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# E-Learning and Its Significance for Muslims

Anjum Iqbal

Education plays a vital role in the economic, social and political development of a country and a society. A well-educated population can enhance the social harmony and promote the economic growth in a better way. It is no surprise that a large portion of the national budget of many developing nations has been allocated for education. Lately, a considerable amount of this education budget has been allocated for the development of Internet and Computer Training at school and college levels.

Ways of learning and future demands of skill for the success at workplace need a new mindset for education. Ways of Learning should use the detailed data of history for the present skills and competencies of individual, group and organizational changes.

E-learning is borderless learning. As we move from e-economy to k-economy, life-long education will become more prominent than ever. With the shortening of product and information life cycles, the need for more frequent training is inevitable. In the process of transition from electronic to knowledge economy, workers must continuously be trained to enhance their knowledge and skill so that the company may remain competitive in a networked global village. Global competition is forcing many companies to review their strategies on training.

There is a need for these companies to increase training time and the same time reduces the cost of training. By 2020, 60% of the jobs require skills that only 20% of

the workforce possesses. Today learning is viewed by many corporation companies as a competitive tool rather than a cost factor. Sony reduced its training cost by two-third by introducing e-learning.

The Internet is a tool that empowers society by opening the doors of knowledge to the people. E-learning brings learning to the people. Well-designated e-learning environment can provide a mixture of synchronous and asynchronous learning activities. It provides collaboration facilities that allow interaction between teachers and learners. Digital contents that are designed for use of good teaching methodologies or instructional models can have positive impact on the learners. Multimedia-rich contents can be engaging while game-based learning can be fun for the learners.

E-learning market is growing rapidly. In China, the number of e-universities has increased from four in March 1999 to forty-three by June 2001. Student population for online education is expected to increase from 240,000 to 5 million over the next decade. In US, the online student population increased from 600,000 in 2000 to 2.23 million by 2004 (IDC). The global e-learning market expanded from US \$6.3 billion in 2001 to US \$23 billion by 2004 (IDC).

## Definition of E-learning

E-learning describes the use of ICT technology for learning beyond the boundaries of physical classroom. Traditional classroom learning can be an integral component of an e-learning solution when it is an option integrated into

an institution or as a component of a blended solution.

### **E-Learning for Institutions of Higher Learning**

As Moore has stated in 'Web-Based Training Cook-book', that visionaries are those who innovate and adopt early, while pragmatists are those early majority who join the boat. Conservatives will be the late majority who join the boat.

Many educational institutions may not adopt e-learning early due to the following reasons:

- Lack of understanding
- Lack of management commitment
- Poor self-development culture
- Priority of other training or teaching mode
- Lack of budget

The corporate world has always been quick to adopt technology compared to the education sector. Many large traditional corporate companies have adopted e-learning as part of their corporate learning strategy.

E-learning is to become part of the infrastructure of an educational institution, just as the library, computers, projectors, networking, lecture halls and laboratories, Educational institutions that fail to provide an e-learning environment will lose market share of the student population.

### **E-Learning to M-Learning**

E-learning began as a computer-based training system (CBT). These were stand-alone CD-ROM based training programmes. Various authorizing tools were used to develop these CBT systems. Some of the drawback of this system were

that it was very expensive, very slow to develop and monolithic. Modifications were difficult and expensive. These CBT system were later pre-packaged and sold on a mass scale to reduce the cost. The problem with CBT system was that they were difficult to monitor and track the learner. This gave rise to the next generation e-learning system, that is, the use of Learning Management System (LMS). LMS is a LAN-based student administration and data reporting system.

Mobile Learning or M-Learning seems to be the next wave of e-learning. With the expectation that the multi-purpose hand held devices (PDA) will out-sell laptops and desktop computers by 2007.

### **Trends in E-Learning**

The Muslim world is envisioning the creation of regional hubs for a world-class education. Various steps have been taken to achieve this goal.

For e-learning to be successful, ICT usage among the people should be a common practice. ICT usage for many developing countries has been encouraging. The number of Internet users in many Asian and Arab countries showed a significant growth. This trend is expected to continue over the next few years. The rapid growth of Internet users will push institutions of higher learning to adopt e-learning solutions. Although, e-learning will not replace the classroom tutorials, its popularity will continue to grow among the learners. Institutions that adopt e-learning early will lead and push for higher standards in education.

Education will no longer be confined to the four walls of the classroom. Student will be able to engage in learning anytime,

anywhere. They will be able to access the lecture materials via Internet. The lecture materials can be supported by audio and video files so that the lessons are multimedia-rich and engaging. Tutorials and discussions can be conducted by using discussion forums, chat or video conferencing tools. Limited face-to-face support can be integrated to provide a blended learning approach.

The knowledge economy demands that workers continuously enhance their knowledge and skills. This will intensify the demand for adult education programmes. By 2020, the number of adult learners is expected to outnumber the young learners. Institutions of higher learning will need to design programmes for working adults. Adult learners programme need to be flexible, on demand and modular. E-learning can meet some of the demands of the adult learners. Institutions of higher learning should be prepared to serve the adult learners.

Social and intellectual capital will determine the future of a society. Knowledge will be the new basis for wealth of a nation and a society. It is the information and innovation that will create the wealth of a nation and not factories. Students should be taught to work in a collaborative mode. They should be able to filter the information, apply the technology, and be creative in their thinking. E-Learning can help train students to be collaborative and improve their skills on ICT tools. Synchronous and asynchronous communication tools allow students to collaborate beyond the walls of classrooms. This would broaden their minds and improve collaborative work.

Parents and students will continue to

demand for quality and effectiveness services of their college. Good, will not be good enough. It should be made better tomorrow. Competition, advancement of technology and demand for quality products and services will push for continuous improvement of a product. E-learning can be a new service to the students. Those who adopt e-learning will be seen as leaders while those who are defensive will be seen as losers. The debate whether e-learning is effective or not, should stop and focus on how to make it effective.

The advancement of technology waits for no body. The future economy will be driven by nano-technology. It will be today's students who will be inventing and using nano-technology. Most students are ready to experiment with technology in their learning, now it is a question of whether the teachers are ready to experiment with it. Teachers should not deprive the students of their opportunities to learning and using the various technologies.

### **E-Learning and Knowledge Management**

We will see more and more convergence between the two fields; e-learning and knowledge management. It is a matter of time that learning will become increasingly important to allow employees to share knowledge.

For the Muslims world to move towards a K-economy, the government and private sector should provide more e-learning solutions. The current obstacles for e-learning are the lack of digital content and mindset of the people. More digital contents need to be developed and a learning culture (Continued on page # 16)

# Economic Justice in Islam

S. M. F. Jaffri Khurasani B. A.

Before the advent of Islam the concept of economic justice was not totally standardized in the world. The pre-Islamic history reveals that the people were in corruption over head and ears and suppressed for centuries together by the various classes amongst themselves and nobody raised a voice against the system. It was engraved in the minds of those people that might was always right. Rich was getting richer and poor was becoming poorer day by day. Man was exploiting man and none was ready to have a bird's eye view on these deteriorating conditions of the world. .

Ultimately the moment came when all and sundry of a suppressed class wanted a change and desired a better society free from exploitation corruption and suppression of the poor by the rich. This was the time when Islam dawned on the soil of Arabia to nip the evil. This religion was complete in all respects and that is why it is called 'Deen'. Apart from its various functions it has also caused a great economic revolution in the world and has reshaped the corrupt society. I therefore confine my discussion to the aspect of economic justice in Islam and quote a few verses from the Holy Qur'an in order to show that a considerable stress has been laid on it at various places.

It is my conviction that we should understand the present day problem within the frame-work of Islam and mould our lives in such a way that, by our actions, talk and thinking nothing un-Islamic be visible. The innumerable problems of today thus open a wide field of research work for all of

us. We all agree that just talking in air on the basis of hypothetical models is not the demand of the day. For example, if we say that banking without interest is possible then we should also prepare the structure of such a bank and show the procedures of advances and investments of the capital and the method of calculating the profits. What I mean is that this sort of work is needed so that the present day problems may be solved with reference to the Qur'anic teachings. Similar is the case when we say that Islam has caused a great economic revolution in the world. Then we are duty-bound to present all out micro and macroeconomic problems within the framework of Islam. The history shows that many countries of the world have met revolutions. The revolution in Russia due to Karl Marx's philosophy and the revolution in China to Mao's teachings are of considerable importance in this context. Such revolutions have caused a significant change in the over-all habits, thinking, ideas, traditions, trade etc., of the peoples. But Islam which is a dynamic religion has given us a unique economic system which has superseded all the existing systems and also claims its uniqueness up to the day of resurrection.

Who doesn't know that a bad economic system gives birth to dishonesty, theft, murder, sex-perversion etc., and also eliminates such moral qualities as chastity, meekness, politeness, veracity, patience and sympathy from the society. These moral qualities enable a man to refrain from inflicting injury upon his fellowmen and to do good to others. When we analyze the reason for inflicting injury by one man upon

another we find that there are several factors in a society which directly or indirectly influence the human mind and action. In this causal world every event is an effect of a certain cause. We should, therefore, find out the causes in order to eradicate the evil effects from the society. There is heterogeneity in causes and amongst them is the economic injustice in a society which creates a great chaos and discontentment in the masses and results in the form of various types of evil effects. It has been clearly indicated in the Holy Qur'an that everything on earth has been created by God for the benefit of man. It is not for the benefit of a particular class. The Holy Qur'an says, '...so that this (wealth), may not circulate solely among the rich....' (59:7). This is a guide-line for all of us to frame the economic policy on the basis of Islam. Now the question of keeping the wealth in circulation and drawing a line between the bare minimum and plenteous wants of a man is a matter of through research and investigation. Whatever methods we adopt to keep the circulation of wealth in order, are always subject to the existing circumstances responsible for maintaining equilibrium in a country's economy.

At another place the Holy Qur'an says 'Give just measure and weight, nor withhold from the people the things that are their due: Commit not evil in the land with intent to do mischief' (11:85). Again in

another place we find a verse which says 'And do not give worthless things, in substitution or in exchange for good ones'. (Al-Nisa [4]: 2). In all the above quoted translations of the verses from the Holy Qur'an, emphasis has been given to that moral quality which is known as Amanat i.e. honesty or integrity.

### **Conclusion**

Pakistan is a great Muslim country which extends over an area of hundreds of thousands of miles of land consisting of mountains and low flat plains, intersected by numerous rivers, canals, lakes and swamps. It is basically an agricultural country. It has come into existence for the Muslims of this sub-continent in particular and for the entire Muslim world in general. We have to implement the Islamic law in this country and prepare a constitution based on Islam for the people. Therefore, there is a great need for shaping the economy of this country on the lines mentioned in the Holy Qur'an. In this article I have tried to pin-point certain ideas by the help of a few verses from the Holy Qur'an. Now-a-days we are determined to build a new Pakistan and reshape its economy when there exists a great diversity in various economic systems, it is necessary to work under the direction of the Holy Qur'an and Sunnah in order to give a practical shape to the Islamic economic policies in Pakistan.

## **ATTENTION TO OUR READERS**

It is our earnest request to the readers and subscribers "THE MINARET Monthly International" to extend their help and co-operation for increasing its circulation, convincing friends for advertisement, sending goods articles and giving precious suggestions for the improvement of the magazine.

# Man and Matter

Dr. S. M. Yusuf, M.A.

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Man is created out of matter, “out of clay”, as the Qur'an puts it. Of course, he is endowed with the Spirit, and is also prominently distinguished from the rest of the creation by the faculty of thought and intelligence. But it is also an obvious fact that this material being, endowed with the spirit and distinguished by wisdom, is placed in a material universe where he is surrounded on all sides by matter and has to live and act in it. Now this appraisal of the constitution and the position of man at once gives rise to the question: What is the relation of Man to the Universe?

Is man's association with the material world an impediment in the way of his appropriate relationship with the Creator? Also what is the relation of man's spirit with his Body? Is the Spirit an unwilling partner of the Body? Is matter to be regarded as an absolute evil or as an evil at all? Is there any conflict between the two parts of Man and between Man and Universe? And the set-up of the world being what it is, what is the purpose of Man's creation in it? Lastly is the constitution of man to be regarded as imperfect for the realisation of that ultimate purpose? Or are we to believe that all the faculties, including what are termed the 'bodily faculties' with which man has been endowed, form the necessary equipment for his work and achievement on Earth?

These are the questions that have agitated the minds of the founders of all religions and the philosophers and thinkers of all ages. One way of answering them is that there is an antithesis between Spirit and Matter, that the Spirit of man is only a

prisoner in the cage of the body, that the salvation of man lies in his withdrawing as far as possible from the material world, and that, in short, the best achievement in life is to hasten the end of life. According to this viewpoint, man's only purpose should be to strive to correct the mistake of the Creator, firstly, in bestowing upon him a constitution which is inherently conflicting without admitting of a balance and the one part of which (Spirit) cannot develop except at the expense of the other (Body), and, secondly, in giving him birth in this material world with which there is no possibility of harmony and reconciliation.

The above view is fundamentally opposed to the Islamic view, which is best illustrated in the story of Adam's fall as given in the Qur'an. As the story forms the keynote to the entire Islamic outlook it deserves to be quoted here in full:—

“When thy Lord said to the Angels: ‘Verily I am about to place My vicegerent on earth.’ They said: ‘Wilt Thou place there one who will do ill and shed blood, when we celebrate Thy praise and extol Thy holiness?’ God said: ‘Verily I know what ye know not’. And He taught Adam the names of all things, and then set them before the Angels and said: ‘Tell Me the names of these if you are endowed with wisdom’. They said: ‘Praise be to Thee. We have no knowledge but what Thou hast given us to know. Thou art the Knowing, the Wise.’ He said: ‘O Adam, inform them of the names’. And when he had informed them of the names, God said: ‘Did I not say to you that I know the hidden things of the Heavens

and of the Earth, and that I know what ye bring to light and what ye hide?’ And remember when We said to the Angels: ‘Bow to Adam.’ All of them prostrated themselves except Iblis who refused and showed haughtiness; he was ungrateful. And We said to Adam: ‘Live you and your wife in the Garden and eat plenty out of it wherever you like but approach not this tree lest you be unmindful of yourselves.’ ‘But Satan caused them to slip and go out of the Garden in which they had been. We said: ‘Go down, you will be enemies of one another, and you will be granted sojourn and enjoyment on earth for a while.’ Then Adam learnt a few words (of apology) from his Lord who forgave him; verily He is Forgiving and Compassionate. We said: ‘Go down all of you from the Garden, My guidance will come to you; those who will follow it they will have nothing to fear nor shall they suffer from sorrow, while those who disbelieve and deny the truth of Our symbols they are the people of the Hell, they shall be condemned to it forever.”

1. The first point to note is that man was destined from the very beginning to be the vicegerent of Allah on earth; that was the very purpose of his creation. From the very ancient days when the Babylonians discovered their system of astronomy right up to the present day all scientific advancement has tended to confirm and strengthen man’s consciousness of the existence of a universal law of nature. This universal law of nature has its counterpart in the moral sphere as well. But there is one important difference between the two: whereas the law of nature is inviolable, a breach of the moral law is possible and purposely allowed by Allah. The Qur’an says: If Allah had so willed He would have put all men on the right path. But Allah

willed otherwise with the result that man has a free choice between good and evil. Islam claims to be ‘the religion of nature’ which only means that the injunctions of Islam, if voluntarily adhered to by man, bring him into conformity with the moral law which is only a counterpart of the universal law of nature. The injunctions of Islam are termed ‘the limits of Allah’, a transgression of which produces the same effect in the moral sphere as will be produced in the world of nature if it ceased for a moment to be the Cosmos that it is. The chaos in the moral world is only felt by the conscience of man and understood and realised by his intellect, it is not perceived with the senses as the chaos in the world of nature. But conscience and intellect are not always uniformly strong enough to dominate and govern the actions of all men. Hence the need for a body of persons devoted to awakening the conscience of man and strengthening his intellect, “a people who enjoy what is good and prohibit what is evil” (Qur’an). Here we have the need as well as the function of the Vicegerent. This function can only be performed with a clear appreciation of, and a firm belief in, man’s mission (i.e. Iman) supplemented by power and material strength which can only be attained through a mastery of nature.

2. Let us remind ourselves once again that it was presupposed from the very beginning and well-known to the angels that man will feel uneasy in Paradise where, because of the non-existence of evil, he had no opportunity of proving his virtue. Where there is no disorder there can be no need for a vicegerent to maintain order. There is a vital difference in the constitution of Man and that of the Angels. The latter said about the former: “one who will do ill and shed blood”. This is a clear



reference to the evil impulses which in his weakness get the upper hand of man. As compared with this complex constitution of Man — a complex of good and evil — there is the simple constitution of the Angels — all good and no evil, rather no possibility of evil, no knowledge of evil. Mark their own words: “We celebrate Thy praise and extol Thy holiness”. But it is the very complex nature of man that entitles him to reward for his virtue. The angels are mere robots. Hence the absolute superiority of man over the entire creation. The passivity of the angels can be no model for man who is always itching for an active fight against evil. Allah knew this and the angels did not. The angels were at once ordered to bow to Adam. All of them complied with the order except Iblis who represents for all times, albeit in a heinous form, the angels’ envy of man.

3. Allah silenced the objection of the angels to the appointment of man as His vicegerent in this way: He taught Adam the names of all things and challenged the angels to show a similar knowledge. As they failed in this respect the superiority of man over them was proved. Now what is this distinguishing quality of man? What is meant by “the names of all things”? It means the ability of man to probe into the reality of all things through the deductive and the inductive methods; his capacity to reason and to judge. This is the trust of God which the heavens and the earth refused, but man accepted to bear. It provides man with the necessary equipment for conquering matter. As Iqbal says: The faculty of naming things means the faculty of forming concepts of them and forming concepts of them is capturing them.

4. Adam was allowed a short stay in

Paradise. We have seen above that it was the very purpose of his creation that he should go to earth, to the world of matter, as the Vicegerent of God. He felt uneasy in the Paradise because his was a sociable nature. The feeling of loneliness was removed by the companionship of Eve. But then he was in Paradise only till such time as his various faculties had had time to develop and to awaken. Soon he became conscious of the possibilities of sin which made him and his companion Eve cover their bodies with leaves of the trees (Qur’an). The moment Adam became inquisitive self-assertive, and capable of sin he was sent down on earth where he had to fight sin with a true knowledge of sin.

5. But Islam is the religion of hope. However erring man may be, he is always capable of reclaiming himself through the sheer force of his will. Allah himself taught Adam how to apologize for the sin and then readily accepted the apology. Islam emphatically asserts that man is fully capable of bearing moral responsibility. None of the faculties of man is to be regarded as an evil. All of them have to be developed and used within proper limits. There is no imperfection in the nature of man. Man has been created ‘in the best of the schemes’ (Qur’an). There is no inherent conflict within man. All that matters is to maintain a proper balance between the various faculties. When man allows any of his faculties to commit excess, the equilibrium is disturbed and he is guilty of sin. As soon as he feels remorse and grows penitent the equilibrium is again restored and he becomes conscious of perfect harmony both within and without (cf., the Qur’an: “al-Nafs al-Mutma’inna).

To sum up, the distinguishing feature of Islam is that it says ‘yes’ to matter. Matter

is not an evil. It is not to be shunned, avoided or dreaded; it is to be mastered. Islam goes a step forward. It refers to every natural phenomenon in this material universe as a sign of God. In the words of Iqbal, this material world is nothing but the self-unfolding movement of the Reality. Reflective contact with the temporal prepares us for a vision of the non-temporal. Here Islam stands in sharp contrast with Greek speculative thought and with Christianity and Hinduism. The latter philosophy and the two religions tend towards closing the eyes of man to his material environment in order to give him a vision of the Eternal: Islam, on the other hand enjoins upon man to open his eyes to observe and reflect upon nature in order to have an idea of the Ultimate.

Let us now examine if we have, through the various phases of our history, adhered to the Islamic outlook as explained above. Islam did not give us a book of science. It is quite unwarranted and even dangerous to seek the confirmation of some of the current scientific theories in the verses of the Qur'an. All that Islam did and no religion can do more than that, is to give its followers a truly scientific attitude of mind. Islam quickened man's interest in nature and stimulated the habits of observation and reflection and thus made its followers the early founders of the modern empirical sciences. As Europe emerged from the Dark Ages it took over the sciences from its Muslim teachers and later went on pursuing them zealously and independently. It was a pity that, having laid the foundations of the empirical

sciences, the Muslims turned away from nature. The serious consequences of this deviation from the truly Islamic attitude towards nature were not fully realised until recent times. Today the greatest problem that faces the world of Islam is to overtake Europe in respect of scientific advancement. It is this scientific advancement which Iqbal calls the 'inwardness of European Culture' and which, he declares, the Muslims of the present day should bent all their efforts to attain to without being diverted by the dazzling exterior of the Western civilization (i.e. Western dress, manners, customs, amusements etc.).

No sooner did the Muslims turn away from nature than the way was paved for the advent of mysticism. This was particularly the time when the Muslims were in close contact with the foreign influences referred to above. The disappointment of a few pious men at the prevailing licentiousness around them soon took the form of hermitage. In course of time the entire paraphernalia attending upon the fundamental belief in an antithesis between the Spirit and the Body was foisted upon a few verses of the Qur'an and the sayings of the Prophet (ﷺ) which meant nothing but a simple warning against luxury. Henceforth the Muslims became preoccupied with a vision of the invisible and the quest after alchemy was given up. The result was that their material power declined steadily while at the same time the sources of their mental and spiritual growth were contaminated by false belief and superstition.



## Symbolic and Spiritual Meanings of Hajj

The Hajj is a journey full of symbolism, for it represents the soul's journey towards God. Each stage and each aspect of the pilgrimage is replete with profound meanings about life, worship and realities of faith, especially the love and awe of Allah Almighty.

### What is Hajj?

Hajj in the Arabic language means aim, destination or purpose (qasd). The reason is clear: Hajj is the ultimate journey of loving submission ('ubudiyah) and conscious surrender (riq) to Allah. Its ultimate destination is your encounter with the House of Allah (Bayt al-Allah) – the Ka'bah — with both your physical body and, more importantly, your heart (qalb).

Ibn al-Jawzi (RA) relates a story of an old, blind woman who was journeying to Hajj, years ago, accompanying a caravan. Throughout the journey, she kept asking: "Are we at the house of my Lord?" Time and again, she is told, "No, mother, we are not there yet." As the caravan nears Makkah, she is informed that they are almost there. Finally, they enter Masjid al-Haram. She was led to the Ka'bah. Touching the Ka'bah, she cries, "Baytu Rabbi? The House of my Lord?" Weeping, she clings to the cloth of the Ka'bah – and dies.

The woman realized with her heart (qalb) the true significance of visiting the House of her Lord.

Allah has invited you to His House, which He has called the al-Bayt al-'Atiq — the ancient, liberated and liberating house. Your journey is one of freedom and liberation. For as your body leaves its

material house to journey to Allah's House, your heart is meant to disengage from the lower self (nafs), the shaytan, and the world (dunya) and journey to Allah.

The ultimate reward for a Hajj mabrur is to return home with the purity of a newborn child. What could be a greater incentive! But beware, for Hajj is a selective process. Only a few will attain a Hajj mabrur, which is a Hajj performed correctly, without any disobedience to Allah and without indulging in any argumentation. Be prepared. Be vigilant. Be focused. This will be one of the greatest — and sweetest — struggles of your life. And though you will long and dream for the rest of your life to come back, you may never return again.

May Allah allow our bodies to journey to His House; may He permit our hearts to find Him, the Lord of the House. Ameen.

The most sacred space you will be journeying from your earthly house to Makkah, your spiritual home, the most beloved place to Allah in all of space and time. Allah himself has decreed it to be so since the beginning of creation. There is no place more blessed, more beautiful, more virtuous, and more exalted than Makkah. Every inch and every corner of Makkah is a haram, a sanctuary made sacred by Allah. The more you revere Makkah, the more you will be ennobled by Allah. We must take the greatest of care to never think casually of our sojourn in Makkah or live within its precincts in disobedience or negligence.

Some reports teach that it was in Makkah that our father Adam ('alayhi al-salam) longed to go back to paradise and be in the

presence of Allah. To console his loneliness, Allah commanded him to do tawaf around the space of the current Ka'bah. And Adam ('alayhi al-salam) did, and felt whole again.

Other texts teach that Nuh ('alayhi al-salam), Ibrahim ('alayhi al-salam), and many Prophets before them ('alayhim al-salam), all did tawaf around Allah's sacred House. Their spiritual energy and legacy fills the air. You will be walking in the footsteps and the heart-steps of Rasulullah (ﷺ) and his noble companions.

### **Shelter, solace and sight**

Hajj and its rites are described in various and powerful ways by Allah and his Rasul (ﷺ). Through these descriptions, we gain insight into the deeper meanings of Hajj. The rites of hajj are described, for example, as manasik, masha'ir and mashahid.

Mansak (plural manasik), usually translated as ritual, connotes shelter (maskan) and tranquility (sukun). The rites of Hajj are residences of shelter and tranquility for the heart.

Mash'ar (plural masha'ir) connotes feeling and experience. The rites of Hajj cause the heart to feel and experience the sweetness of nearness to Allah.

Mashad (plural mashahid) is to witness with the heart the blessings of Allah at every station — to see, with One's inner sight, Allah's will as the Decreeer of decrees and the Causer of causes.

Each word connotes a different inner dimension of Hajj, as the movement, not only of your body or limbs, but of your heart. For as your body journeys from one place to another, so too must your heart travel through various stations (maqamat),

each of which will provide it with shelter, solace and inner sight.

### **Become Angelic**

Hajj is your chance to become an angel and to live with the delight of an angel.

In tawaf, you will be mirroring the worship of the angels, the mala'ikah, those heavenly creatures created of pure light and enveloped in the worship of Allah. Texts teach that the Ka'bah is connected in an imperceptible way to the Bayt al-Ma'mur, the heavenly Ka'bah of the angels, around which they are constantly in tawaf. Seventy thousand angels perform tawaf around this house and are replaced with others, never to return.

Around the Ka'bah, we are in a heavenly dimension. Near the Ka'bah are the Hajar Aswad, or black stone, and the Maqam Ibrahim, both gems from Jannah. We are taught that the hajar was darkened by the sins and transgressions of man. Its heavenly light is now folded from us. The hajar will be rendered into a person in the afterlife by Allah and will witness on behalf of those who approached it with truth and sincerity. The hajar can be said to take a picture recording of your heart as you stand before it. Kissing the hajar is the most profound renewal of your covenant with Allah and a pledge of love, dedicated obedience and soulful allegiance to Him.

### **The Journey Begins by Entering into Ihram**

As you near the miqat, your heart will tremble and tremor. Is this really happening? Is my heart getting closer and closer to His House? Soon you will enter Allah's haram. It is only fitting that you enter into a state, both externally and

internally, that justly corresponds to this honor. Beyond the miqat, there is only talbiyah.

The essence of Hajj is the journey of our hearts away from the house of our lower selves (nufus) with its passions (shahawat), inclinations (ahwa') and attachment to the created world (khalq) to the haram and, ultimately, the House of Allah. We must leave our attachments to receive the greatest connection. We must leave to arrive.

Ihram is from haram. Both meanings, to be sacred and to be forbidden, are carried in it. Through the Ihram, the heart is meant to leave the temporary and the finite — to make it, in a sense, “forbidden” — and to prepare for the sacred audience of Allah's presence.

The muhrim has disengaged from everything and anything that distracts him or her from Allah and, consequently, from remembrance, peace and stillness. The muhrim has left his or her home taking taqwa or Allah-consciousness, the best sustenance, as a provision.

### **Beginning Talbiyah**

One enters into ihram with talbiyah. Talbiyah is the heart's most profound surrender to the invitation and call of Allah: Here I come to You, my Lord, here I come — fully and forever.

With the talbiyah, we proclaim that no associate (sharik) or attachment will distract us from seeking Allah. Our hearts will not see, hear, obey, or be lured to another, besides Him. The recitation of this talbiyah is to be said with constancy and conviction, and not intermittently and infrequently. Talbiyah is essential to

focusing our hearts. It will remind us of the purpose of our journey; it will facilitate us in foregoing our rights, demands and expectations while yet rendering fully the major and minor rights of others; it will dispel distractions; and it will make all obstacles easy, even pleasurable.

There is no praise (hamd) and no dominion and power (mulk) except that Allah owns it. Everything, whether tangible or intangible, belongs to Him. In fact, we are in praise of Him by Him.

### **Mina**

Mina, or Muna, means desire, hope, longing.

Some texts teach that it was in Muna that Adam ('alayhi al-salam) longed and desired to journey back home to paradise and to be, once again, in Allah's presence.

It is in Muna that the journey begins. The day spent in Muna, termed the day of tarwiyah (meaning, in part, to quench, to drink to one's fill), is meant for our heart to focus on the aim of their journey, to gather in resolution and focus, and to begin our inner momentum towards the House of Allah.

### **Arafat**

Arafat means to know, to understand. Another verb scale conveys the meaning of perfuming, making fragrant, scenting. Arafat is the essential pillar (rukhn), of Hajj; Without 'Arafat there is no Hajj.

'Arafat is the cleansing station outside the haram where we stand and seek forgiveness for all that we've committed in our lives. We beg and implore Allah to make us worthy of entering into His haram, visiting His House and being in His presence.

Here, on 'Arafat, we learn two things. As we acknowledge our disobedience, our sins, our rebelliousness and our forgetfulness, we know our unworthiness as true servants. We reveal everything to Allah, minor or major, Who knows already but simply wants us to admit with true transparency and sincerity what we are inside of our selves. Moreover, we begin to know the all-enveloping knowledge, the inestimable mercy, the boundless generosity and the limitless grace of Allah in forgiving and effacing our sins. Who is it, beside Him, that can forgive and that does forgive? There is no refuge or flight from Allah except to Him.

Allah celebrates, in the presence of the angels, the hujjaj on 'Arafat asking for forgiveness. And He affirms to the angels that, yes, He has forgiven them.

Now, as the sun begins to set, you continue, perfumed and scented with the purity of Allah's grace and forgiveness, ever closer to His haram.

### **Muzdalifa**

Muzdalifa, from the Arabic root izdilaf, means to approach, to get closer.

Muzdalifa is a second station of cleansing and purification. The pilgrim is now closer to the Ka'bah. We remain in supplication (du'a') after fajr, imploring Allah again for pardon and guidance. Some scholars have said that in Muzdalifa, Allah also forgives our violations against the rights of others. Such violations are not usually forgiven unless, in addition to seeking forgiveness, we remedy what has been violated.

### **Muna and the casting of the pebbles**

During the Hajj of Ibrahim ('alayhi al-salam), he was commanded to sacrifice his

son. Allah, of course, never intended that the slaughter take place. Allah wanted, instead, to purify and free Ibrahim ('alayhi al-salam) from every love and every attachment besides Him.

It was in Muna that the shaytan attempted to waylay Ibrahim ('alayhi al-salam) from sacrificing his son. Ibrahim ('alayhi al-salam) casted pebbles at the shaytan to reject his designs and prompting.

In casting the pebbles, the pilgrim affirms Allah's greatness over everything and covenants with Allah that he or she will never regress to anything which displeases Him.

Casting the pebbles is the casting away of shaytan, the lower self (nafs) with its desires, inclinations and evil, and, ultimately, casting away everything besides Allah. The pebble is meant, not to hit the pillar, but to fall inside the container, or majmar, where it will remain. The fire of the nafs, its impetus to evil, must be cast out, contained and confined. Our nafs must be jailed for us to become free.

After the nafs is jailed by the casting of the pebbles, it is slaughtered. The sacrifice of the animal signifies the slaughter of the nafs by Ibrahim ('alayhi al-salam). Ibrahim's ('alayhi al-salam) sacrifice was momentous: he sacrificed his very will. Ibrahim was named the Khalil (cherished friend) of Allah because his love for Allah pierced and consumed his entire heart.

The hair — signifying status, station and pride — is now shaved. Whatever remaining trace and residue of the disobedient nafs is now completely cleansed.

Now, the pilgrim is welcomed by Allah to

visit His Haram and His House. He or she is now freed from ihram, but not completely. Washing and the use of perfume are now permitted; intimate relations are not. Approaching one's spouse is unbecoming considering that now the pilgrim is going to visit the Host.

### **Tawaf al-Ifadah**

Ifadah means to flood, to rush, to move. The movement from 'Arafat to the haram is called ifadah. The rite of tawaf that takes place after the casting of the pebbles, the sacrifice and the shaving of the head is likewise termed Tawaaf al-Ifadah.

The heart (qalb), cleansed and purified from its attachments, inundated with love, desire and longing, floods to the haram, to the House, and to its Lord. There, it circumambulates the House and renews its pledge of complete and loving submission.

### **Sa'i between Safa and Manna**

Sa'i means to work, to strive, to act.

We remember in sa'i the actions of Hajar ('alayha al-salam) as she climbed, walked and ran up both Safa and Marwa looking for sustenance for her starving child. The miracle of Zam zam was gifted to Hajar for her efforts and sincere reliance. Rasulullah (ﷺ) teaches that if we drink zam zam with firm faith and certainty, Allah will most definitely answer our supplication.

As servants of Allah, we are embedded in time and space. We must act, all the while cognizant that it is Allah who creates both cause and effect. To see waves upon waves of pilgrims walking and running between Safa and Marwa is to recognize that the reality of our life is constant sa'i between struggle and reward, struggle and reward. On the hills of Safa and Marwa,

where the pilgrim alights in reflection and supplication, the heart exalts, seeing Allah's power in all matters, yours and others, large or small.

### **The days and nights of Muna**

During our stay in Muna, we re-affirm and re-declare our desire and hope for spiritual freedom by casting pebbles for three days. Each casting of the pebbles cements our resolution to contain and confine both the lower self (nafs) and shaytan.

You remain in Muna as Allah's guest. Here, we must eat and drink with the consciousness of a guest in front of a Most-Magnanimous Host. The greatest nourishment during these days, as Allah himself indicates, is His dhikr, or remembrance. We are destined to leave but Allah intends we leave gradually, in gratitude to Him, remembrance of Him and gathering a firm resolution for permanent change when we depart.

Then the last pebble is cast. Our final farewell is imminent.

### **The farewell**

Most have waited their entire lives for the encounter with the House of Allah. Many will never return. In truth, there is no certainty that any of us will ever gaze on the Ka'bah again.

Whether we return or not, we will never forget. It is said – and it is true – that the Ka'bah beckons you from afar, then haunts you forever.

It is related that Ibn 'Abbas prayed this as his final farewell, clinging with his entire being to the multazam, the wall of the Ka'bah between the hajar and the door.

"O Allah This House is Your House And

this servant is Your servant, and the son of Your servants You have carried me here on what You have made accessible to me of Your creation Until You have made me reach, by Your grace, Your House And You have helped me fulfill my rites of Hajj (O Allah) If You have been pleased with me, then be more pleased with me And if You are not pleased with me, then I implore you to be generous to me now — Before my house becomes distant from Your house for now it is time for my departure, if You permit me — Never to exchange You for anything else, nor Your House for any other house Not being desirous of others instead of You, nor of any other house besides Your House O Allah, Grant me safety and good health in my body, protection in my religion and allow me a beautiful return and provide me with deeds and acts of Your obedience for as long as

You grant me life and gather for me the best of this world and the next for truly You have power over all things.”

### **Visit to Madina**

Although not a legally-essential part of the Hajj, the spiritual trip is not complete without a visit to Madinah and the Prophet's mosque, giving the pilgrims the wonderful opportunity to greet their beloved leader, Prophet and Messenger (ﷺ). A common Islamic saying has it that, “Mecca is Majesty; Medina is Beauty.” The Jalal vs. Jamal duality of the Divine Names is here manifested in the awesome, mountainous nature of Mecca and the serene and peaceful nature of Madinah. Overall, the unified and holistic Hajj experience is a reflection of our journey upon the path to the One God in all His Unity.

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(Continued from page #. 4)

should be inculcated among the students. The importance of lifelong education should be emphasized. Institutions can adopt this culture through e-learning programmes.

Sharing of knowledge is another vital recipe for the success of k-economy. The belief that hoarding of knowledge is power is over. In k-economy, for companies to be successful, emphasis should be given to knowledge sharing and knowledge creation.

### **E-Learning for Islamic Education**

Growing demand of Islamic knowledge, Qur'anic Education, Tafseer, Hadith and day-to-day knowledge related to Shari'ah and Fiqh as well as Fatwa and Islamic

Investment guidelines provides a great full-time employment market for trained e-learning professionals. Open Universities for Islamic Studies are another big requirement for the employment of groomed e-learning professionals.

### **Conclusion**

In future, for a country to progress rapidly, knowledge creation will become vital. Knowledge creation is innovation. To remain competitive, new knowledge is needed. For the creation of knowledge, access to information and learning become important. E-learning can play a crucial role in knowledge building of Muslim countries. E-learning can make education accessible to many at low cost. E-learning can offer Borderless Education Solution for Muslim youths around the globe.



## The True Spirit of Qurbani (Sacrifice)

Islam's attitude towards ritual slaughter is not that of blood atonement, of seeking favour with Allah through another's death, but rather, the act of thinking Allah for one's sustenance.

"Eid Al-Adha" is at the doorstep, many rams, cows, camels, of course, are tied to be slaughtered. What is the concept of sacrifice in Islam?

Actually, there are many misconceptions in the mind of many non-Muslims, who fail to perceive the significance and wisdom behind acts of worship in Islam: That is why addressing those misconceptions becomes obligatory in order to erase distortions about Islam.

We must look at the occurrences of sacrifice in a contextual manner, understanding not only the pre-Islamic institution of sacrifice, the Qur'anic reforms concerning this practice, and the continuance of sacrifice in the Muslim world, but also the context in which the Qur'anic revelations occurred. For it seems that with many people, both non-Muslims and Muslims alike, context is the key that they are missing.

What was the situation in pre-Islamic Arabia with regard to animal sacrifice? Not only did the pagan Arabs sacrifice to a variety of gods with hopes of attaining protection or some favour or material gain, but so, too, did the Jews of that time seek to appease the God by blood sacrifice. Islam, however, broke away from this longstanding tradition of appeasing God. Neither is the idea of gaining favour by offering the life of another to Allah. In Islam, all that is demanded as a sacrifice is one's

personal willingness to submit one's ego and individual will to Allah.

One only has to look at-how the Qur'an treats this subject, to see a marked difference regarding sacrifice and whether 'or not Allah is appeased by blood. The Qur'anic account of the sacrifice of Ismail ultimately speaks against 'blood atonement. Allah says:

"Then when (the son) reached the age of serious work with him, he said: O my son; I see in vision that I offer thee in sacrifice: Now see what is thy view," (The son) said: "O my father; Do as thou art commanded: Thou wilt find me, if Allah so wills one practicing patience and constancy;" So when they had both submitted their will to Allah, and he had laid him prostrate on his forehead for sacrifice, We called 'out to him, "O Abraham, Thou hast already fulfilled the vision," Thus indeed do We reward those who do right. For this was obviously a trial and We ransomed him with a momentous sacrifice." (37: 102-107)

Notice that the Qur'an never says that Allah told Abraham to kill (sacrifice) his son. Here, it teaches us that Abraham had a dream in which he saw himself slaughtering his son. Abraham believed the dream and thought that the dream was from Allah. However, in Abraham and Ismail's willingness to make the ultimate sacrifice – Abraham of his son, Ismail of his own life - they are able to transcend notions of self and false attachment to the material realm, thus removing a veil between themselves and Allah.

As far as the yearly tradition that has followed this event, that is, the sacrificing of

a ram 'to commemorate Abraham and Ismail's great self-sacrifice, we must understand it and the Qur'anic verses that pertain to animal sacrifice, in relation to the time and place circumstances under which these revelations were received and how people were trying to make a personal sacrifice by sharing their limited means of survival with poorer members of their community.

That is to say, the underlying "implication of Islam's attitude towards ritual slaughter is not that of blood atonement, or seeking favour with Allah through another's death but rather, the act of thanking Allah for one's sustenance and personal sacrifice of sharing one's possessions and valuable food with one's fellow human. The ritual itself is not the sacrifice. It is merely a method of killing where the individuals kill as quickly as possible and acknowledge that only Allah has the right to take a life and that they do so as a humble member of Allah's creation in need of sustenance just like every other species in Allah creation.

Allah also says: "To every people did we appoint rites (of sacrifice) that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food). But your God's one God: Submit then your will to Him (in Islam): and give thou the good news to those who humble themselves." (Al-Hajj: 34)

This is the true end of sacrifice, not propitiation of higher powers, for Allah is one, and He does not delight in flesh and blood, but a symbol of thanks giving to Allah by sharing meat with fellow humans. The solemn pronouncement of Allah's

name over the sacrifice is an essential part of the rite."

Allah says:

"It is not their meat nor their blood that reaches Allah: it is your piety that reaches Him: He has thus made them subject to you, that ye may glorify Allah for His guidance to you: And proclaim the Good News to all who do right." (Al-Hajj: 37)

"No one should suppose that meat or blood is acceptable to the one God. It was a pagan fancy that Allah could be appeased by blood sacrifice. But Allah does accept the offering of our hearts, and as a symbol of such offer, some visible institution is necessary. He has given us power over the animals, and permitted us to eat meat, but only if we pronounce His name at the solemn act of taking life, for without this solemn invocation, we are apt to forget the sacredness of life. By this invocation we are reminded that 'wanton cruelty is not in our thoughts, but only the need for food.'"

It is quite clear from the Qur'anic passages above that the issue of animal sacrifice is in relation to the role animals played in Arabian society at that place and time (as well as other societies with similar climates and culture), in that humans are commanded to give thanks to Allah and praise Allah for the sustenance He has given them and that they should sacrifice something of value to themselves to demonstrate their appreciation for what they have been given (which in their case was the very animals on which their survival was based).

(Courtesy: The Islamic Voice)

# His Eminence Hazrat Shah Muhammad Abdul Aleem Siddiqui Unique Muslim Preacher of the 20th Century

Dr. Hafiz Muhammad Fazlur Rahman Ansari Al-Qadri

His Eminence Hazrat Shah Muhammad Abdul Aleem Siddiqui was the famous preacher of Islam of the 20th century. He carried out the message of Islam to the far-flung countries for about forty years.

Thousands of non-Muslims in Asia, Africa, Europe and America embraced Islam at his hands. Millions of Muslims received religious and worldly blessings through his dynamic and refulgent personality. Numerous Islamic missionary societies, mosques, schools, hospitals, libraries, infirmaries, orphanages periodicals sprang up in the wake of his immortal missionary labours.

## **Birth**

His Eminence Hazrat Shah Muhammad Abdul Aleem Siddiqui was born on the 15th of Ramadan in 1310 A.H. (3rd April, 1892) at Meerut (U.P. India). His father Hazrat Hazrat Shah Muhammad Abdul Hakim Siddiqui was noted for his scholarly, poetic and spiritual merits.

## **Education**

Endowed with unusual intelligence and exceptional memory, his eminence commenced his education at the early age of three years and some months and devoted himself to acquisition of Islamic learning completing finally, his studies in Dars-e-Nizami at the Madrasah Arabia Qaumiah, Meerut at the age of sixteen.

The religious and literary education thus acquired had been the “end of the road” for

most Muslim religious leaders of the time. But the latent flame of desire to understand the modern problems of mankind and to reach out the message of Islam to the world urged him to acquire modern secular education. After the completion of Dars-e-Nizami he acquired his modern education at the Islamia High School, Etawah, and the Divisional College, Meerut. He obtained his degree with distinction in 1917. He also studied law, but with academic and not professional motive.

As regards his religious studies, he did not discontinue it even while acquiring modern education. On the contrary, he devoted himself simultaneously, and especially during vacations, to advance Islamic studies under the guidance of the greatest Muslim scholar and reformer of the 20th century, Hazrat Shah Ahmed Raza Khan Bareilvi. In fact he continued it even many years after he had entered the field as a religious leader and amassed further knowledge in Qur'anic Exegesis Hadith, Tasawwuf, and the four schools of Sunni Islamic law at Makkah and Medina through discussion with Muslim scholars and studies in Islamic libraries and at the feet of such masters as Hazrat Abdul Bari of Farangi Mahal, Hazrat Sheikh Ahmed el-Shams of Morocco and Hazrat Sheikh el-Sennousi of Libya.

## **Spiritual Training**

As far as the spiritual training is concerned his eminence completed it under his elder brother, Hazrat Shah Ahmed Mukhtar

Siddiqui receiving finally the ijazah (authority) in several Sufi orders.

The formal completion of training, while on the one hand, raised his eminence to the level of a Sufi-teacher, it became on the other hand, a prelude to further quest for spiritual illumination. This necessitated further struggle and led his eminence to frequent journeys to Makkah and Medina.

### **Missionary Work**

From his very boyhood, Hazrat Shah Muhammad Abdul Aleem Siddiqui had formed the idea of becoming a missionary of Islam. He began his work of preaching as he completed his theological studies. The countries he visited were: Burma, Sri Lanka, Malaysia, Indonesia, Thailand, Vietnam, China, Japan, Philippines, Mauritius, Reunion, Madagascar, South Africa, Mozambique, Kenya, Tanzania, Uganda, Belgium, Congo, Saudi Arabia, Egypt, Syria, Palestine, Jordan, Iraq, France, England, West Indies, Guyana, Surinam, United States of America and Canada.

Wherever he went he had to encounter dissensions, religious backwardness, ignorance of higher Islamic values, indifference to collective obligations, lack of vision, absence of planning and spiritual inertia existing on a large scale among Muslims, hatred and misunderstanding of Islam among non-Muslims and the consequent friction.

Everywhere he had to carve out his path in stony rocks. Everywhere he had to raise the edifice of his great message almost on virgin foundations. But everywhere he outmatched the obstacles and handicaps with the seemingly infinite store of his spiritual energy, the inexhaustible treasure of his moral earnestness.

His soft voice proved it-self to possess a magical influence in awakening the humanity while his polite persuasions and sweet advices healed many a scar wrought by intellectual or moral perversions. His message of God, realization of moral resuscitation and of spiritual revival penetrated millions of ears and hearts. His travels around the globe brought the message of peace to the millions of human souls. His visits everywhere gave new impetus to the religious fervour of the people.

### **Foreign Travels and Important Events**

#### **1914 — Burma**

Visited important cities, delivered lectures and participated in the Foundation of the Burma Muslim Educational Conference.

#### **1915 — Burma**

Presided over the annual session of the Burma Muslim Educational Conference.

#### **1919 — Saudi Arab**

Visited Makkah and Madina, submitted his memorandum of Port tax to His Majesty Sherif Hussain, lectured in the Kaaba, Haram Shareef.

#### **1923 — Sri Lanka**

Lectured in various towns of Sri Lanka strived for bringing about unity among the different parties of Muslims, worked for the erection of the Memon Hanafi Masjid at Colombo, which is the most magnificent mosque in the whole country.

#### **1924-25 — Saudi Arab**

Performed the second pilgrimage and devoted himself solely to the spiritual discipline.

#### **1927 — Burma, Indonesia, Malaya, Thailand**

Gave the counter blow to Dr. Rabindranath Tagore's lecture campaign for inviting Indonesia to return to paganism; worked for the organization of the Indonesian Ulema and participated in the first historic conference of the Nahdatul Ulema, worked from the platform of Indonesia's premier Islamic Organization, the Jamiat ul Muhammediah, for defending Islam and Muslim solidarity against the attack of Christian Missionaries and Qadianism, strived to bridge up the differences between Irshadieen and Alawieen, organized the Indian Muslims resident in Indonesia and founded the British Indian Muslim Association at Sourabaya, liquidated the Qadiani attack on Islam in Malaya, launched a vigorous lecture campaign in Arabic, English and Urdu which revived Muslim religious life and brought several eminent European and Asiatic converts to Islam. Carried on research on Buddhism in the Royal Library at Bangkok; revived the religious life among Muslims resident in Bangkok by means of lectures and discussions.

**1928-29 — Mauritius, Reunion, Madagascar**

Liquidated the Qadiani attack in Mauritius, founded the Hizbullah (Volunteer Corps of worshippers), had important discussions with eminent Hindus and Christians, several of whom embraced Islam. The French statesman, Governor Merwat embraced Islam in Reunion.

**1929-32 — Reunion, Indonesia, Malaya,**

Mauritius, Madagascar Initiated the "Green Pamphlets" movement in Sri Lanka, Founded the "Real Islam" magazine in Singapore, established the All-Malaya Muslim Missionary Society. Led the

delegation of the Muslims of Mauritius before the Financial Commissioners, established the Halqa Qaderia Ishaat-e-Islam; initiated the move for the establishment of the orphanage.

**1933 — Sri Lanka, Saudi Arab**

Initiated and planned the establishment of the Ghafooriah Arabic School at Mahregama, near Colombo, opened branches of the Ceylon Muslim Missionary Society. Participated in the establishment of the Orphanage and the charity Textile Institute at Madina, sponsored the move for the repair of the Zarqa Canal.

**1934-35 — Sri Lanka, South Africa, Mozambique, British, East Africa, Zanzibar**

His eminence's disciple J. Majid established the "Star of Islam" at Colombo, being the best Muslim journal so far published there. His eminence's lecture tour created and unprecedented country-wide awakening for Islam in South Africa and several Europeans and native leaders saw the light of Islam, established the International Islamic Service Centre at Durban, which publishes famous Islamic English journals "The Muslim Digest", "The Ramadan Annual", "The Five Pillars" and the series of Islamic literature known as the Makki Publications.

**1935-36 — Malaya, Indo-China, China, Japan**

World's grandest Islamic English monthly, 'The Genuine Islam' started publication in Singapore. For the first time in recent history the message of Islam was delivered to the intelligentsia as well as the masses of Indo-China, many of whom embraced Islam. Worked for the Islamic revival in China, laid the foundation stone of the

Muslim Orphanage at Hong Kong.

#### **1937 — Saudi Arab**

Discussed with Ibn Saud at Makkah the difficulties which European converts experienced in performing the Hajj.

#### **1938-39 — Sri Lanka, Mauritius, Reunion, British, East Africa**

Established the Hizbullah in Sri Lanka. Presided over the historic Eid Milad Muslim Conference at Port Louis, established the Infirmary at Port Louis, initiated the successful move for the promulgation of Waqf Law for the Muslims.

#### **1945 — Saudi Arab**

Discussed with Muslim leaders from all over the world about the improvement of conditions prevailing in the Saudi Arab.

#### **1946-47 — Saudi Arab, Egypt, Palestine, Syria, Lebanon, Iraq**

Led a delegation on behalf of the All-India Muslim League to King Ibn Saud, placed before him the matter about the abolition of pilgrimage taxes, introduced the Pakistan movement, addressed the Muslim leaders assembled from all parts of the world. Propagated Pakistan's idea through the press and from the platform and by contacting eminent personalities of Egypt and other countries, aroused the Ulema of the Arab East, especially those of Al-Azhar, to the urgency of various problems confronting Islam, founded a missionary society, known as Tarif-bil-Islam at Cairo, was the guest of His Majesty King Abdullah at Amman and discussed with him important Islamic problems, visited important cities of Iraq as royal guest, met responsible leaders there and exchanged views of Islamic problems, successfully pleaded the case of

establishment of Pakistan before the Arabs.

#### **1948 — Saudi Arab**

Discussed with H.E. Abdullah bin Suleiman and other important dignitaries the problems of the systemization of public finance in Saudi Arab and the improvement of the living conditions of the people there.

#### **1948-49 — Indian Union, Sri Lanka, Malaya, Indonesia, Mauritius**

Led a delegation to the Indian Premier, the late Pandit Jawahar Lal Nehru, to protest against the maltreatment of Indian Muslims, the suppression of Islamic culture and the desecration of Islamic sacred monuments by the Hindus and the Sikhs, delivered a series of lectures at Bombay and Madras and reviewed the religious condition of Muslims living in the Indian Union. Met the Sultans and Muslim leaders of Malaya and Singapore and fixed up the future plans of the new building of the All Malaya Muslim Missionary Society in Singapore and the Siddiqui Library, presided over the memorable celebration of Eid Milad Conference at Singapore, established the Inter-Religious Organization at Singapore, started the publication of "The Muslim World", initiated the move for the establishment of the Islamic Arabic University for Malaya, contacted the highest circles in Indonesia and delivered the message of Divine Peace to Muslim and Non-Muslim alike, established the Inter-Religious Organization at Batavia.

#### **1948-51 — Unique Tour**

His eminence started on his memorable world tour (1948-51), which gave him a unique distinction in the history of Islam, because he was the first Muslim Missionary to have performed it. He took the message

of Islam to the non-Muslims of France, England, USA, Trinidad and European countries. Several persons entered the fold of Islam. Distinguished persons such as Her Highness Princess Gladys Palmar, Khairunnisa of Sarawak State, Muhammad Yousuf Mitchell and Muriel Fatima Donawa (Minister of Trinidad) embraced Islam through His Eminence's preaching.

### **Writings and Public Lectures**

His eminence Hazrat Shah Muhammad Abdul Aleem Siddiqui was not only an eminent scholar, a great orator and a distinguished missionary but also a polished writer. His Eminence wrote some Arabic, Urdu and English books. The names of published writings and lectures are as under:

#### **Arabic:**

1. Haqiqat ul Mirzaeen
2. The Pilgrimage Taxes

#### **Urdu:**

1. Zikr-e-Habib (in two parts)
2. Kitab ul Tasawwuf
3. Bahar-e-shabab

4. Sautul haq
5. Mirzai haqiqat ka izhar
6. Ahkam-e-Ra'madaan

#### **English:**

1. Elementary Teachings of Islam
2. Principles of Islam
3. Quest for true happiness
4. How to face Communism
5. Islam's answer to the challenge of Communism
6. Women and their status in Islam
7. A Shavian and a Theologian (Conversation with George Bernard Shaw)
8. The Forgotten path of knowledge
9. Codification of Islamic Law.

#### **Demise**

This gigantic work could not be accomplished except with hard labour and constant application. His Eminence worked with single-minded devotion for the cause of Islam and humanity until his noble soul returned to Allah's Mercy on 22nd Zil Hij, 1373 A.H., (August 22, 1954) in Madina. May Allah shower His Choicest Blessings on his noble soul. Ameen!

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(Continued from Page #. 26)

"The name of Averroes (Ibn Rushd) of Cordoba (1126-1198) stands out as that of the culminating influence of Arab philosophy upon European thought. Another great name is that of Avicenna (Ibn Sina), the prince of physicians — (980-1037), who was born at the other end of the Arabic world at Bokhara and who travelled in Khorasan. The book-copying industry flourished at Alexandria, Damascus, Cairo and Baghdad, and about the year 970 AD, there were twenty seven free schools in Cordoba for

the education of the poor.

These inspiring guidelines given in the Qur'an and exemplified in Seerat showed that enlightenment was a divine injunction and a prophetic mission.

As long as Muslims remained the standard bearers of this message they ruled the world of ideas and won ungrudging admiration from thinkers, philosophers and historians. Ever since they abdicated this role in favour of others they have been relegated to a subordinate position in every sphere.

# Mission of Enlightenment

Prof. Ziauddin Ahmad

Religious teachers were sent to this world in every age to help save mankind from moral degradation and frightful ignorance. But it was from the cave of Hira that the first message was delivered by Prophet Muhammad (ﷺ) which was couched in the most transcendent diction.

The message was: “Read: In the name of thy Lord who createth, Createth man from a clot. Read: And thy Lord (Rab) is the Most Bounteous, who teacheth by the pen, Teacheth man that which he knew not” (96:1-5).

This was the most majestic and magnificent message for the edification of mankind. Moses was deputed to emancipate the people of Israel from the bondage of Pharaoh. Jesus Christ was also sent to dispel darkness, disease and degeneration. But the Prophet (ﷺ) of Islam was bestowed with a message of different character, higher and above transient or temporary exigencies. The character and content of this lasting teaching is universal and draws the human race within its orbit.

The message coming from our Lord (Rab) says: “Read in the name of thy Lord - Read and your Rab is Most Bounteous.” Here the word “Rab” is of far-reaching significance. It conveys not only the idea of fostering, bringing up, or nourishing, but also that of regulating, completing and accomplishing i.e. of the evolution of things from the crudest state to that of the highest perfection.

The word “evolution” does not convey the real idea of the Qur'an. The divine Book uses the word 'Falah' to give a wider

concept for unfolding the latent faculties of man. The revelation was for the sole purpose of guiding mankind to follow the prescribed course in order to develop to the fullest extent the innate faculties of man. The emphasis on knowledge infused creative thinking.

No wonder the Muslims were responsible for founding of various universities which led the world in learning and research. All knowledge was their field, and they took in, and they gave out the utmost attainable in those days.

The German scholar Professor Joseph Hell in his book “Arab Civilization” has rightly remarked; “Even at the universities religion retained its primacy, for was it not religion which first opened the path to learning? The Qur'an, Tradition (Hadith), jurisprudence, therefore — all preserved their pre-eminence there.

But it is to the credit of Islam that it neither slighted nor ignored other branches of learning: nay, it offered the very same Divine Book to them as it did to theology — a place in the mosque. Until the fifth century of the Hijrah the mosque was the university of Islam; and to “this fact is due the most characteristic feature of Islamic culture — perfect freedom to teach. The teacher had to pass no examination, required no diploma, no formality, to launch out in that capacity. What he needed was character, competence, efficiency and mastery of his subject”.

These teachers of the Islamic universities were the most outstanding scholars of their time; they were really the teachers of



modern Europe. It was one of them, an eminent chemist who wrote: 'hearsay and mere assertion have no authority in chemistry. It may be taken as an absolutely rigorous principle that any proposition which is not supported by proofs is nothing more than an assertion which may be true or false. It is only when a man brings proofs of his assertion that we say: your proposition is true'.

Mohammad Marmaduke Pickthall has aptly observed that these Ulama were no blind guides, no mere fanatics. The professors of those universities were the most enlightened thinkers of their time. In strict accordance with the Prophet's teachings, it was they who watched over the welfare of the people and pointed out to the *Khalifah* anything that was being done against the rights of men as guaranteed by the Qur'an. It were they, indeed, who kept down the fanatic element, discouraged persecution for religious opinion and saved Islamic culture from deteriorating in a thousand ways.

They even forced ambitious Muslim rulers, in their un-Islamic strife, to refrain from calling on the people to assist them, to fight only with the help of their own purchased slaves and to respect all crops and cattle and non-combatants. They were able, by the enormous weight of their opinion with the multitude, to punish even rulers who transgressed the Sacred Law, in a way which brought them quickly to repentance; and they exacted compensation for transgression.

Who can deny that in the great centres of learning during the hey-day of Islamic civilization in Europe, in Cordova and Granada students flocked from various corners of the world to slake their thirst for

knowledge. They were much impressed by the new researches and discoveries of the Muslims and their disciplined observations of nature; laboratories for detailed analyses and experimental testing of hypotheses; systematic use of scientific and scholarly literature; critical evaluation of the work of colleagues; a dedication to and an elaboration of the methods for investigation into the nature of the universe and of human phenomena. This inductive and experimental method of research and inquiry and the critical spirit exercised a remarkable influence and created tremendous confidence on the coming generations of Europe and other countries, who subsequently built up the noble structure of their educational edifice on the foundations laid by the Muslims in Europe. The inspiration given by the Muslim universities ultimately led to the setting up of numerous colleges and seats of learning in Europe imbued with the spirit of scientific approach to knowledge.

In this connection H.G. Wells makes an interesting and perceptive comment: "A century or so in advance of the West, there grew up in the Muslim world at a number of centres, at Basra, at Kufa, at Baghdad and Cairo, and at Cordoba, out of what were at first religious schools dependent upon mosques, a series of great universities. The light of these universities shone far beyond the Muslim world, and drew students to them from East and West. At Cordoba in particular there were great numbers of Christian students, and the influence of Arab philosophy coming by way of Spain upon the universities of Paris, Oxford and north Italy, and upon Western European thought generally, was very considerable, indeed.

(Continued on page #. 24)

# Philosophy of Equality Meaningless

M. Anisur Rehman, Advocate

Socrates was perfectly justified when centuries ago he observed: "All men are not equal, some are shepherds and some are sheep", but thinkers who followed him have failed to grasp the righteousness of the discourse of the great philosopher and they instead propounded philosophy of equality of man, more so equality of man and woman, an idea inherently baseless and self-contradictory if weighed with reason and commonsense.

X-raying anatomically it is evident that a woman is not equal to man. Her constitutional setup proves beyond all reasonable doubt that she is in possession of smaller heart, smoother bones, and uncompressed hip, contrary to her counterpart man who has had a bigger heart, rougher bones and a compressed hip. The physical feature is to a great extent responsible for the actions and reactions of the responsive faculties and sentimentalism in abundance. Charm, beauty, softness of skin, nervousness and fear complex all are attributes of physique bestowed upon woman by nature.

It can, therefore, be emphatically asserted that a woman is not equal to a man from any angle of vision and so the demand of woman-folk of equal treatment with that of a man is without foundation. A woman cannot behave -equally like a man on account of her constitution and so also she cannot share the burden of life like that of a man.

Equality cannot be discerned even among male sex. They are divided into economical, social, cultural and educational groups and over and above biological

forces, climatic factors too exercise great influence on the constitutional development creating positive divisions in physique, nature and temperament challenging the philosophy of equality. However, exponents of the philosophy of equality have never practiced the idea in letter and spirit rather it has been used as a slogan and a catchword to exploit the underdogs.

Nowhere in the world, even in scientifically advanced Europe or America, proletariats are ruling in any sphere of life or are even accorded equal treatment with that of the rich. The society is divided into watertight compartments and the poor are even today under the heavy heels of the privileged class.

After scrutiny of bare facts it comes to light that intricate human problems cannot be solved under the ray of philosophy of equality preached by Europe, because at the very outset the presumption of inequality prevalent in the social order arises and combined and concerted actions are thought absolutely necessary to eradicate the evil, but during the course of struggle all the protagonists do not cultivate one and the same spirit on account of the differences in aptitude and so division of mankind follows from their footprints; moreover, the natural phenomena around the species of man also do not contribute to the success of the philosophy of equality, being itself divided in colour, and kind. Inequality becomes all the more natural outcome of the heavenly forces surrounding man, more so the vested interest make the most of the opportunity and dive deep into the ocean of exploitation

to ride roughshod over unprivileged class by displaying them mirages, through philosophy.

### **The Philosophy of Fraternity**

It is the philosophy of brotherhood of man, as expounded by the Holy Qur'an which is only deep in realism. It presupposes the oneness of the family of man rather than the philosophy of equality. The idea of fraternity cannot take into account equality or inequality of man initially, rather its presumption at the very outset is that all the members of the family of man are one indivisible being – the sons of Adam and Eve and so the treatment meted out to them cannot be extended on different footings basically. It lays the foundation – stone of one and the same treatment for the ruler and the ruled in the family of man.

It was this moving spirit of the fraternity which compelled the great Omar, the Second Caliph of Islam, to run for a few miles with a dromedary rider who was coming with a message of triumph of the Muslims against the Persians to be delivered to the Caliph, who had been walking daily to the outskirts of Medina anxiously for miles together to receive the messenger. As he did not disclose his identity, because this very identification that he was the Caliph and the message should have been delivered to him, could have torpedoed the very spirit of brotherhood, more so it could have stirred the Feelings

of Superiority Complex and set in motion waves of distinction of personalities jeopardizing the spirit of brotherhood, i.e. oneness of the families of man for which Islam stood so far. It was this very reason why he took the trouble of running for miles together till the messenger himself came to know of his personality when the capital town of Medina came nearing and people coming across started salutation to the Caliph. The messenger then was startled and got a bit nervous after the identity of the man who was running catching hold of the reins of his dromedary and entreating him to disclose the message of the Muslim Soldiery was disclosed, and so the messenger cried aloud, "Oh! why have you not disclosed the identity? I could have given you the message then and there".

Close examination of the philosophy of equality of Europe discloses that it is impracticable and has been brought into being for the purposes of exploitation only, further it germinates inequality wherever it is allowed to spread. Now it is very much incumbent on Asiatic and Africans to X-ray every thought of Europe intelligently and grasp the aspect, if found conducive to their system, otherwise it should be rejected outright and brushed aside from the society. The Philosophy of fraternity is the only course to be adopted for the solution of all ills of human social order as delivered by the Holy Qur'an: "Verily all Muslims are brothers". (49: 10)



## Children Learn What They Live

If children live with criticism,  
They learn to condemn.  
If children live with hostility,  
They learn to fight.  
If children live with ridicule,  
They learn to be shy.  
If children live with shame,  
They learn to feel guilty.  
If children live with encouragement,  
They learn confidence.  
If children live with tolerance,  
They learn to be patient .  
If children live with praise,  
They learn to appreciate .  
If children live with acceptance,  
They learn to love .  
If children live with approval,  
They learn to like themselves.  
If children live with honesty ,  
They learn truthfulness.  
If children live with security,  
They learn to have faith in themselves  
and others.  
If children live with friendliness,  
They learn the world is a nice place in  
which to live.  
If children live with fear,  
They learn to be apprehensive  
If children live with recognition,  
They learn to have a goal  
With what your child living?

## حاصل کریں گے جو انہیں ماحول دیتے

تقید مت کریں سونہ الزام سیکھ لیں  
زیبا نہیں جو کام وہی کام سیکھ لیں  
لڑتے رہیں گے سرکش و باغی رہے اگر  
رکھے ہمیشہ بچوں کی عادات پر نظر  
تضحیک مت کریں انہیں شرمندگی نہ ہو  
م جوہر حیات کی تابندگی نہ ہو  
نازک سے ہیں گلاب ذرا فکر کیجئے  
حاصل کریں گے جو انہیں ماحول دیتے  
احساس جرم ہوگا نہ تذلیل کیجئے  
قلب خود اعتماد نہ تبدیل کیجئے  
تعریف میں جو ان کی کریں آپ گفتگو  
اوروں کی خوبیوں کی انہیں ہوگی جستجو  
ان پر نگاہ لطف ہے ان کے لئے بڑی  
محسوس کر سکیں اسی دنیا میں دلکشی  
بردم ہو ان کی حوصلہ افزائی کا خیال  
پر اعتماد ہوں گے یقیناً یہ نونہال  
علم اور معرفت کی کریں آپ ان سے بات  
حاصل ہو ان کو معرفت مقصد حیات  
مُرخوف کی فضا میں رہیں گے وہ ارجمند  
ہو جائیں گے اداس رہیں گے وہ فکر مند  
ماحول دوستانہ ملے ان کو ہو خیر  
دنیا مقام خوب ہے راحت کا ہے مگر  
کیا نونہال آپ کے ہیں شاد و کامراں  
کیا تربیت ہے ان کی اصولوں یہ مہرباں

کی ہے۔ جس میں انتہائی بہترین طریقے سے بچوں کی تربیت کے بارے میں رہنمائی کی گئی ہے اور بہترین طریقہ تعلیم و تربیت کو حسین لفظوں کے خوبصورت پیرائے و سانچے میں ڈھالا گیا ہے کہ جس گھر میں بچوں پر بے جا تنقید ہوتی ہے وہ بچے جب پروان چڑھیں گے تو ہر کام کو ناقدا نہ پہلو ہی سے دیکھیں وہ کسی کی اچھائی کو بھی تحسین کی نگاہ سے نہ دیکھیں گے اور کلمات سپاس (تشکر) کا تو ان کے پاس سے بھی گزر نہ ہو گا۔

مزید ایک اور عیب جو ان میں نشوونما پائے گا وہ الزام تراشی اور عیب جوئی کی عادت بد ہے (جو اس وقت ہمارے معاشرے میں عروج پر ہے)۔ وہ اپنی ناکامیوں کا ملبہ بھی دوسروں پر ڈالیں گے۔ اپنی اصلاح کے بجائے الزام تراشی سے کام لے کر قیل و قال یعنی بحث و مباحثہ میں خود کو بچانے کی کوشش کریں گے جس کا بہت بڑا نقصان یہ ہو گا کہ وہ کبھی اپنی اصلاح نہ کر سکیں گے۔ کیونکہ اصلاح کے لئے اپنی غلطی تسلیم کرنا ضروری ہے الزام تراشی کرنے والا فرد کبھی بھی غلطی تسلیم نہیں کرتا۔ اور "پرناہ وہیں رہے گا" کا مصداق بن جاتا ہے۔

بچوں کی اصلاح کے لئے ان کی عادات پر نظر ضرور رکھیے۔ لیکن ان کی تضحیک، تذلیل اور تحویف نہ کی جائے کیونکہ تضحیک کرنے سے وہ احساس کمتری کا شکار ہو جائیں گے، تذلیل کرنے سے احساس جرم میں گرفتار ہو جائیں گے۔

بے جا ترہیب و تحویف ان سے بچپن کی شوخیاں چھین لے گی۔ بچے ہمہ وقت اداس اور غمگین رہیں گے۔ اداس و غمگین

رہنے کی وجہ سے ان کی جسمانی، ذہنی، معاشرتی و جذباتی نشوونما بری طرح متاثر ہوگی اور ان میں بہت سی خامیاں و خرابیاں پیدا ہو جائیں گی۔ یہ جسمانی و ذہنی بیماریوں کا شکار ہو جائیں گے۔ یہ تو زندگی کا بہت ہی نازک دور ہے، مسلسل ان منفی امور میں مبتلاء رہنے کی بنا پر دنیا سے بیزار ہو جائیں گے۔ ان کے لئے اس دنیا میں کوئی دلکشی نہ رہے گی۔ جس سے ان کی پوشیدہ صلاحیتیں پروان نہ چڑھیں گے اور معاشرہ کا ایک ناکارہ فرد ہونے کے ناطے معاشرے کے بوجھ میں اور اضافہ ہو جائے گا۔

بچپن (عہد طفولیت) میں منفی طرز عمل کے بجائے بچوں پر محبت و شفقت کی نظر رکھیے اور ان کی جائز تعریف و تحسین اور ان کی حوصلہ افزائی کی جائے۔ جس سے ان میں خود اعتمادی پیدا ہوگی اور وہ بھی اچھے کاموں کو تحسین کی نگاہ سے دیکھنے کے عادی بن جائیں گے۔ خود بھی خوش و شاداں ہوں گے اور ان کی چچہ بھابھ سے پورا چمن خوشی سے سرشار ہو گا۔ ان کی صلاحیتیں خوب نکھر کر سامنے آئیں گی۔ معاشرے پر بوجھ بننے کے بجائے معاشرے کے بوجھ میں ہاتھ بٹانے والے بن جائیں گے۔ اپنی زندگی کے مقصد یعنی مقصد حیات کی تحصیل میں ہمہ وقت سرگرم رہیں گے۔ اب یہ آپ پر منحصر ہے کہ آپ اپنے بچوں کی تربیت کس انداز سے کرنا چاہتے ہیں۔

اس انگریزی نظم کا منظوم منہبوم راقم السطور کے والد ماجد جناب ابو علی محمد رمضان صاحب نے مثنوی کی صورت میں قلم بند کیا ہے۔

فَقَالَ: إِنَّهُ قَتَلَ مِائَةَ نَفْسٍ، فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: نَعَمْ، وَمَنْ يَحُولُ بَيْنَهُ وَبَيْنَ التَّوْبَةِ؟ انْطَلِقْ إِلَى أَرْضٍ كَذَا وَكَذَا، فَإِنَّ بِهَا أَنَسًا يَغْبُدُونَ اللَّهَ فَأَعْبُدِ اللَّهَ مَعَهُمْ، وَلَا تَرْجِعْ إِلَى أَرْضِكَ، فَإِنَّهَا أَرْضُ سُوءٍ- (الصحيح المسلم: 2766)

سرایت کرتے کرتے آخر غیر محسوس انداز سے انسان کو کرپٹ کر دیتا ہے اور اسے خبر بھی نہیں ہوتی۔

سنگ ریزہ ہوا، بوند بوند آب سے

جملہ معترضہ:

افسوس سے کہنا پڑتا ہے کہ ہمارے جیلوں کا ماحول اتنا خراب ہے کہ اگر کوئی بد نصیب اچھا شریف انسان بھی وہاں چھ ماہ کا تربیتی کورس کر کے آجائے تو پیشہ ور قزاق اور قاتل بن کر نکلتا ہے۔ جب کہ ہونا یہ چاہئے تھا کہ اگر واقعی مجرمانہ ذہنیت کا حامل کوئی فرد بھی جیل سزا کاٹ کر نکل رہا ہو تو وہ شریف انسان بن کر نکلے۔ ایسا صرف اسی وقت ممکن ہے جب جیل کے ان قیدیوں کو اچھا ماحول اور صحیح ذہنی، روحانی اور نفسیاتی تربیت مہیا کی جائے۔ جیسا کہ اس حدیث مبارکہ میں 100 قتل کرنے والے سے کہا گیا کہ 100 قتل کرنے کے باوجود وہ اس برے ماحول کو چھوڑ کر نیک لوگوں کی بستی میں جا بے تو اس شخص کے کردار کی اصلاح ہو جائے گی اور یوں کرنا اس کے لئے باعث نجات ہو گا۔ اگر ایک پیشہ ور قاتل کی اصلاح نیک لوگوں کی بستی میں ہو سکتی ہے تو آج کے دور میں ہلکے پھلکے جرائم میں گرفتار افراد کی اصلاح کیوں نہیں ہو سکتی۔ اس جانب حکومت اور دیگر دانشور طبقہ کو توجہ دینے کی ضرورت ہے۔

تعلیم و تربیت میں اسی ماحول کی اہمیت کے حوالے سے ایک مشہور انگریزی نظم جو Dorothy Law Nolte نے تحریر

"اس نے عالم سے کہا: وہ سو آدمیوں کو قتل کر چکا ہے کیا توبہ قبول ہو سکتی ہے؟ اس عالم نے جواب دیا ہاں توبہ کی قبولیت سے کون سی چیز رکاوٹ بن سکتی ہے فلاں علاقہ میں جاؤ وہاں کچھ لوگ اللہ تعالیٰ کی عبادت میں مصروف رہتے ہیں تو بھی ان کی رفاقت میں اللہ کی عبادت میں مشغولیت اختیار کرو اور اپنے ملک کی طرف واپس نہ آنا وہ بری زمین ہے۔"

نیز اس حدیث مبارکہ سے یہ بھی مستفاد ہے کہ انسان جب اپنے ارد گرد برائی ہوتے دیکھتا ہے تو وہاں اس شخص کا اس برائی میں مبتلا ہو جانا بعید از فہم نہیں۔ حقیقت حال یہ ہے کہ گندگی، غلاظت، ناپسندیدہ افعال، برے کام، مکروہ اشیاء مسلسل دیکھتے رہنے سے ان برائیوں سے ناگواری کم ہوتے ہوتے بسا اوقات سرے سے ہی مفقود ہو جاتی ہے۔

اس کی مثال غلاظت اٹھانے والوں کی دی جاسکتی ہے کہ وہ وہیں غلاظت کے ڈھیر کے پاس بیٹھ کر خورد نوش میں مصروف ہوں گے لیکن انہیں ذرا بھی کراہت محسوس نہ ہوگی۔ یوں مسلسل بوند بوند پانی گرتے رہنے سے بڑی بڑی چٹانوں میں شگاف پڑ جاتے ہیں، اسی طرح بر ماحول انسان میں

پھر بچوں کی غلط تربیت کی تمام تر ذمہ داری بچوں پر ڈال کر انہیں مطعون کرتے ہیں۔ عموماً ہمارا معاشرتی رویہ والد ماجد جناب ابو علی محمد رمضان صاحب کے اس مصرعہ "چلیں ہیں کعبہ پکڑے ہوئے ہیں چین کاروٹ" کے مصداق ہے۔

ہمیشہ کسی منزل پر پہنچنے کے لئے صحیح روٹ (راستہ) کا انتخاب ضروری ہے۔ تعلیم و تربیت کی شاہراہ پر گامزن ہونے کے لئے صحیح راستہ اچھا ماحول ہے جس کا انتخاب از حد ضروری اور ناگزیر ہے۔ بچہ نشوونما کے مراحل سے گزر کر جو کچھ بنتا ہے اس میں وراثت سے زیادہ اس کے ماحول اور ماں باپ کی تعلیم و تربیت کا عمل دخل ہوتا ہے۔ اس امر کی صراحت حدیث مبارکہ سے بھی ہوتی ہے۔

مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبْوَاهُ يُهَوِّدَانِهِ أَوْ يَنْصَرَانِهِ، أَوْ يُمَجْسِنَانِهِ (صحیح البخاری: ص 94)

حضرت ابو ہریرہ رضی اللہ عنہ سے روایت ہے کہ رسول اللہ ﷺ نے فرمایا ہر بچہ فطرت اسلام پر پیدا ہوتا ہے۔ پھر اس کے ماں باپ اسے یہودی یا نصرانی یا مجوسی بناتے ہیں۔

اگر غمور کیا جائے اس حدیث مبارکہ کی رو سے اس بچے کو والدین کی جانب سے جو ماحول فراہم کیا جاتا ہے وہ اس کے عادی بنتے بنتے اس ماحول کا حصہ بن جاتے ہیں۔

نیز ایک اور حدیث مبارکہ کی رو سے برے ماحول سے بچنا بھی باعث نجات بن سکتا ہے۔

Input اچھا ہی ہو گا تو انشاء اللہ العزیز Process کے بعد Output بھی اچھا ہو گا۔ غمور کیا جائے تو باقاعدہ اسکول وغیرہ قائم کرنے کی بنیادی وجہ بھی بچوں کو اخلاقی، روحانی، جذباتی، ذہنی، نشوونما کے لئے سازگار ماحول فراہم کرنا ہی ہے۔

اگر 24 گھنٹے نہ سہی کم از کم 5 گھنٹے کے لئے ایک سازگار ماحول فراہم کیا جائے جہاں بچے معاشرے کے بگاڑ، روزمرہ زندگی کے مسائل و مصائب سے مکمل الگ تھلگ ہو کر علم حاصل کریں (قطع نظر اس کے کہ آج اسکول اس خاصیت کے حامل ہیں یا نہیں!)۔

بہر حال بچے جس ماحول میں رہتے ہیں، وہی کچھ سیکھتے ہیں۔ یہاں حضرت ثعبان ثوری رحمہ اللہ تعالیٰ سے منسوب یہ قول بر محل ہو گا کہ "مبارک ہیں وہ لوگ جن کے پاس نصیحت کرنے کے لئے الفاظ نہیں اعمال ہوتے ہیں"۔

آپ بچوں کی جس انداز سے تربیت کرنا چاہتے ہیں انہیں وہ ماحول مہیا کر دیں۔ اس لئے یہ کہنا بجا ہو گا کہ بچہ وہ نہیں سیکھتا جو اس کا والد اسے کہتا ہے بلکہ وہ سیکھتا ہے جو وہ اپنے والد کو کرتے ہوئے دیکھتا ہے۔ آسان الفاظ میں اگر یہ کہا جائے بچے کے کردار میں تبدیلی پسند و نصائح سے نہیں آتی بلکہ تبدیلی اس کے سامنے عمل کرنے سے آتی ہے (کارٹون، ڈرامے اور فلمیں اس کی بہترین عملی مثالیں ہیں)۔ نیز اگر بچے میں کوئی خامی یا برائی پیدا ہوئی ہے تو وہ بھی لامحالہ اس کے ماحول ہی کی پیداوار ہے۔ اس اہم نکتہ کو تعلیم و تربیت کرنے والے افراد فراموش کر دیتے ہیں

## تعلیم و تربیت اور سازگار ماحول

ابو عبد القدوس محمد یحییٰ

جب بچہ اچھا دیکھے اور اچھا سنے گا تو وہ اچھا سوچے گا اور جب ہر طرف سے Input اچھا ہی

ہو گا تو انشاء اللہ العزیز Process کے بعد Output بھی اچھا ہو گا۔

عنصر ہے۔ آج تعلیمی نفسیات کی رو سے زبان کی تدریس کے لئے Direct Method زیادہ موثر اور کارگر ہوتا ہے۔ بالفاظ دیگر کسی بھی زبان کی بہتر تعلیم، ترسیل و تفہیم کے لئے بچوں کو دوسری زبان کی دنیا (مصنوعی ماحول) میں لے جایا جائے تاکہ طلباء بغیر کسی مشقت کے زبان دانی میں مہارت تامہ حاصل کر لیں۔

مزید برآں سازگار ماحول کی یہ اہمیت صرف جسمانی صحت یا زبان دانی کی حد تک نہیں ہے بلکہ بچوں کی تمام تر تربیت کا دار و مدار اسی سازگار ماحول پر ہے۔

اگر کسی بچے کو اس کی صلاحیت، لیاقت، مہارت، دلچسپی اور توانائی کے مطابق ماحول فراہم کر دیا جائے تو اس کی تعلیم و تربیت کا آدھا مرحلہ وہیں طے ہو جاتا ہے۔ بچے موم کی مانند ہیں انہیں جس سانچے میں ڈھالا جائے گا باسانی ڈھل جائیں گے۔ ہمیں جدوجہد اپنا مطلوبہ سانچہ بنانے میں کرنی پڑے گی۔ جب بہترین سانچہ یعنی اچھا ماحول تیار ہو جائے گا تو تعلیم و تربیت کا باقی ماندہ عمل بہت ہی سہل، موثر اور دلکش ہو جائے گا۔

جب بچہ اچھا دیکھے گا تو وہ اچھا سوچے گا اور جب ہر طرف سے

ماحول عربی زبان کا لفظ "مَا وَرَحْوَىٰ" کا مرکب ہے۔ جس کے معنی "جو اس کے آس پاس" ہیں۔ قرآن مجید میں یہ لفظ اس ہی معنی میں استعمال ہوا ہے۔ ارشاد باری تعالیٰ ہے:

مَثَلُهُمْ كَمَثَلِ الذِّبْيِ اسْتَوْقَدْنَا زَا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ،  
ذَهَبَ اللَّهُ يَسُورَهُمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ (البقرة: 17)

ترجمہ: ان کی کہاوت اس کی طرح ہے جس نے آگ روشن کی تو جب اس سے آس پاس سب جگہ اٹھا اللہ ان کا نور لے گیا اور انہیں اندھیریوں میں چھوڑ دیا کہ کچھ نہیں سو جھتا۔

بچوں کی تعلیم و تربیت میں اچھے ماحول کی فراہمی نہایت اہمیت کی حامل ہے۔ اس حقیقت سے ہم آج غافل ہیں حالانکہ عرب آج سے پندرہ صدیاں قبل ہی نہ صرف اس سے بخوبی آگاہ تھے کہ بلکہ اس پر عمل پیرا بھی تھے کہ بہترین جسمانی صحت اور زبان دانی (فصاحت لسان) کے لئے سازگار ماحول مطلوب ہوتا ہے۔ اس غرض سے وہ اپنے بچوں کو قبائلی اور دیہی علاقوں میں بھیجا کرتے تھے۔

سازگار ماحول کسی بھی زبان کی تعلیم کے لئے بنیادی