deeds and which concrete modes, of behaviour can be called "sins and trespasses against truth and reason"? The first guidance in this helpless controversy will be the light focused from the key value so that certain alternatives may be sorted out for interpreting shameful and transgression of truth and reason. What is left to be done next is to approach all problems in a rational manner. Rationalism will then settle the disputes about the concrete details of behaviour. There are things of beauty that are a source of not only joy but inspiration for righteous conduct for which the poet will cry "Beauty is truth, Truth beauty!" and "A thing of beauty, joy forever!" But if the right attitude has not been formed, lurid and depraved tastes may replace sense of beauty; and this will be reflected in the manner of speech, movement, dress, habits and conduct. What is Mona Lisa or Venus to an artist, a symbol of beauty and inspiration, will be suggestive of nudity and immorality to a depraved mind that does not know its own limitations and hence does not know what is shameful. Ethical principles alone can give a perspective of right or wrong in human comprehension of things and ideas and hence in the shaping of human behaviour. This background then fits well in with the conceptions of social institutions that are in the process of evolution and have to be devised by man for maximum social good (not exclusive of its link with the life after death). Other principles that rest on the functioning of the principle of morality are of universal acceptance, viz. forgiveness, knowledge, consultation and self-preservation. As a matter of fact. these four principles provide the four walls of modern democracy. In many parts of the globe these

principles have been applied in different proportions and democratic life has accordingly varied in these regions; but the end of maximum social good has suffered in all regions in a relationship of inverse variation with the degree of applicability of the morality principle alongside.

It is only in an Islamic society that the principle of morality has been intended to play an initial role in providing an atmosphere of healthy functioning of other character-building and nation-building principles. Modern theorists of political science have expounded the concept of democracy and have suggested that universal education should precede universal franchise. Something more is to be found in the Qur'anic injunction that it is compulsory for every man and woman to seek knowledge (which is more than elementary primary education or just acquaintance with the three R's). This injunction combined with that of consultation (i.e. through direct assembly or election of representatives) gives the foundation of true democracy. This, however, savours of the ideal concept of the philosopher citizen of Plato's Republic but much more broad based and practical. There are writers who believe that if knowledge and specialization can be combined with democratic government, there can hardly be any other alternative social organization that will be thought of by people to meet their requirements of political and social life. The Islamic philosophy (if a combination of principles be permitted to be called philosophy) has already combined the two in the right manner to lay the foundation of ideal society. The principles of forgiveness and self-preservation will then guide the functioning of that society through peace or war.

Sanction of Real Will Required:

Thus we find that the key value of moral

virtue is a product of the real will of man which is transformed into real social will in the case of social life. This real will is the key to conceptualism. The values of beauty, truth and happiness may be attained as ends. A judicious exercise of choice is required between different means that lead to one particular end. This means a process of enquiry or research. But the inquiring mind analyses subjectively as also objectively while proceeding in that enquiry. All the alternative roads to the goal are tested by that mind which has already been equipped with the key value for the testing and grading of these. One individual has to apply the test to find out the right alternative of behaviour pattern for himself in aiming truth, beauty and happiness. This is not regimented behaviour; for there may be a variety of alternatives standing the test and hence there will be scope for richness of life flowing from regulated variety. Provided harmful consequences, individual and social, are avoided, by a right choice, conceptualism will still provide a wide scope of variation in an Islamic society. This is evident even in the interpretation of the concept of heaven which is in reality, a state of bliss depending upon the aptitude and propensity of an individual for happiness of a specific character in accordance with his preference. As license is not liberty, behavioural anarchism is not healthy human behaviour. The sanction of real will gives behaviour the right to enter ideal democratic society. Similarly, social will gives the sanction to social behaviour in pursuit of social happiness, truth and beauty which is, in one word, social good. Wings of imagination or conception have no bounds; and there is a saying that there is nothing good or bad—only thinking makes it so. Hence is the necessity for the sanction of real will to thinking.

In this ideal democratic society where real will is assumed to guide behaviour, some other principles have been prescribed as instruments of social good. These, when applied, are purported to set in motion forces of social good throughout the warp and woof of the social organic life. These forces are mainly social equality (or absence of racial discrimination), enterprise and individual responsibility, right of enjoyment of earnings by man and woman, distribution of excess material possessions among fellowmen and women (or social security), dignity of self, regard for neighbours, regard for the dignity of fellow-beings, regard for minorities, regard for widows and orphans, responsibility for better living of fellowmen and women, faith in Hereafter and acceptance of earthly existence as probationary life to prove one's worth for the permanent ideal existence in the Hereafter, etc. These emerge from the thoughts and teachings of the Qur'an and Sunnah to shape what is known as the Islamic way of life.

Islamic Social Organization and Modern Societies:

Out of the above analysis will appear a concrete picture of one social organization which bears comparison to collection of the best elements conceived by social thinkers till today. Is there any part in this structure that may be treated as obsolete by moderners ? Does not modern society aim richness and fullness of life to be achieved through socially healthy means? It is quality and not quantity that should count in the determination of richness and fullness of life and social good. Modern life is considered as complicated due to the stage of civilization reached and the complexity of means used for achieving ends. It is in this context that there is need for greater care for right

exercise of choice through the X-rays of the key value of moral virtue envisaged in an Islamic society. Moderners may not call it Islamic but they will, of necessity, feel the role of this key in individual and social life. Sane thinkers feel the void in modern democratic life in the Western world because of absence of the balancing key; while Muslim countries have indifferently deviated from it in varying proportions. Unfortunately, even in Muslim countries, we are now passing through a period of philosophical fog in which the right approach is submerged in the conflict between the so-called modern scientific approach and the Mulla-ridden conservative religious approach.

Process of Adjustment and Lines of Action:

It has been deeply mediated by all schools of thought whether the framework suggested above is likely to be more permanent and productive in terms of social good than the fleeting shows of various types of society grown and buried under the debris of distorted life and behaviour. If the answer is in the affirmative, there need not be any despondency about the adjustment and compatibility of that framework to modern conditions. That will again be a social process of transition but such a process requires deliberate action at the hands of social thinkers, reformers and policy-makers. Worries about adjustment may be significant only when all details of application of Islamic principles in the past are statically assumed for application to a dynamic society. A beginning in the direction of gravitating to that social norm should be made in countries where Islamic fundamental values are still in high value. The following lines of action may be indicated for that healthy beginning;

(i) Creation of a necessary environment

through balanced education. The fundamentals producing the key value concept should be provided in the curricula of primary and secondary education in proportions. Syllabi and text-books will have to be suited to this end, without sacrificing the objects of general education. Higher education should, however, be with a world outlook.

(ii) Intensive research on Islamic social principles and applications in modern conditions. A programme of research may be adopted at colleges and universities for investigating the possibilities of application of Islamic principles and the concrete forms thereof. It is out of such intensive researches that institutional changes will follow and adjustment may proceed without conflicts, although it might mean leaving aside certain old forms of application and amending some others to suit present conditions.

(iii) Popular interpretation of Islamic ideology. Interpretation should not take the archaic form usually associated with conservative circles without modern knowledge. The ideology has to be expounded in clear terms, with particular emphasis on subjective and objective values. The ideology must be held before the public eye in all its attractions in contrast to other ideologies, viz., Capitalism and Communism. State publicity has to play an important role in this task.

(iv) Objective of material progress with a view to raising living standards. Due importance has to be given to the material sector of progress; for, this has been dangerously neglected under the cloak of one-sided interpretation of Islamic ideology in the past few centuries. Material and human resources of each country have to be harnessed to optimum development with the help of modern equipment and technical skill so that

living standards may rise gradually. Unless a reasonable standard of living can be ensured, hardly can there be any endeavour for the preservation of human and social values. Ethical preaching and glow of idealism will all be stifled in very low standards of living promoting only subhuman existence.

(v) Social justice and equality through legislation and enlightened public opinion. Public opinion is a potent force for shaping things, setting codes of behaviour and focusing attention on social problems. Legislation may come to the aid of public opinion to remove difficulties, if otherwise insurmountable, standing in the way of social justice and equality. The proud injunctions about them have to be translated into reality and should be practiced rather than talked of.

(vi) Stressing spiritual values of prayer, fasting and pilgrimage. In the exuberance of enthusiasm for adjustment with modern life, the spiritual values of prayer, fasting and pilgrimage must not be discounted. The significance of these institutions should be stressed at every level of society. Unless

prayer and fasting are installed in life along with modern advancement, there can hardly be anything original in the new way of life arising out of adjustment.

(vii) Incorporating Zakat in the tax system. Public finance on modern lines has been taking care of the subtleties of state revenues and expenditure. But since Zakat has both spiritual and public finance values, it should be given a specific place in the tax system of a country evolving the Islamic way of life. The detailed rules prescribed for Zakat collection and expenditure should, however, be treated as relative to the economic life obtaining in the early centuries of Islamic history. These are liable to adjustment and amendment in order to suit existing conditions and also the relationship with other taxes and imposts. This subject itself points to the necessity of research as mentioned earlier.

(viii) Creation of facilities and social institutions for pursuing values in a healthy manner. Concrete institutions must be provided to people for pursuing beauty, truth and happiness in the desired spirit.

(Continued from page #. 28)

Ummat-i-Muhammad with reward of Heaven if they refrain from associating anything or anyone with Allah, etc.

Thus the reason behind the *Miraj* is significant in that it needed our beloved Prophet (ﷺ) to undergo a 'Physical experience' so that he may relate to his people afterwards what he saw and heard. With regard to the five daily prayers the Prophet (ﷺ) has said:

"The prayer is the *Miraj* of the Believers"

From this statement we may rightly conclude

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that the *Miraj* which was undertaken by the Noble Prophet (ﷺ) with his Total Personality, should also be undertaken by the *Mu'min* (believer) in the spirit i.e., his inflinching desire for spiritual perfection and to aspire to become spiritually developed so that he may see "things as they are and not as they appear to be" which is the reward for him from his Lord.

May Allah bestow upon us this blessing so that we may also, in some measure, gain the experience of our beloved Prophet Muhammad (ﷺ). Amen!

Self Realization: Its Meaning and Need

A. K. Faizuddin Ahmed

“Verily We proposed to the Heavens and to the Earth and to the mountains to receive the trust, but they refused the burden and they feared to receive it. Man alone undertook to bear it, but both proved unjust, senseless.” — The Quran.

THE creation of man is objective. The object is clearly understood from the Qur’anic verse referred to above. So man was created with the object of a divine trust reposed in him. Allah created man with clay and He also created Jinn from “Smokeless fire”. He created man with greater potentialities than other creations, because man is to carry the divine trust. Man has been given the wisdom and power of reasoning to differentiate right from wrong. This is the whole theme around which all actions and omissions of man must move.

How can man carry the trust unless he appreciates the will behind the trust and how can a man discharge the duties of a trustee unless he realizes the purpose of the trust? So the first and foremost thing required of man is to understand Allah and the scope of the trust he is to carry. To understand or realize the power of Allah, man first of all is to realize himself. He must realize himself, his position and relation with Allah and the universe if he desires to realize Allah. Allah is always in man and it is therefore easy for man to realize Allah in Absolute Reality if man can only understand himself by unbiased reflection and comprehension about the universe in all its embodiments.

Allah created the rest of His creations (Makhluqat) for man and subservient to man.

The sun, the moon, the air and the rain, the sea and the earth and all in-between, have been created for the benefit of man both in spiritual and material aspects of his life. That does not however mean that the man should be a despot in his conduct. As Iqbal has put it: “Man is related to Nature and this relation, in view of its possibility as a means of controlling Her forces, must be exploited in the interests, not of unrighteous desire for domination, but in the interest of free upward movement of spiritual life.” So, the relation of man with the universe is the corner stone for the guidance of man in carrying out the trust which he received. The whole behaviour of man in his natural conduct is to emanate and work out of the fountain-spring of his relation with the universe.

As man accepted the trust which was refused by the heavens and the earth and the mountains, he did so with a full sense of responsibilities. Responsibility carries with it all duties. Without duties, there can be no responsibilities. So, man, to carry the trust, must pick up his duties with success. Here man is confronted and he is to enquire of the scope and the will behind the trust. The will behind the trust is simple. It is to establish the laws of God on the earth during the probation ship of man and to falsify the fear expressed by the Angels that man “will do ill and shed blood” and will not celebrate God’s praises and extol His holiness.

Man is therefore bound to worship Allah and celebrate His praises by establishing regular prayer. Prayer is a mode of remembrance (Dhikr) of Allah with the sole object of

establishing a communion with Allah and attaining Absolute Reality. When a man is in prayer, his desire must be to have a view of the countenance (sight) of God by approaching so close to Him. This position cannot be attained by anybody by dint of merits of his prayer, but it is a kind gift of God to whom He pleases. This prayer does not mean perpetual and formal prayer in isolation. Such prayer is to be fixed and established by man in the turmoil of other spheres of pure lives. To attain perfection in prayer, absolute devotion is called for. For absolute devotion isolation is the prime need. But that isolation is not the isolation which some people seek to attain by renouncing the worldly affairs by engaging themselves in deep thoughts about the power (Hikmat) of Allah. He is most likened unto Allah who passes night in calling Him by standing and prostrating (Qur'an). It is by prayer and prayer alone that man is raised high in his position. Best of such prayer is the prayer in the later part of the night (Tahajjud Prayer) when man can have complete isolation.

Man by being the favoured creation and having the gift of sense and knowledge is obliged to express his gratitude to Allah by directing his gifted power and energy in the way of Allah to establish the Laws of Allah by humbly and usually seeking the favour of God in every action and aspiration. It is desired by God that man should direct his natural energies in establishing social order wherein the supreme and immutable laws will be respected, followed and obeyed. For such a purpose, man is to mould and form his inner self and develop a dictating and commanding capacity in such a way as to raise a wall of hindrance against any inroad of evil desire that is also active in man. Man is in a perpetual struggle with the evil forces of nature in him, and it is to conquest these

forces of the desires for attaining perfection and salvation. If a man renounces the worldly affairs and social spheres of human life with a view to conquer the evil, he does not conquer it, but avoids it in a selfish mode of life and thereby neglects the active aspect of human life by keeping his eyes closed against the movement and swim of Nature.

To appreciate the position of man in relation to God, which position man is supposed to give expression to through prayer, he should first of all realize the purpose of his prayer. Why is man to glorify Allah by his prayer? Is it for the benefit of Allah that man should pray? Has prayer been commanded by Allah as He is in need of any prayer from man? The answer is: "No". Allah is not in the need of prayer. Prayer has been commanded for the sole benefit of man. By prayer, man traverses the "straight path" to establish a holy communion with Allah and to attain perfection and a sublime position in this life and in the Hereafter. In this way by prayer and worship, man is to realize that Allah is the "Khaliq" and he is the "Makhluq" and he is sustained and nourished by Allah. This realization of man is his Imam and it is the spirit of this realization that will actuate man in the discharge of his duties as a trustee which have been reposed on him. With this spirit so realized, man will proceed to establish the Laws of God in the earth for attaining unity of mankind through the doctrine of Tawhid.

This is the first step which man must traverse in the way of his self-realization from which he is to learn that his relation with Allah is that of a Makhluq to Khaliq. He is to return to God and is answerable to Him for his actions; his power and will are limited and those of Allah are unlimited. The next step towards self-realization of man is his appreciation and

understanding of his position as a trustee in relation to the universe and the first point that is to be picked up by man in this regard is to find out his position in relation to other men and rest of the creation.

God created man in pairs, which means that man would live in society and in a social order as enjoined by Allah in the Qur'an. It is therefore a prerequisite of such a society that man should be conscious of his duties. It is the duty of a Muslim to "enjoin what is right and to prevent what is wrong" (Qur'an). Man is therefore to realize and see that he is not a party to doing what is wrong and he prevents his fellow-beings from doing any manner of wrong. When man realizes this and accepts this spirit for his day-to-day conduct, perfect equity and justice is sure to reign supreme in the social sphere of man. If man is conscious about his duties in the social orbit and he faithfully discharges his duties as such, then he will have no need of being concerned about his rights, as individual rights in that society would automatically come to be respected and enforced. If none commits any wrong, there can be no infringement of anybody's rights and no clamour for assertion of individual rights. Such a social order is the ultimate aim of a Qur'anic Society which man has been enjoined to form and organize.

Doubt is harboured in some quarters as to the possibility of a social order where there will be no wrong. To them, it seems, it is not practicable for human beings to live in pure life, free from the clutches of the active forces of evil in them and around them. To them, evil-hood is a part and parcel of human life. But such a conception is basically wrong. Man is created an honest and pure being and it is the world that makes man corrupt and debased. Is it unnatural for man to remain

pure and honest? The answer is: 'No' Man is naturally pure, otherwise he would not have been chosen to be the Vicegerent of God. Why do some think that purity and honesty is impossible? It is because they have so much debased and deformed their souls by a totally materialistic outlook of life that their souls seem to have been "sealed up." They do not consider anything in terms of moral value even though moral dictates are dormant in them. They certainly do not desire what is hateful (Munkar) but most unconsciously perpetuate the hateful things in their own affair. When any of them, while passing by, finds that a man is robbing another man of his money in the way, he will certainly have his conscience pricked against it and may even resist it, but when he himself robs off another, his conscience will not prick, only because the motive for gain is then uppermost in him as he has taken up the passion (Hawa) of gain as his deity to be worshipped for the moment. If a man therefore does not desire the hateful in others, why cannot he actuate his same conscience against himself? This is because he has debased his soul by selfish pursuits and does not desire of himself what he desires of others. It is only a question of rational desire to live a pure life according to the standard of a Qur'anic Society. If it is the urge of a soul from within dictating passions towards moral values of life and pure behaviour for rational exercise of the limited free-will granted to man, it is an urge for desire to maintain the spirit of Tawhid in active movement to establish amity of man in action and in feelings that will inevitably bring in an Islamic social order in its true form and force.

From such a social order man will come into the sphere of his life in the state which is but a combination of socialist group of men in a

large area for a common cause. The state in Islam is a machinery to see that the laws of God are abided by the members of the social groups and the sovereignty of God is respected. Every state must have an ideal to be attained and it is the duty of every individual citizen to constitute his might towards the attainment of that ideal according to his means and capacity. If the state happens to lose its ideals, disintegration is sure to set in and bring its ultimate extinction. If the individuals do not cherish to uphold the ideal, the state cannot function rightly as every individual is a limb of the composite state organ. If one limb becomes defective, the whole organ is affected. The individual therefore is to realize himself in reference to his relation to the society and the state to be able to identify himself with the greater cause of the state, for the greater good. This realization is the crux of the state to uphold the balance of justice as enjoined in the Qur'an. If this realization is achieved, there can be no problem for the state. Every individual then will discharge his duties according to the plan and programme of the state. The educator will educate his pupil to make him a true citizen for shouldering his responsibility according to the spirit and terms of the trust ; the producer will produce commodities according to requirements of the millat and put them in the market with the spirit of service and construction; the worker will go on doing his duties for the good of himself and ultimately of the community accepting work as a joy of life and not as pain; the officer will carry his business with the unbiased spirit of corporate service; the administrator will see that the balance of justice is upheld in every sphere of activities of the state according to the spirit of the trust.

The religion of Islam has regulated and
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prescribed in a very just and wise manner what are the rights, duties and relationship of man with his fellows in society and in a similar degree to the state. The millat or the community has been made responsible for its members and at the same time the individual has been enjoined to observe and look to the interests and well-being of other members in the same manner as he guards and observes his own interests and welfare. The individuals are therefore answerable for the millat. This is a very nice arrangement as it creates a mutual responsibility between the individual and the community and the administrators of the state. There can be no doubt that such an arrangement is the best way to combating and eradicating social evil and corruption if the principles of moral values are scrupulously observed by the members. This is possible only when the individual and, as a consequence, the whole community, are conscious of their own selves and their potentialities. In other words, man is to be constantly conscious of his duties, as guardian of his own conscience to make him do good and refrain from doing mischief even though no one might be keeping watch on him to detect or control his deeds. The Holy Qur'an and the Holy Prophet Muhammad (ﷺ) have, in a most precise manner, urged for such a conduct and behaviour in every man to enable him to carry the trust which has been reposed on man by God. A millat or a community which is constituted of such individuals as have realized themselves to understand life and human-hood as described before, in a Qur'anic Society and there righteousness will prevail and there will be complete surrender of the self to the will of God and no selfish ambition will have dictating power therein. (Continued on page #. 21)

Religion and Morality

Khalilur Rahman Daoodi

ALL knowledge of search can be divided into three stages—observation, intellection and action. We first note how things happen and store the impressions in our brain. Then we connect them and try to find some sequence between them; some things become the cause, others the effect and from these we formulate a law. Then we use the knowledge. Knowledge for the sake of knowledge is a meaningless phrase, because knowledge is infinite. The British Museum has more than 20 lakhs of books, all full of knowledge, and it is utterly impossible to have all knowledge, at any rate according to our methods. We can have only that part which we need and can put into practice. So we use our knowledge—not necessarily to make money but we make use of it all the same and then perhaps we observe some fresh phenomena which suggest a new aspect of Truth, and so on. The whole process goes round and round in a circle, or rather in a spiral along which we ascend all the time. But the trinity—observation intellection and action—remains there all the time.

Religion has also three aspects. First comes observation, truth as experienced by our seers and prophets, who have so kindly recorded it, for our benefit, and which we can verify for ourselves by methods laid down in religious books, if only we are prepared to take the trouble. Then comes intellection, the theories which suggest cause and effect, the various systems of philosophies, found in every religion. And lastly, comes action, the rules of conduct in the proper spirit he may get on in life much better than the philosopher. But moral laws act slowly. When a moralist is crying hoarse before asking you

to be honest, you cannot help seeing hundreds of dishonest men prospering just before your eyes. The temptation to get rich like others by dishonest means is very great, and mere moral commandments are seldom powerful enough to keep a man from following a wrong path. Mere moral commandments have no sanction behind them. They are like an ultimatum to an enemy, without any army to back it up, and both are equally futile. Attempts have been made to get this sanction by postulating a “conscience”. It is claimed that every man has an inner voice in him, which tells him what is right and what is wrong, and that it should be taken as the basis of morality. People who believe in this, argue that a nation may safely commit the moral direction of the young to this inner voice or ‘Conscience.’ They ignore the fact that ‘conscience’ is a variable quantity and is coloured by communal, national and even family considerations. It is useful under conditions to which the man is accustomed, but in a new set of circumstances, it entirely fails. Some of the worst crimes in the world have been committed by persons whose inner voice failed to guide them right. No doubt, every man has a conscience, but if it happens to be the conscience of a fool, he will commit mistakes. To base a whole code of morals on individual conscience is like founding an edifice on shifting sand.

There is another school of thought which advocates that an action should be judged as right or wrong according as it leads or does not lead to the greatest good of the greatest number. They argue that every one of us is protected, guarded, educated and nurtured

by the whole of humanity, which has gone before us and therefore we are bound by honour and sheer honesty to add something to these accumulations by our own labours, so that we may pass on to posterity a richer and larger legacy. It will be noticed that "honour and honesty" have here to be assumed, and where these exist a further stimulus would be unnecessary. An average man is likely to ask: "What has posterity done for me, that I should work for them?" As for present society which enables him to enjoy the fruits of his labour by maintaining law and order, he agrees to abide by the criminal procedure code but can see no reason for going beyond it. For instance, he knows that operations on the stock exchange by which few clever men make money at the expense of hundreds of foolish and ignorant men, are a form of robbery, which causes greater suffering than burglary and yet, as long as it is legal, it does not jar the moral sense of the average man. The weakness of the utilitarian basis lies in the fact that it fails except when you appeal to the noble-minded, to those who need it least. These certainly will respond to it, but others feel inclined to shrug their shoulders when they are asked to suffer for the whole of humanity.

Our wise men have for centuries past used praises and threats, rewards and punishments, suited to the age and intelligence of the adherents of each religion. Ignorance has often distorted the sure sequence of a moral law into an avenging deity; and many self-seeking and ignorant priests have no doubt at times used these truths for terrorizing the simple and timid. But a few religions of the world trained their believers into a practical and useful morality. It is said that religions have been the police of society. However much we may dislike it, we must admit that fear—whether of jail or

hell – is one of the motives which curbs the strong and greedy and spreads a shield over the otherwise defenseless victims of their rapacity.

The possibility of reward and punishment after death, is not the only motive religion offers for being moral. For those who have grown above these, all religions proclaim the unity of creation. All religions teach the unity of life. The whole purpose of our existence is to realize this unity in diversity, says religion. This is the great law of life. When we try to oppose the Law, we get pain, when we obey, bliss is assured to us. All acts against the Law are sins, others meritorious. You may take the Law as a cruel tyrant if you please, or a loving father who has your happiness at heart if you are so minded. None of us can escape Him and His presence behind is the surest guarantee that the moral laws shall be enforced. Those considerations have made for centuries and still make a powerful appeal to millions of men, and even if it were entirely unnecessary in the cases of few evolved person, who can be a law unto themselves, it would be unwise to throw away this great educative force in dealing with mankind at large.

Religion not only supplies the necessary sanction to morality but it has in the past been a great inspirer of art, as is exemplified by the wonderful mosques, temples, churches, all over the world. The most beautiful buildings in every nation have generally been 'Houses of God' and connected with religion in some form. Hundreds of artists have toiled for years on the most lavish decoration, acres of paintings, innumerable statues and images, out of love for God.

Religion has been the foundation of great literatures in the world. The mighty and

marvelous literature is mostly religious, and has been kept alive for us by the priests, from mouth to mouth through centuries, when the press did not exist and copying out by hand was a very laborious process. The great literature of Islam, philosophical and scientific, grew out of the Prophet's religious teachings in the few centuries after his death. Other religions have inspired the literature in other countries and history everywhere testifies to the close relationship that exists between the two.

We have thus tried to see how Religion instead of being antagonistic to science serves as a sure basis of morality, and how it

has inspired Art and Literature. In spite of all the wrong that has been done in the name of religion, it still remains a great beneficent force in the world and it were folly to ignore it, or to talk of relegating it to the "Scrap Heap." We must take out of it all the good it can give, and try at the same time to reduce the harm it has done. If we look through history we shall see that religion has brought misery only when the adherents of one religion or sect, believing in its superiority, have tried to force it on the others and the best remedy for this is to study all of them in both the parts—the theoretical and the practical—the philosophy and morality.

(Continued from page #. 18)

What is it to be righteous in individual conduct? The Holy Qur'an says: "It is not righteousness that you turn your faces to the East and to the West, but righteousness is whatsoever believes in God and the Last Day and the Angels and the Holy Scripture (Qur'an) and the Prophet (ﷺ), and gives wealth for love of God to kindred and to orphans and to poor people and to homeless people and to beggars and to emancipate slaves; and who is constant in prayer and pays the poor-rate (zakat) and those who keep a treaty when they make one and who are patient in disaster and distress and adversity Those are they who are sincere. Those are the God-fearing (Muttaqin) (ii. 177). Righteousness is not a vague

admonition of perfection or a blind acceptance of a sentimental creed. It is rather actual doing of right by every man and woman in order to constitute a community that will uphold the balance of justice and righteousness.

None can realize his duties unless he realizes himself with a spiritual bias alongside his material bias having engaged himself in constant fight against evils. For this he must actively believe in Allah and surrender to His will bearing always in mind that his ultimate goal is to Allah, to render account of his deeds. Allah says: "I have established life and death to test which of you are best in deeds" Qur'an.



The Uncovering of the Tenth Veil: Nafy and Ithbat, and the difference between them

The Shaykhs of this Path give the names of *nafy* (negation) and *ithbat* (affirmation) to the effacement of the attributes of humanity by the affirmation of Divine aid (*ta'yid*). By negation they signify the negation of the attributes of humanity, and by affirmation they mean the affirmation of the power of the Truth, because effacement (*mahw*) is total loss, and total negation is applicable only to the attributes; for negation of the essence is impossible while the Universal (*kulliyat*) subsists. It is necessary, therefore, that blameworthy attributes should be negated by the affirmation of praiseworthy qualities. i.e. the pretension to love of God is negated by affirmation of the reality, for pretension is one of the vanities of the lower soul: But the Sufis, when their attributes are overpowered by the might of the Truth, habitually say that the attributes of humanity are negated by affirming the subsistence of God. This matter has already been discussed in the chapter on poverty and purity and in that on annihilation and subsistence. They say also that the words in question signify the negation of Man's choice by the affirmation of God's choice. Hence that blessed one said: "God's choice for His servant with His knowledge of His servant is better than His servant's

choice for himself with his ignorance of his Lord," because love, as all agree, is the negation of the lover's choice by affirmation of the Beloved's choice. I have read in the Anecdotes that a dervish was drowning in the sea, when someone cried: "Brother, do you wish to be saved?" He said: "No." "Then do you wish to be drowned?" "No." "It is a wonder that you will not choose either to die or to be saved." "what have I to do with safety," said the dervish, "that I should choose it? My choice is that God should choose for me." The Shaykhs have said that negation of one's own choice is the least grade in love. Now, God's choice has no beginning in time and cannot possibly be negated, but Man's choice is accidental (*'aradi*) and admits of negation, and must be trodden under foot, that the eternal choice of God may subsist forever. There has been much debate on this matter, but my sole aim is that you should know the signification of the terms used by the Sufis. I have mentioned some of these, e.g., *jam'* and *tafriqa*, and *fana* and *baqa*, and *ghaybat* and *hudur*, and *sukr* and *sahw*, in the chapter treating of the doctrines of the Sufis, and you must look there for the explanation of them.



Nocturnal Journey of Muhammad (ﷺ) or Miraj

Shahidullah Kausar

“Glorious is He who has taken his servant for a journey by night from the sacred Mosque to the farthest Mosque, of which vicinity we have blessed, to show him our signs, verily only, He is the Hearer and Seer. (17:1).

There were some exalted and elevated persons who have performed incredible and astonishing feats, which were not or rather could not be performed by ordinary men. These extra-ordinary occurrences, in the case of the Prophets, are called “Miracles” or معجزات and in the case of the Saints, are called “Karamat” or كرامات. The history of almost every nation records these supra-natural incidents and these happenings are not unknown to the people.

Many Prophets, like Noah, Abraham, David, Moses, Jesus and the last Prophet Muhammad (ﷺ) have performed, on many occasions, miracles, which work is taken by their respective followers as a distinctive sign of their commission to Prophet-hood.

The Prophet Muhammad (ﷺ) has performed numerous miracles which are recorded in the Books of Ahadith with authentic historical evidence and with reliable sources. One of his most astonishing miracles is his Ascent to the Heavens or Miraj.

Historians, biographers and traditionists are not unanimous on the date of Miraj. There are different opinions regarding the date of ascent. These differences arose because, firstly, when the incident of Miraj took place, the Muslims were few in number and were subjected to every kind of torture, cruelties and atrocities by the Mecca pagans and,

secondly, those people narrated this event who either were very small in age at that time or even had not been born. However, there are eleven or more opinions on the determination of month and date of ascension. One group says it was Rabiul Awwal and another says it was Rabiul Althani. A third group says it was Rajjab yet the fourth group says that it was either Ramadan or Shawwal. Waqidi, who is a well known liar even fixed the date and month of Miraj. He says Miraj was on Saturday night 17th of Ramadhan. These narrations of Waqidi are without authentic sources or chain of narration. However, Ibn Qutaiba Dinuri-and Ibn Abdul Barr from among the earlier scholars and Imam Rafee and Nowri from among the later scholars say that it was in the month of Rajjab. Another traditionalist Abdul Ghani Maqdasi not only accepted this but he also said that it was on 27th of Rajjab. The well-known scholar Zurqani wrote, “On this is the practice of the people and some scholars say that this is the most authentic narration. This is 27th of Rajjab which is generally accepted as the night of Miraj. On the basis of all these evidences we may say that Miraj took place on the 27th night of the month of Rajjab more than one year before Hijri.

According to one narration the Prophet (ﷺ) was lying in his house and Angel Gabriel-appeared accompanied by a group of Angels.

In accordance with another narration, that same night the Holy Prophet (ﷺ) was lying down, either in the Hatim or nearby the

Black-Stone within the precincts of the Kabah in a state of wakefulness and sleep. Angel Gabriel came with a party of Angels and brought a carrier called "Burraq" which was bigger than an ass and smaller than a mule.

The Angel then cut open the chest of the Prophet (ﷺ) and washed his heart with the water of Zum Zum, and brought a golden cup full of faith and wisdom and then poured them into the heart of the Prophet (ﷺ). The Prophet (ﷺ) mounted the "Burraq" and then almost instantaneously, reached Jerusalem. Here he tied his steed where other Prophets used to tie their steeds, and he ascended to the Heavens.

The Prophet's bodily journey from Mecca to Jerusalem and then to the Seven Heavens and the Arsh and his return to Mecca, all within a few moments, appears incredible. This miraculous feat of the Holy Prophet (ﷺ) has been met with scepticism by some; disbelief by others but, by and large, most of the Scholars agree that such a journey was performed. Opinions differ as to whether the Miraj involved the Prophet's total personality or not. Some scholars say that the Miraj was nothing but a dream. These are the differences of opinion of the nature and circumstances of the event and the time involved. This can partly be understood at present due to scientific advances in the field of interstellar movement and the discovery of the movement and the speed of light. The Prophet's (ﷺ) vehicle is known as Burraq derived from "Barq" which means electricity. This Burraq might have been electrically propelled vehicle whose travelling speed was beyond our present day scientific comprehension. Perhaps the day is not far off when the advancement of scientific research will be able to throw more light on this subject.

In the transcendental region the Prophet (ﷺ) led a congregational prayer. He acted as Imam with the Prophets of old behind him. Afterwards, according to one narration he was offered three cups: one full of wine, the second was full of milk and the third cup contained honey, for refreshment. The Prophet (ﷺ) had the choice of selecting any of the three and he chose milk whereupon, Gabriel said that his choice was in accordance with the 'normal nature', and if he would have taken wine his followers would have gone astray.

From there his ascent to the Heavens commences. He then crossed through starry galaxies and reached the gate to the first sky. Gabriel knocked at the gate whereupon a voice was heard and enquired who was that; then Gabriel replied that it was he and then it was asked who else was with him. Gabriel answered that the Prophet Muhammad (ﷺ) was with him. The Guard Angel asked if he was sent for, whereupon Gabriel answered in the affirmative, and the gate was opened. The Prophet (ﷺ) was welcomed and the same conversation took place at the gate of every sky.

In the first Heaven the Prophet (ﷺ) met Adam. The Prophet was requested by Gabriel to greet him, whereupon, the Prophet did so. Adam welcomed the Prophet remarking "Righteous Son" and "Righteous Prophet". When Adam looks to the right side of himself, he smiles here are the souls from among his (Adam A.S.) progeny who will enter Paradise, and to the left were the souls of those who would go to Hell. When he sees them he weeps.

Anas (may Allah be pleased with him), says that Hadrat-Abu Zarr did not tell him about the positions of the Prophets. However, the

Prophet Abraham (ﷺ) who greeted the Prophet as saying, "Righteous Son" and "Righteous Prophet". Then Angel. Gabriel took the Prophet (ﷺ) to the Seventh Heaven. On continuing their journey the party reached the Sidratul Muntaha here the Prophet saw Angel Gabriel in real form, which is the highest stage of his freedom and beyond this stage no one could ever go and even Angel Gabriel expressed his inability, Gabriel said: If I try to cross a hair breadth distance, glaringness shall burn my feather (wings).

Here the Prophet (ﷺ) heard the voice of the pen write the destiny of the universe. Angel Gabriel who has been a constant companion of the Prophet could not go beyond but the last Prophet continued his journey until he reached in the presence of Allah, the Lord. Here, at the Abode of Authority, the Prophet (ﷺ) looked without blinking, and conversed with Allah.

There are indications in the Holy Qur'an that it was a physical journey.

(A) In the verse, quoted at the beginning of this Article the word 'Abd' is used, which is not employed in the Arabic language to mean the soul only, rather it is used in the sense of involving the total Personality including physique.

(B) One of the purposes of this journey is to see the signs of God, which involves the physical senses.

(C) The Prophet's chest was cut open and his assertion that he did not feel any pain, is a physical experience.

(D) When the Prophet informed his people that he ascended to the Heaven the infidels did not believe him and thought it to be a dream or spiritual experience; the infidels and pagans would have not belied him

because in the dream world many things can be experienced.

(E) On this occasion the daily five prayers, which are the second pillar of Islam, were obligated, which cannot be merely in a dream, though the dreams of the Prophets were always true.

(F) Allah says that he revealed to his servant what he revealed. Revelation is something other than a dream, hence it was a physical experience.

(G) Allah says in these verses of the Holy Qur'an: "His heart did not falsify what he saw" (Al-Najm: 11)

(H) "His eyes neither swerved, nor went wrong".

In these verses it is clearly stated that the Prophets heart did not belie what he saw, neither his eyes. Now the heart and the eyes are not the same thing: eyes are the external instruments of sight of the physical body and therefore, it was a physical experience hence the journey of the Prophet (ﷺ) was a physical one.

Significance of the Miraj

The highest pinnacle of human perfection was reached by our noble Prophet (ﷺ) when he stood, face to face with Allah. The quality or degree of this supreme honour is borne out by the fact that when the Prophet Moses wanted to see Allah he (Moses) was shown only an aspect of the Divine Majesty and he fell down in a swoon, i.e. his senses could not behold the glory of the Creator.

The major significations of the *Miraj* are that the last few verses of the Surah Baqarah were given to the Prophet (ﷺ), the five daily prayers were also given, good tidings to the members of the (Continued on page #. 14)

17 جنوری بروز جمعہ کو انصاری کو زہر منقہ کیا گیا اور اس کو زہر میں طلباء نے انتہائی جوش، خروش اور جذبہ سے حصہ لیا۔ طلبہ کی دلچسپی، محبت و عقیدت اور تیاری کا عالم یہ تھا کہ کوئی بھی ٹیم شکست تسلیم کرنے پر تیار نہ تھی۔ فائنل راونڈ کئی بار برابر رہا۔

18 جنوری بروز ہفتہ کو اس سلسلے کا آخری پروگرام تھا۔ گویا سالانہ عرس تقریبات اپنے نقطہ عروج پر تھیں۔ اس رات علیہ بلڈنگ اور مسجد کو انتہائی خوبصورتی کے ساتھ برقی قہقہوں کے ساتھ سجایا گیا۔ مسجد کے اندرونی ہال میں ایک خوبصورت و یادگار رات کے لئے خوبصورت اسٹیج تیار کیا گیا جس کی تیاری میں علیہ کے طلباء پوری رات انتھک محنت و جانفشانی سے مصروف رہے۔

اس عظیم الشان عرس مبارک کی تقریب کی صدارت صاحبزادہ جناب مصطفیٰ فاضل انصاری صدر الوفاق العالمی نے فرمائی جب کہ مہمان خصوصی جناب پروفیسر ڈاکٹر محمد احمد قادری صاحب (چانسلر: نذیر حسین یونیورسٹی) تھے۔ اس آخری پروگرام کا آغاز عصر کی نماز کے فوراً بعد ہوا اور پہلی نشست میں قرآن خوانی کی گئی اور مزارات شریف پر چادر پوشی اور پھول بچھاؤ کرنے کی مختصر مگر پر نور تقریب ادا کی گئی۔

نماز مغرب کے بعد اس پروگرام کی دوسری نشست منعقد ہوئی جس میں جامعہ علیہ کے بلند پایہ گریجویٹس نے اپنے اپنے منفرد انداز خطابت میں ڈاکٹر انصاری علیہ الرحمہ کی حیات جاودانی پر گفتگو فرمائی۔ ان گریجویٹس مقررین میں سے ڈاکٹر محبوب الحسن بخاری، ڈاکٹر عمیر محمود صدیقی اور ڈاکٹر حامد علی علیہ نے بڑے پراثر انداز میں ڈاکٹر صاحب کی حیات مبارکہ کے مختلف گوشوں پر روشنی ڈالی۔

جبکہ تیسری نشست کا آغاز عشاء کی نماز کے بعد ہوا جس میں QTV کے مفتی محمد عامر صاحب نے محفل کی مناسبت سے اظہار خیال کیا۔

اس عرس مبارک کی تقریب کا نقطہ عروج جناب ڈاکٹر محمد احمد قادری صاحب کا خطاب دلوںز تھا۔ جنہوں نے اپنے منفرد اسلوب بیان میں آواز کے اتار چڑھاؤ کے ساتھ ایک ایسا سا باندھ دیا کہ اس تقریب میں شریک ہر عام و خاص ان کے خطاب کے ساتھ ڈاکٹر انصاری علیہ الرحمہ کی حیات مبارکہ کی پر نور اور سعید گھڑیوں کا تذکرہ سن کر اس روح پرور اجتماع میں مستغرق ہو گیا۔ آپ کی طویل تقریر سے دو اہم نکات یہاں بیان غیر ضروری نہ ہوگا:

ڈاکٹر قادری صاحب نے اپنی تقریر میں فرمایا کہ قرآنک فائونڈیشن کے معیار کی یا اس کی ہم پلہ کتاب پاکستانی علماء نے آج تک نہیں لکھی۔ اس حوالے سے آپ نے مزید فرمایا کہ ایک مرتبہ کسی خاتون نے ان سے اسلام پر کوئی کتاب مانگی۔ جب انہوں نے تحقیق کی تو آپ نے قرآنک فائونڈیشن کو انتہائی لاجواب، بے مثال اور شاندار کتاب پایا جس میں انسانی ذہن میں اٹھنے والے تمام سوالات کے فکری، عقلی اور حتیٰ کہ نقلی انداز سے بھی جوابات موجود تھے۔ انہوں نے یہی کتاب اس خاتون کو تحفہ میں دی جنہوں نے ڈاکٹر قادری صاحب کے اس نظریہ کی تائید فرمائی۔ مزید آپ نے فرمایا کہ آج یہ کتاب دنیا کی سات مختلف یونیورسٹیوں میں بطور درسی کتاب پڑھائی جا رہی ہے۔

ڈاکٹر قادری صاحب نے مزید فرمایا کہ جب کراچی یونیورسٹی میں وہ بطور پروفیسر تعینات تھے ایک دفعہ وہاں ڈاکٹر انصاری علیہ الرحمہ کے حوالے سے گفتگو ہوئی جس میں ایک شخص کا نظریہ یہ تھا کہ ڈاکٹر انصاری مین اسٹریم کے عالم دین نہیں تھے۔ ڈاکٹر محمد احمد قادری صاحب نے کہا میں نے وہاں دلائل سے ثابت کیا کہ ڈاکٹر انصاری علیہ الرحمہ ہی دراصل مین اسٹریم کے عالم تھے۔ یہ وہی ہیں جنہوں نے دین اسلام کو جدید پیرائے میں فلسفیانہ نظریات کو رد کرتے ہوئے کامیابی سے پیش کیا۔ جس کی اس وقت اشد ضرورت تھی۔ اس وقت ان کے علاوہ اور کوئی عالم دین ہمیں نظریہ نہیں آتا جو وقت کے تقاضوں کو سمجھتا ہو اور اس کے پاس ان مسائل کا حل بھی موجود ہو۔ ایسی شخصیت صرف ڈاکٹر انصاری علیہ الرحمہ کی ہستی ہی نظر آتی تھی۔

آخر میں صدر محفل جناب مصطفیٰ فاضل انصاری صاحب نے تمام مہمانان گرامی کا شکر یہ ادا کیا اور اس طرح یہ پروگرام عرس مبارک کی تقریب صلاۃ و سلام اور مفتی سید محمد منور شاہ صاحب رئیس دارالافتاء علیہ کی دعا کے ساتھ اختتام پذیر ہوئی۔

ڈاکٹر انصاری علیہ الرحمہ کے عرس کی تقریبات سال 2020

ہر سال کی طرح اس سال بھی ڈاکٹر حافظ محمد فضل الرحمن انصاری علیہ الرحمہ کا عرس مبارک انتہائی عقیدت و احترام کے ساتھ منایا گیا۔ عرس کی تیاریاں ایک ماہ قبل ہی سے بڑے زور و شور سے شروع کر دی گئیں تھیں۔ اس سات روزہ عرس کی تقریبات کا باقاعدہ آغاز پیر 13 جنوری 2020ء سے ہوا۔ جس میں جامعہ علمیہ کے طلباء نے ڈاکٹر صاحب کی زندگی کے مختلف گوشوں پر دیئے گئے موضوعات پر عربی، انگریزی اور اردو میں تقاریر کیں اور ان ہی زبانوں میں اپنے تحریری مقالے پیش کئے۔

بدھ 15 جنوری 2020 کا آغاز جامعہ علمیہ میں قرآن خوانی سے ہوا جس میں ڈاکٹر فضل الرحمن الانصاری علیہ الرحمہ، شاہ عبدالعلیم صدیقی علیہ الرحمہ اور ادارے سے متعلقہ تمام مرحومین کے لئے ایصال ثواب کیا گیا اور بیماروں کی صحت کے لئے دعا کی گئی۔

اس کے بعد ڈاکٹر انصاری صاحب کے فرزند رشید جناب مصطفیٰ فاضل انصاری صاحب (صدر الوفاق) نے ڈاکٹر صاحب علیہ الرحمہ کی حیات پر دل افروز اور روح پرور گفتگو کی۔ آپ نے اپنے والد محترم کی زندگی کے بعض ان گوشوں پر بھی روشنی ڈالی جو ابھی تک عوام الناس کی نظروں سے اوجھل تھے۔ مزید آپ نے مختلف اسکالرز کی مثالوں کے حوالے سے گفتگو فرمائی کہ امام ابو حنیفہؒ اپنے فن میں مہارت تامہ کے ساتھ ساتھ علم ریاضی کے موضوع پر بھی مہارت رکھتے تھے اور اس سلسلے میں آپ نے ایک کتاب بھی تصنیف کی ہے۔ نیز صدر محترم نے فرمایا کہ امام غزالی جو تصوف اور فلسفہ میں امامت کے منصب پر فائز ہیں اور فلسفہ کے موضوع پر ان کی کتاب The Incoherence of Philosophers (تہافت الفلاسفہ) بے مثل اور بے مثال کتاب ہے نیز صدر محترم نے فرمایا کہ امام غزالی کی تصوف پر کیما سعادات اور احیاء العلوم پڑھنے کے بعد مزید کسی کتاب کے پڑھنے کی ضرورت نہیں۔ اس حد تک تصوف و فلسفہ پر عبور رکھنے کے ساتھ امام غزالی دیگر فنون میں بھی کامل عبور رکھتے تھے۔ یعنی اسی طرح ڈاکٹر انصاری علیہ الرحمہ بھی علوم دینیہ و سوشل سائنسز پر عبور کے ساتھ ساتھ جدید عصری و سائنسی علوم پر بھی گہری نظر رکھتے تھے۔ جس کی بے شمار مثالیں دی جاسکتی ہیں لیکن خاص طور پر صدر محترم نے کوانٹم فزکس کی مثال کو اپنی گفتگو کا حصہ بنایا۔

نیز آپ نے طلباء کو وقت کی اہمیت کا احساس دلاتے ہوئے فرمایا کہ والد محترم اپنی زندگی کا ایک لمحہ بھی ضائع نہیں کرتے تھے۔ میں نے کبھی ان کو فارغ بیٹھے ہوئے نہیں دیکھا۔ وہ ہمیشہ با مقصد کاموں میں مصروف رہتے تھے۔ لہذا طلباء کو بھی چاہئے کہ وہ اپنے وقت کی قدر کریں۔ نیز آپ نے انصاری صاحب کی قوت حافظہ، یادداشت، مطالعہ کے شوق اور انداز گفتگو پر مثالیں دے کر گفتگو فرمائی۔ گفتگو کے اختتام پر پرنسپل جناب محمد سرفراز صابری نے آپ کی مدلل اور موثر گفتگو کی تحسین فرمائی اور آپ کا شکر یہ ادا کیا۔

جمعرات 16 جنوری 2020 کے دن علمیہ کے گریجویٹس نے آپ علیہ الرحمہ کی حیات مبارکہ کے مختلف گوشوں پر روشنی ڈالی۔ جن میں سید محمد ذوالقرنین صاحب کی تقریر خاص اہمیت کی حامل تھی۔ جناب ذوالقرنین صاحب نے Why religion? کے موضوع پر ڈاکٹر انصاری علیہ الرحمہ کے حوالے سے گفتگو کی۔ جس میں آپ نے آج کے جدید مادی افکار کے ماننے والے انسان کو سامنے رکھتے ہوئے دین کی ضرورت و اہمیت کو بیان کیا؟ اس گفتگو کی خاص بات ضرورت دین کو الہامی ذرائع سے موضوع سخن بنانے کے بجائے فکری اور عقلی اسلوب اختیار کرنا تھا۔ جس میں انسان کی بنیادی خواہش اچھا کہلایا جانا، اچھی شہرت کا حامل ہونا، لوگوں میں مقبولیت کا خواہاں ہونا کو بنیاد بنا کر انسان کا اخلاقیات پر عمل پیرا ہونے کے عمل کو ضرورت و اہمیت دین پر منبج کیا گیا۔ بہر حال اس شاندار اور جامع گفتگو سے ذوالقرنین صاحب نے بہت ہی بلیغ پیرایہ میں دین کی ضرورت و اہمیت کو بیان کیا۔

سخت انداز میں تنبیہ کی تو حجاج نے جو کہا کہ تو موسیٰ (علیہ السلام) سے بہتر نہیں اور میں فرعون سے بدتر نہیں۔ کیونکہ اللہ تعالیٰ نے جب موسیٰ علیہ السلام کو فرعون کی طرف بھیجا تھا تو ان کو نرمی کی حکم دیا۔ "فَقُولَا لَهُ كَيْفَا لَيْنِنَا لَعَلَّهُ يَهْتَدِي سَبِيلًا" (طہ: 44) پس اس (فرعون) سے نرمی سے بات کرو شاید وہ نصیحت حاصل کرے یا ڈر جائے۔" یہ کہہ کر حجاج اس شخص سے کہتا ہے کہ لہذا تو مجھ سے نرمی سے بات کر۔

2- ایک بار ہوا اور سورج میں مکالمہ ہوا کہ دونوں میں زیادہ طاقت ور کون ہے۔ دونوں نے اپنی اپنی خوبیاں بیان کیں۔ سورج نے کہا: میرے دم سے روشنی ہوتی ہے جس میں لوگ کام کرتے ہیں۔ میرے اندر حرارت ہے جو میں لوگوں تک پہنچاتا ہوں اگر وہ نہ ہو تو پھر لوگ کچھ نہ کر سکیں۔ میں فصلیں پکاتا ہوں جس سے ان میں توانائی کا خزانہ بھر جاتا ہے۔ میں پودوں اور درختوں کو غذا کے حصول میں مدد کرتا ہوں۔ سولر توانائی سے بجلی بنائی جاتی ہے۔ وغیرہ وغیرہ۔ اس طرح وہ اپنی خوبیاں بیان کرتا رہا۔

ہوانے کہا میں بھی کم نہیں۔ میری قوت و طاقت بہت زیادہ ہے۔ میں درخت اکھاڑ کر چھینک سکتی ہوں۔ میری قوت سے بجلی بنائی جاتی ہے۔ اور بہت سے دیگر فوائد حاصل کئے جاسکتے ہیں۔ بہر حال اس طرح ان کی بحث طول پکڑتی گئی اور اس کا کوئی نتیجہ نظر نہیں آ رہا تھا۔ یہ دیکھ کر ہوانے کہا پرانی باتیں چھوڑو "ہاتھ کنکن کو آری کیا"۔ یہ دیکھو میدانی علاقے میں جو ایک شخص جا رہا ہے اس کے بدن پر ایک چادر لپیٹی ہوئی ہے۔ دیکھتے ہیں ہم دونوں میں سے کون اس کی چادر اتارنے میں کامیاب ہوتا ہے۔ جو ایسا کرے گا وہ زیادہ طاقت ور تصور کیا جائے گا۔ سورج رضامند ہو جاتا ہے اور "ہوا" کو

پہلے طبع آزمائی کا کہتا ہے۔

اب "ہوا" زور سے چلنا شروع کر دیتی ہے۔ اس شخص کو ہوا کے تند و تیز تھپڑے جب لگتے ہیں وہ اپنی چادر کو اور اچھی طرح لپیٹ لیتا ہے۔ یہ دیکھ کر ہوا اور زیادہ طوفانی انداز سے چلتی ہے۔ اتنی تیز ہو جاتی ہے کہ وہ شخص مجبور ہو کر چادر اپنے اوپر اچھی طرح لپیٹ کر لٹا ہوا کر لیتا جاتا ہے۔ اور ہوا کا کوئی بھی حربہ کارگر نہیں ہوتا۔ آخر کار ہوا ناکام ہو کر رک جاتی ہے۔

پھر اس کے بعد سورج کی باری آتی ہے۔ وہ نرمی اور محبت کے ساتھ اپنی حرارت بڑھانا شروع کرتا ہے۔ اول تو ہوا کے رکنے سے اور پھر سورج کی گرمی سے وہ شخص خوشی خوشی کھڑا ہو جاتا ہے اور کچھ ہی دیر میں اپنے بدن سے وہ چادر اتار لیتا ہے۔ اس طرح جو کام ہوا کے تھپڑے نہ کر سکے وہ سورج کی حرارت نے بہت جلد بغیر کسی خاص مشقت کے کر دیا۔ پھر سورج "ہوا" سے مخاطب ہو کر کہتا ہے کہ تیزی اور شدت سے پہاڑ تو توڑا جاسکتا ہے لیکن سخت دل کو موم نہیں کیا جاسکتا۔ ایسا کرنے کے لئے عشق و کیف کی حرارت درکار ہے۔ جب یہ حرارت عشق و کیف کی ہوگی تو سنگ گراں کو موم بنانا بھی کچھ مشکل نہ ہوگا۔ بقول بشر پسروری

بڑا آساں تھا سنگ گراں کو موم کر دینا

بشر سینے میں عشق و کیف و مستی کی حرارت تھی

خلاصہ کلام:

اس تمام بحث سے میری مراد اور مقصود یہ ہے کہ جو کام سختی، تشدد اور مار نہ کر سکے وہ کام محبت کی حرارت باسانی کر سکتی ہے۔ بچوں کی تربیت محبت سے کریں نہ کہ سختی و درشتگی سے تاکہ ان کے برتاؤ میں ایک مستقل مثبت تبدیلی رونما ہو جائے۔ فاعبر و یا اولی الابصار

وہ برہمی کا اظہار کرتے ہیں تو بچہ خود کو ناکام تصور کرنے لگتا ہے۔ اس میں احساس ندامت و شکست پیدا ہو جاتا ہے کہ شاید میں کچھ کرنے کا بھی اہل نہیں۔ یوں وہ ذہنی طور پر شکست خوردہ شخص کی مانند ہو جاتا ہے جو میدان میں اترنے سے قبل ہی بازی ر ہار چکا ہوتا ہے۔

4- اہداف کے تعاقب میں شیڈول کی تیاری میں معاونت:

ان کی مدد کریں کہ وہ کس طرح شیڈول بنا سکتے ہیں۔ وہ آپ کے مقرر کردہ اہداف کو کیسے حاصل کر سکتے ہیں۔ ان کا طریقہ کار کیا ہو گا۔ ان اہداف کو چھوٹے چھوٹے یونٹ (کمزریوں) میں بانٹ دیں۔ ایسا کرتے ہوئے کوشش کریں کہ آپ بچے کے لئے جو روڈ میپ تشکیل دے رہے ہیں۔ بچے اسے صرف آمرانہ حکم نہ سمجھے بلکہ اسے محسوس ہو کہ یہ اس کا اپنا انتخاب ہے۔ کیونکہ بچوں کو محض احکامات جاری کرنے کے بجائے ان کے سامنے چوائس رکھی جائے جس میں بہتر انداز سے کچھ بہتر چیزیں منتخب کرنے میں ان کی مدد کی جائے۔ جب وہ اسے خود اختیار کریں گے اپنا انتخاب سمجھ کر اس کے لئے دل و جان سے محنت کریں گے۔ نتیجہ انہیں کامیابی ملے گی۔

یہاں یہ امر بھی پیش نظر رہے کہ بچے کی زندگی کے ابتدائی سات سال تک انتخاب کا اختیار نہ بچے کی طلب ہوتی ہے نہ اس کی ضرورت۔ اس کی ضرورت اس وقت پیدا ہوتی ہے جب بچے عمر بڑھنے کے ساتھ ساتھ اچھائی و برائی میں امتیاز کرنے کے قابل ہو جاتا ہے۔

5- محبت و نرمی:

بچے کھلی اور پھول کی مانند نرم و نازک ہوتے ہیں۔ ان سے نرمی، محبت اور شفقت کا رویہ اپنائیں کیونکہ محبت فاتح عالم ہے۔ پیار و محبت ان کا

حق ہے اور اس کے ذریعے ان کے قلوب فتح کئے جائیں۔
کم نہیں ملک کی تسخیر سے تسخیر قلوب

کوئی مانے یا نہ مانے لگاؤ، انسیت، محبت، احترام دینا یہ سب وہ عوامل ہیں جو بچے کے اندر اچھی صفات پیدا کرنے میں بہت معاون ہو سکتے ہیں۔ اس کے برخلاف کسی بھی انداز و قسم کے ذہنی یا جسمانی مارچر، ہر وقت ان کی مذمت کرنا وقتی طور پر مربی و معلم کو سکون تو مہیا کر سکتا ہے لیکن یہ یاد رہے یہ سکون وہ ہے جو کسی طوفان کا پیش خیمہ ثابت ہو گا۔ اور جب خاموشی کا دورانیہ گزر جائے گا تو طاقت و جوانی کا طوفان برپا ہو گا اور وہ بچے باغی ہو جائے گا۔ لہذا نرمی اور محبت ہی کو اپنی عادت بنانا چاہئے۔ اسی نرمی کو اللہ رب العزت نے سورہ آل عمران میں اپنی رحمت قرار دیا ہے۔ فرمان الہی ہے:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظًا
الْقَلْبِ لَآتَقَطْنَا مِنْ حَوَالِكَ (آل عمران: 159)

"پھر اللہ کی رحمت کے سبب سے آپ (ﷺ) ان کے لیے نرم ہیں، اور اگر آپ (ﷺ) تند خو اور سخت دل ہوتے تو یہ آپ (ﷺ) کے گرد سے دور ہو جاتے۔"

حضور ﷺ کی ایک حدیث مبارکہ ہے کہ: فَإِنَّ الرَّفِيقَ لَمْ يَكُنْ فِي شَيْءٍ قَطُّ إِلَّا زَانَهُ. وَلَا نَزَعَ مِنْ شَيْءٍ قَطُّ إِلَّا شَانَهُ " جس چیز میں نرمی ہوتی ہے، اسے زینت دیتی ہے اور جس چیز سے یہ نکل جاتی ہے، اسے عیب دار بنا دیتی ہے۔ (سنن ابی داؤد: 4808)

نرمی اور محبت کی اہمیت پر مختصر حکایات

1- حکایات میں ملتا ہے کہ جب ایک شخص نے حجاج بن یوسف کو

ﷺ نے فرمایا: إِذَا أَحَبَّ الرَّجُلُ أَخَاهُ فَلْيُخْبِرْهُ أَنَّهُ يُحِبُّهُ۔ جب کوئی شخص اپنے بھائی سے محبت کرے تو اسے چاہیے کہ وہ اسے بتا دے کہ وہ اس سے محبت کرتا ہے۔" (سنن ابی داؤد: 5124)

محبت کا اظہار ظاہری الفاظ (مقال) سے بھی بتایا جاسکتا ہے لیکن فی الحقیقت احوال و قرآن سے جب یہ ثابت ہو تو یہ زیادہ بہتر اور موثر ہوتا ہے۔

2- عملی مظاہرہ:

جو بات آپ اپنے بچوں میں دیکھنا چاہتے ہیں اس کا مستقل تذکرہ، وعظ، پند و نصائح یا پھر احکامات جاری کرنے کے بجائے ان کے سامنے وہ کردار اپنائیں۔ مثلاً آپ اپنے بچوں کو مطالعہ کا عادی بنانا چاہتے ہیں اس کے لئے ضروری ہے کہ آپ بھی ان کے سامنے کتب بنی کریں۔ جب وہ عملی طور پر آپ کو ایسا کرتے دیکھیں گے وہ بھی آپ کے سامنے کتب لے کر بیٹھیں گے۔

3- مطلوبہ اہداف کا واضح اور ممکن الحصول ہونا:

اکثر دیکھا گیا ہے کہ والدین مبہم، غیر واضح انداز میں بچوں کو احکامات جاری کرتے ہیں جو کہ ان کی سطح کے مطابق تو درست ہوتا ہے لیکن بچے کی ذہنی سطح کے مطابق وہ انتہائی مبہم اور غیر واضح ہوتا ہے یا اس کام کی مکمل تفصیل سے بچوں کو آگاہ نہیں کیا جاتا مثلاً یہ چیز یہاں سے اٹھاؤ؟ یہ ایک غیر واضح اور مبہم حکم ہے کہ اب اس چیز کو کہاں لے جانا ہے اور اس کا مزید کیا کرنا ہے۔ اس کی بھی وضاحت ضروری ہے۔ پھر جب بچہ غیر واضح حکم کی تعمیل کے لئے اس کام کو کرنے جاتا ہے تو اس سے غلطیاں ہوتی ہیں جو والدین کو مزید برا بیچتے کر دیتی ہیں۔ جب

موقع ملے گا تو اس ایکٹ کے خلاف کرنے کی کوشش کرے گا۔ ایسا کرتے ہوئے اس کے اندر احساس جرم نہیں ہو گا بلکہ ایک احساس تفاخر ہو گا۔ یعنی جب کبھی اسے موقع ملے گا وہ اس کی خلاف ورزی میں خوشی محسوس کرے گا کہ آج اس نے اس معاشرتی دباؤ، جبر، آئین کہن کو ٹکست دی ہے۔ یہ صرف اس وقت تک موثر ہے جب تک نظم قائم کرنے والا طاقت میں ہے۔ جہاں اس کی طاقت کمزور ہوگی وہیں اس ایکٹ کی خلاف ورزی کی جائے گی۔

نظم و ضبط و احساس ذمہ داری پیدا کرنے والے عوامل:

بچوں میں نظم و ضبط اور احساس ذمہ داری کسی ایک جادوئی نسخے یا عمل سے پیدا نہیں ہوگی۔ اس کے لئے موقع محل کی مناسبت سے مختلف تراکیب آزمانی ہوں گی۔ یہاں چند ایک امور پیش خدمت ہیں جو اس رویہ کے حصول میں معاون ثابت ہو سکتے ہیں۔

1- مضبوط تعلق و اظہار محبت:

اخلاق حسنة، عادات کریمہ، احساس ذمہ داری، نظم و ضبط اور دیگر خصائل کے حصول کا بہترین طریقہ اولاد سے مضبوط تعلق پیدا کرنے میں ہے۔ یہاں یہ بات قابل غور ہے کہ یہ تعلق کسی بھی طرح سے دوسرے رشتوں اور تعلقات سے مختلف نہیں ہے۔ یہ ایک فطری امر ہے کہ جتنا آپ کا تعلق مضبوط و بہتر ہوگا اسی قدر بچہ آپ کی بات کو سنے گا اور مثبت رد عمل دے گا۔ آپ اس کی مثال یوں فرض کر سکتے ہیں کہ آپ اپنے دوست سے جتنا اچھا کی، ملنساری، اخوت، محبت کا تعلق اپنائیں گے نتیجہ دوسری جانب سے ویسا ہی مثبت رد عمل سامنے آئے گا۔ آپ دونوں کا باہمی تعلق مضبوط اور خوشگوار ہوگا۔ الفاظ دیگر اس میں صرف محبت نہیں بلکہ اظہار محبت وہ بھی قرینہ اور سلیقہ سے ضروری ہے۔ ایک حدیث مبارکہ ہے۔ نبی اکرم

ان سے بدتر سزایا بہتر جزا لانی پڑے گی پھر وہ بھی غیر موثر ہو جائے گی۔ یوں یہ سلسلہ چلتا رہے گا۔ یہ عمل بچوں کے رویہ میں مستقل و دیر پا تبدیلی نہیں برپا کرے گا۔ یہاں تک کہ سزا بڑھاتے بڑھاتے سزائے موت دے کر اس شخص کو ختم کر دیا جائے۔ ڈیل کارنگی کا ایک قول ہے: "برے کو برا کہئے، خواہ اسے پچانسی پر لٹکا دیجئے اس کی اصلاح نہ ہوگی لیکن برے کو اچھا کہئے اور دیکھئے کیا ہوتا ہے۔" ممکن ہے اس کے بعد وہ واقعی ان خوبیوں کو تلاش کرے اور اچھا بننے کی کوشش کرے۔ بقول والد محترم حافظ محمد رمضان صاحب۔

تعریف میں جوان کی کریں آپ گفتگو

اوروں کی خوبیوں کی انہیں ہوگی جستجو

مستقل تبدیلی تعلیم و تربیت اور محبت سے ہی پیدا کی جاسکتی ہے۔ جس کے لئے ضروری ہے کہ والدین مستقل صبر و بہتر عادات کا عملی مظاہرہ کریں۔ مشاہدہ میں آتا ہے کہ والدین و اساتذہ بعض اوقات صبر و تحمل کا دامن ہاتھ سے چھوڑ دیتے ہیں اور وقتی اشتعال یا غصے کے باعث جذباتی انداز میں بیجا سختی یا تشدد پر آتے ہیں، اسی طرح بعض اوقات محبت و پیار کے اظہار میں بھی جذباتی انداز سے بلا موقع محل لاڈ پیدا اور ناز نخرے اٹھاتے ہیں۔ یہ دونوں صورتیں ان کی طویل جدوجہد کے لئے بہت نقصان دہ ثابت ہوتی ہیں۔ تربیت کے مراحل میں آپ اپنی بیزاری، ناگواری، مشکلات و تکالیف کو پس پشت ڈالتے ہوئے ہمیشہ حکمت و مصلحت کے تقاضوں کو پیش نظر رکھیں۔

یہاں راقم اس نکتہ کی وضاحت ضروری سمجھتا ہے کہ مطلقاً سزا و جزا کی نفی نہیں کی جارہی۔ سزا و جزا کا بر محل نفاذ تعلیم و تربیت میں مفید و معاون ہو سکتا ہے۔ جیسا کہ بالا سطور میں چین کلر کی مثال دی گئی

ہے۔ بہر کیف سزا و جزا سے مدد بھی لی جاسکتی ہے۔ لیکن سزا کے معاملے زیادہ احتیاط ضروری ہے جہاں اس کی اشد ضرورت ہو وہاں حکمت و مصلحت سے اس کے جواز کی صورت نکل سکتی ہے۔ اور سزا دیتے وقت مندرجہ ذیل امور کو پیش نظر رکھا جانا چاہئے:

سزا دینے میں جلدی نہ کریں اور چھوٹی چھوٹی باتوں پر سزا نہ دیں۔ سزا ایسی نہ ہو کہ بچہ کو شدید چوٹ آئے۔ اور سزا کا عمل مستقل اور بار بار نہ ہو۔ کسی نقصان یا ذاتی اور وقتی غصہ کی وجہ سے ہرگز سزا نہ دیں۔ بچے کو واضح طور پر معلوم ہو کہ کس غلط کام کی اسے سزا ملی ہے۔ والدین بچوں پر اپنا رعب اور وقار ضرور قائم رکھیں لیکن انہیں مستقل ڈرا کر نہ رکھیں۔ وغیرہ۔ کیونکہ زبردستی بالا کراہ کرائے گئے اعمال انسان میں Ethical Attitude پیدا نہیں کر سکتے بلکہ اس کا رویہ Disciplinary ہوگا۔ جب کہ اللہ رب العزت نے انسان کو آزادی و خود مختاری دے کر بھیجا یعنی اس کا منشاء و مرضی یہ ہے کہ کہ آزادی دے کر انسان کی آزمائش کی جائے کہ آزادی کے باوجود کون شخص اس کے احکامات بجالاتا ہے اور کون سرکشی کرتا ہے۔

اب ذہن میں سوال ابھرتا ہے کہ Ethical Attitude اور Disciplinary Attitude میں کیا فرق ہے؟

Ethical Attitude: وہ رویہ جب انسان بغیر کسی خوف، ڈر، لالچ یا دباؤ کے کوئی فعل انجام دے۔ Ethical معاشرہ قائم کرنے کے لئے سختی، زور زبردستی سے کام نہیں لیا جاسکتا۔ بلکہ معاشرہ میں احساس ذمہ داری پیدا کی جاتی ہے۔ اگر کوئی معاشرہ ان بنیادوں پر استوار ہو جائے تو پھر خواہ ان پر کوئی نگران ہو یا نہ ہو وہ کبھی بھی اپنی اقدار کے خلاف عمل نہیں کریں گے۔ جب کہ اس کے برعکس Disciplinary Attitude ہے۔ جب کوئی شخص ڈر، خوف، لالچ یا دباؤ یا انجام سے ڈر کر کسی امر پر مجبور ہو جائے۔ ایسا شخص جب

کردار سازی اور فلسفہ سزا و جزا

ابو عبد القدوس محمد یحییٰ لیکچرر، علیہ السلام ڈگری کالج

برصغیر پاک و ہند میں عموماً یہ سمجھا جاتا ہے کہ سزا و جزا کا عمل ہی بچوں میں اچھی عادات پیدا کرنے کا واحد ذریعہ ہے۔ یعنی بچوں کو کبھی سزا کے خوف سے یا پھر جزا کا لالچ دے کر کردار سازی کے لئے ان سے مطلوبہ اہداف حاصل کئے جائیں۔ لیکن انسانی نفسیات پر غور و خوض کیا جائے اور ماضی کی روایات و حکایات کو پیش نظر رکھا جائے تو حقائق اس کے بالکل برعکس ہیں۔ صرف سزا و جزا کے ذریعے بچوں میں اخلاق حسہ پر وان چڑھانا اور ان سے اخلاق حسہ پر استقامت و ثابت قدمی کا مطالبہ کرنا نہ صرف نا انصافی ہو گا بلکہ یہ استقلال و ثابت قدمی کا مظاہرہ بغیر احساس ذمہ داری پیدا کئے بغیر کسی بھی طور پر ممکن ہی نہیں۔ کیونکہ حیات دنیاوی میں جزا کے طور پر نہ تو جنت جیسی نعمت دی جاسکتی ہے جو نہ ختم ہونے والی نعمتوں، راحتوں، آسائشوں اور آرائشوں سے مزین ہو۔ جس سے نہ تو کوئی کبھی آکتاے گا، نہ بیزار ہو گا، اور نہ ہی اس کی دلچسپیاں اور رنگینیاں کم ہوں گی۔ اسی طرح نہ ہی سزا کے طور پر جہنم جیسا بدترین ٹھکانہ دے سکتے ہیں جو ابد الابد کے لئے ہو اور اس میں نہ ختم ہونے والے عذاب و عقاب جس عذاب کی کوئی انتہاء نہ ہو۔ یوں سزا اور جزا کے بھنور اور گرداب میں مرنی و معلم ایسا الجھتا ہے کہ نجات کی کوئی صورت نظر نہیں آتی، ایسی مشکلات کا شکار ہو جاتا ہے جو کبھی آساں نہیں ہوتیں، ایسے معے میں پھنس جاتا جس کا کبھی حل نہیں نکلتا۔ بقول احمد فرار

کچھ مشکلیں ایسی ہیں کہ آساں نہیں ہوتی
کچھ ایسے معے ہیں کبھی حل نہیں ہوتے