

From the Editor's Desk...

From all the millions of people that came to pass this world, these prophets were certified by the Lord of the worlds with His pleasure. Yes, our heroes are the Prophets of Allah, AS the last Prophet Muhammad ﷺ and his righteous companions, the Sahaba radi-allahu-anhum. Our heroes are those who followed them in goodness and piety, the tab'ieen and those that came after them, the taba' tab'ieen, as declared by our Holy Prophet Muhammad ﷺ: "The best people are those of my generation, and then those who will come after them (the next generation), and then those who will come after them (i.e. the next generation)."

As a whole, the Muslim Ummah has been cunningly cut off from it's past. Our youth can easily relate to players, singers and actors because they are projected by the media. But if we talk about a Sahabi in front of them, they will be totally ignorant.

Parents: Pay Attention! *This responsibility lies heavily on your shoulders. First and foremost, we must straighten out our own role models and equip ourselves with the love of the best generations. We can only inspire our children if we ourselves are inspired.*

Every week, choose a celebrity. You may follow some sequence i.e, starting from Adam Alayhi salam, then the rest of the prophets, Prophet Muhammad ﷺ, his companions and then the tab'ieen or other Muslim personalities like the Imams of fiqh, the scholars of hadeeth

(e.g. Imam Muslim) and Muslim commanders (e.g. Salahuddin al Ayyubi). After the celebrity has been chosen, dig out information and stories that inspire awe and love in the hearts. If the children are old enough to read, parents can provide them interesting books about these figures. And if they are young, then parents should read and narrate in their own words, keeping in mind the mental level of their child. Discuss about them as a family and share the inspiring events or words that you may have come across. Highlight their prominent characteristics (for e.g. courage, wisdom, patience etc.), their struggles and their services for Islam. The purpose is not to learn each and every 'fact' about them, it is to instill their love in our hearts and aim to be like them.

Let us all aim high; our ummah needs rebuilding. Let us all re-connect to our past glory. Let our hearts fill with the desire to regain it. However, don't forget, we can get nowhere without the help and permission of Allah. So keep the oars of Dua in your hands, making sure that the last part of your nights are dynamic and your tears flowing in abundance; seeking His mercy and guidance till the last breath, for yourself and your children.

*And be of those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous." (Surah Al-Furqan, 25: 74). **Arif Mateen Ansari***

The Holy Prophet Muhammad (ﷺ), Founder and the Originator of the Social and Cultural Systems of Knowledge (Part-1)

Dr. M. Basharat Ali

The history of knowledge, according to the research findings of the modern scholars, in epistemology and the knowledge systems, may be traced from the 4th century B.C. Psychologically speaking it is to be assumed that the acquisition of knowledge and search for cognition and truth forms the innate parts of human nature. The knowledge came into being with the advent of man, on this planet. The above two facts, prior to their expression in the modern literature in knowledge, epistemology and the Wissensoziologie—the sociology of knowledge, found factorial analytical expression in the Sura Al-Baqarah under the story of Adam, stating that the Adam was taught with all the Names (2:31 c.f. 2:30-39).

With the steady growth of man and the human civilization, 'the variegated systems or knowledge got advancement in all the great nations of the world, prominent being the Greeks, Romans and the nations which fall under the periphery of the 'People of the Book'. In this list, according to the Qur'an, the great deviant nations, categorized as Mushrikeen like Namrod and Pharoah, etc., may also be included. The diversity of nation hoods and the variations in the cultural forms in all space/time dimensionality should not be a course of

estrangement in the etiological and taxonomical orientation. The nations described by the Quran and the nations which are "universes" of research for learning activities and scholarly contributions may be classified unanimously under two heads. Their cultural mentality is the paradigmatic source for their gradations in their knowledge contribution. The 'Mushrikeen' and the great nations credited as great in all the fields of knowledge by the modern research scholars of the relevant fields were unanimous in their world outlook and the cultural mentality. Thus the people of the Qur'an and the men of the modern scholars like Greeks, and Romans etc., were one and the same in their learning and the cultural activities.' They were all guided predominantly by the Sensate outlook of life; cognition, knowledge and truth. Whereas the nations who were guided by the respective prophets of the concerning ages, were reluctant to believe in the sensate realities of life. They were guided by the ideational outlook, taking sensatism as something delusive and false. This life became nothing for them—a simple fraud, transient, slippery and presumptuous. The only true life is the life of the hereafter. These two nations produced varied kinds of knowledge systems—one

Sensate the other Ideational. Both are misleading, anomalous, contradictory, disintegrated, and polemically dichotomous and oscillating.

Another thing which is to be noted in both the systems in the lack of Ideal, axiologism and sociologism. In contrast to these facts, in Islam the knowledge systems got adumbration, being and becoming with the study of the phenomenal world of nature. It is composed of things and objects covering heavens and the earth. These objects are not free from depth and level values and the spiritual meanings. Another features of the phenomenal world, is its sociality. Each constituent thing of the heavens and the earth, not only individually but in their totality, are socialized and socioaxiologically oriented. The verses of the Surah Baqarah relating to the advent of Adam. lay emphasis on the following facts:

1. There is a logico-meaning causal relations between man and the phenomenal world of nature. This connection remains continued throughout the life of man from birth to death. It is always in a process of expansion, increase and constant growth.

2. The phenomenal world of nature is a social world, full of ideas, ideal values and meanings. Each of its objects has tremendous influence to exercise on the life and growth of man. Man cannot live in this world without having the full knowledge of each object of the phenomenal world. This knowledge must lead him to conquer each of them physically and spiritually. Physical

conquest if not integrated with the spiritual conquest, it will lead to contradiction, conflict and dismay. The knowledge and understanding of each and every constituent thing of the phenomenal world of nature is the innate part of human nature and human existence. This is why the Qur'an says that "We taught Adam the Names of all Things".

The reference of values and meanings by the Qur'an is not to be found in the cosmological and studies of the past nations. In spite of much success in the conquest of nature in the modern times, nothing is to be found even succinctly about the sociologism and value orientation patterning of the things of the world of nature.

3. The phenomenology and the cosmology of the Qur'an places man as a socio-cultural and value-patterned being, in the same way as the thing world is composed of. This is again something not existent in the past or even today. The correlation between man and nature, as elaborately referred to initially by Surah Baqarah under the story of Adam; and later on given reiterated expressions in the Surahs Rad, Nahl, Yasin, Rahman and in others. They place man in the ontological, cosmological, teleological, epistemological and finally, axiological frameworks of reference.

4. Having placed man in these constellations not only the Qur'an guides man to make each and everything subservient to himself, but demand to have a thorough and full knowledge of God Al-Mighty. Who has

created the entire world as source of knowledge and testimony about Him. Man with his ontological, epistemological and cosmological studies can understand in full the very meanings exposed by the thing world in all their depth and levels. This open expression of nature has made the man: (a) to account for sense perception; (b) to make his mind capable to construct by own objects; (c) to take things as values; (d) to take the phenomenal world as the common world of through-going sociality. Finally, this cosmogenic and epistemological study in due course of time will convince him that the Ultimate Reality is independent, and man should discover this Reality through subjugation of nature and the micro world of his own self—Afaq and Anfus. The constant study of nature, may give knowledge about Divine Being, but still he cannot exclusively rely on this knowledge without Divine Guidance through some Agency. The initial condition of having such guidance is the constant prayers as done by His Prophet Abraham (A.S.):

“Our Lord. and raise up in them a Messenger from among them who shall recite to them Thy Messages and Teach them the Book and the Wisdom and Purify them. Surely Thou art the Mighty the Wise (2: 129, 151) (3: 163).

The knowledge gained through the study of the phenomenal world is to be implemented with the knowledge systems received through revelations and other sources like the historical, philosophical and scientific knowledge. These systems are to be made congruous with the Divine Knowledge

and Truth Systems.

The study of nature is to be implemented with constant prayers, because, man is sure to be eluded, as shown in the case of Abraham, who took sun, moon and other planets as God Almighty. At this critical moment, had he not been guided, he would have gone astray. He prayed and Almighty God helped him. “...If my Lord had not guided me, I should certainly be the erring people” (6: 78). Thus the Qur’an in this way guides the Muslims that all the pursuits of knowledge and scientific investigations should be constantly correlated with constant prayers. Knowledge gained outside the lock of prayers, in all probability might lead to estrangement, deviancy and bewilderment. “...I am clear of what you set up (with Allah)” (6: 78). The study of the common world, which is a value world, must be implemented with one more instrument. The researchers should go on travelling, studying the conditions of different countries (29: 20); study of the histories of the different peoples of the world (30:9). Abraham set the example of the study of nature, which was correlated with prayers; and Moses set forth the example of gaining knowledge through constant travelling. He was guided by a leader of an ideal type. This means that whatever, the type of knowledge may be, the learners and the researchers are always in need of Rasekhoon and teachers. This process is in congruity with the nature of man. Man can receive knowledge, through teachers and without realizing this basic condition neither he can manipulate knowledge nor transmit it to

the future generations. The knowledge received and gained either by Abraham or by Moses, was not all integrated systematically, systematic super systematically oriented and scientifically methodical. And again, none of them were given direct knowledge, fully coordinated value-patterned and idealistically oriented, as the knowledge received by the Holy Prophet Muhammad (ﷺ). Both of them prayed for meaningful orientation in the reception, manipulation and transmission of knowledge, but the Holy Prophet (ﷺ) instantaneously was guided with the reception of knowledge which was total in meanings: .

“Read! in the Name of Thy Lord! Who creates man from a clot—Read, and Thy Lord is most Gracious, Who Taught by the Pen, Taught man what he knew not”. (Alq)

The knowledge received by the Holy Prophet (ﷺ) was the Divinely Inspired knowledge, which came to him instantaneously, like a flash light. This inspirational knowledge befitted him to read without undergoing all the ordeals needed for the acquisition of knowledge. As he was inspired to read instantaneously, so he was made cognizant to this fact, that all knowledge originates, flourishes, grows and becomes a perpetual reality only by keeping it firmly established preserving, expanding and perpetuating itself through God and God only. In spite of instantaneous, prompt, and expeditious attainment of knowledge, the Prophet (ﷺ) kept the human instinct of curiosity and pursuit of knowledge as directed by the Qur’an through constant prayers for

increase in knowledge (20: 114). In compliance to requirements of constant and ever-increasing in knowledge the Holy Prophet (ﷺ) used to pray, “O, God, show me the realities of the things of the phenomenal world of nature”. This was again done to meet the requirements of attainment of knowledge as directed by the Qur’an.

The continued study of nature and the ever new prayers for the increase of knowledge, are the categories of the completion of faith. Imam and A’mal, the constituent parts of the development of personality, completion of socio-cultural machinery and the instrumentalities of the subjugation of Psyche and nature. The pursuit for knowledge and the prayers for its acquisition are based on this concept, that knowledge is an object of Divine Creation. The Surah Baqarah has established this fact that knowledge was created in one synchronicity with the creation of man on the earth. The knowledge which came into existence with the advent of man on the earth was the phenomenal knowledge (2: 30). After having attained life and got advent on the mundane world, the man was segregated from the spiritual knowledge the system of knowledge communicated by each prophet from Adam to Jesus. They had no concern with the material or phenomenal knowledge, and hence, they could only develop a human culture of the ideational type. They refrain from the knowledge and culture of the sensate type. Abraham was made known with this dichotomous type of existence, primarily absorbed in the life after death, having no concern with

the hard and fast realities of the earthly life the existential and configurational base of human life. Having realized this dichotomy and having known the value of the mundane life and feeling his own inability to evolve an idealistically integrated pattern of life, culture and systems or cognition, knowledge and truth, which could integrate the Sensate realities with the Ideational realities of the life after death. Abraham prayed for the rise of an idealistically integrated cultural evolutionist and originator in this way:

“Our Lord and raise up in them a Messenger from among them who shall recite to them thy Messages and Teach them a Book and the Wisdom and purify them. Surely Thou art the Mighty, the Wise (2:129).

This prayer has been reiterated repeated by the Abraham and his prayer was accepted by the Almighty Allah in the verse 3:163. The Prophets of the past were delegated to preach the ideational form of life and the ways of thinking. The people of their times were not ripped enough to give them an integrated outlook of life, belief and action systems. They had moral and spiritual teaching void of intellectual integration. To reach that stage humanity had to wait till the advent of the Holy Prophet (ﷺ). With him the, humanity got a new age of integration. The moral, spiritual forces-of life got integration with the intellectual forces.

Mind and matter, phenomenology and spirituality, sensatism and ideationalism, material and non-material, this world and the world after death, science and the philosophy, humanities and social sciences, etc., got totality and integration. Parts and whole were muted into one whole. Not only systems of cognition, knowledge, truth and spirituality, but the human civilization and patterns of life were integrated. Undoubtedly, all the prophets taught Tawheed, but the Tawheed Kamil, which is to integrate sensatism and ideationalism got universalistic propagation with the completion of the prophetic mission of the Holy Prophet (ﷺ). This is why he has been called the ‘Khatum’ and ‘Rahmat al-Alameen!’. The term ‘Alam’ means the worlds of the past, present and the unknown worlds of the future ages. The Prophet Muhammad (ﷺ) and his Mission which has been documented through the Qur’an has traversed all the space-time dimensionalities of the past, present and the eternal future. According to the Qur’an, ‘Furqan’ is the synthesis and content analysis of all the Books so far revealed to all the philosophers. The Holy Prophets’ (ﷺ) mission is the totality and factorial analysis of the teachings and missionary activities of the prophets of the past. This is why the Holy Prophet (ﷺ) has been called the Imam of all the Prophets of the past. (Continued in next issue).

The Battle for Men's Minds

Muhammad H. I. Dobinson

The Third World War, the great “Battle for Men's Minds”, is a political and ideological war and is being fought here and now, not with conventional or nuclear weapons (nuclear war would inevitably mean the total destruction of the world and life as we know it, and has therefore been rejected by the Great Powers as impractical and undesirable), but with the weapons of psychology, “indoctrination, intimidation, subversion, etc. It is, therefore, the earnest duty of every thinking Muslim (especially those living in non-Muslim countries) to engage in this battle, and fight it with every means in his power and without cessation, for the sake and survival of Muslims the world over and their Islamic socio-religious system—the “Third Force”—else peace, justice, freedom, happiness and progress will vanish from the world for ever if either of the other sides should win. It must be made a veritable Jihad in the Way of Almighty Allah, and fought by every Muslim and friend of Islam, on every front and on every possible occasion and in every conceivable way—and fought, Insha-Allah, to a glorious and victorious conclusion for Islam, for the sake of the whole of mankind and the very survival of all those eternal verities which free men everywhere hold most dear to their hearts.

Islam, and the Islamic way of life, is the same and natural social, economic, legal and religious system for mankind, and the only one which makes any sense to man's intellect as compared

with the other two great systems prevailing today, viz. Western Judeo-Christian Capitalism and materialistic Marxist Communism. Islam is the greatest emancipator of men's minds, souls and bodies the world has ever known, or is ever likely to know, and it is proposed here to list briefly the more salient virtues of Islam in relation to the other two systems, and show its manifest superiority over both the other two.

The Prophetic Tradition and Holy Writ.

Unlike Judeo-Christianity, which is in the Priestly Tradition, Islam is in the Prophetic Tradition, Muhammad ibn-Abdullah, the Holy Prophet of Islam (ﷺ), being the Khattam, or the Seal of Prophet hood. He is an historical prophet, indeed not only an historical figure, but a maker of history, whose biography is known as is that of no other world personality. Similarly, his Book, the Holy Qur'an (the final revelation of God to man), is preserved as is that of no other scripture, not one jot or one title of the sacred text having been altered since it was revealed by God to His Holy Prophet more than 1,400 years ago, as can be proved by examining the most ancient Qur'anic manuscripts still extant.

The same cannot be said of either the Torah of Moses or the Injil (Gospel) of Jesus, both these books having suffered interpolation and alteration at the hands of unscrupulous priestly

editors, and other wicked men, in the course of being handed down to us. The Jews have broken the Covenant Moses made with God, and modern church Christianity is a far departure from the pure and true religion of Jesus, due mainly to the unjustified interference of people such as St. Paul. He was largely responsible for turning the religion of Jesus into something akin to the ancient Mystery Religions (such as Mithraism), and founding the Christian church, which has evolved as one of the biggest and most oppressive police-state type organizations the world has ever known. As for the Communists, the only book they possess is "Marx Gospel"—and it is not a very good or reliable "scripture" at that! Even Communism, as expounded by Karl Marx, has suffered alteration, differences of interpretation and adaptation by those who have come later such as Engels, Lenin and Mao Tse-tung. The Maoists call the Russians "innovators" and "deviationists" and there is bitter rivalry, even leading to the brink of a shooting war between them as to which of them is the more perfect in its interpretation of Marxism!

In Islam, on the other hand, there are no "mysteries" such as the doctrine of the Trinity, and no serious argument as to the correct interpretation of the Holy Qur'an or the Sunnah of the Prophet Muhammad (ﷺ). There is no priestly class to come between a worshipper and his Maker, neither are there any sects or variant churches in Islam to cause divisions in the ranks of the Muslims as exist in Judeo-Christianity or Marxist Communism. By its very purity

and homogeneous nature, Islam has freed men's minds from doubt and uncertainty, error and deviation.

The Oneness and Universality of God and Religion

Islam is the most fiercely monotheistic religion in the world, and teaches that the Supreme Deity (God), whom the Muslims call by His personal name of Allah, is not only One, but Universal. The Jews believe that they are the "Chosen Race", specially favored by God, and that all non-Jews are their servants, relegated to an inferior position and entitled to be exploited and trampled upon by the Children of Israel. Their God, Jahweh, is regarded by the Jews as being only for them, and is therefore nothing more, or better, than a tribal God. Christians believe in the Trinity, or that God is divided into three parts, and in the Incarnation, or that Jesus was the "son of God". Communists have abolished God altogether, and have also tried (unsuccessfully) to abolish religion itself, calling it the "opiate of the people", and believe only in atheistic dialectical materialism and relatives, not absolutes, substituting for the religion of God a vile and pernicious state-organized "religion" called Marxism-Leninism.

Islam is a universal world socio-religious system and the only one which teaches that Allah, the Eternally Besought After, is one and Universal, the God of all mankind, irrespective of colour, race or social class. Muhammad (ﷺ), moreover, is a world prophet, unlike Moses or Jesus who were prophets only to the Israelites, or like Karl Marx, who was a

“prophet” only to the proletariat! Islam, therefore, is the emancipator of man from the schism, sectarianism, tribalism and materialism that exists amongst Christians, Jews and Communists, and the polytheism and pantheism of Hindus and Pagans.

Religion, Science and Learning

Islam is the only world religion which is completely compatible with modern science, indeed the very foundations of modern scientific thought and discovery were laid down by the Muslims, who led the world in this field until the advent of the Industrial Revolution in the West. Education, and the acquisition of knowledge, is a religious duty imposed upon Muslims, the Holy Prophet of Islam (ﷺ) himself having instructed his followers to seek knowledge of every kind and of all kinds even if it means going to China to find it! The Muslims kept the beacon of learning alight when Christian Europe was groping helplessly in the Stygian murk of the Dark Ages. The Christian Church, on the other hand, it persecuted, excommunicated, and even executed, scientific men who have gone against the teachings of its priests and Popes and their interpretation of the Bible. These prelates have subsequently recanted, so where is the eternal truth in their teachings, or how can they be relied upon?

In more modern times, the Christians, Jews and Communists (and their fellow-travelers, such as the Hindus of India) have woefully misused the great discoveries of science for their own ulterior motives and wicked selfish

ends, and thus have prostituted the intentions of pure and applied science, and brought untold evil into the world and wholesale misery to millions of mankind. As the renowned Muslim poet and philosopher, Muhammad Iqbal, has said, “Religion is the only answer to the misuse of science, and the only way the limitations of science can be recognized alongside its usefulness, and this is possible only within the Islamic discipline.”

In this field also, Islam being the only religion which appeals directly to man’s reason and intellect, is the emancipator of men’s minds from untruth, ignorance and evil, and is therefore the only world religion suited to the 20th Century—and indeed the future as it is a sane, rational and scientific religion and way of life as well as being a revealed one, or more correctly, because it is a revealed one.

Economics and Politics

Islam favours wholly neither the Capitalism of the West nor the Communism of the East. It favours instead a mixed economy along the lines of the Islamic Socialism being currently practiced in Pakistan, one of the leading and most populous of Muslim states. Islam rejects Capitalism, where in a Capitalist state, with its class boundaries and status symbols (of which being a “pillow” of the local church is one), there is a constant confrontation between management and labour which is both unseemly and unnecessary. Under this system the employer and worker are both out for the maximum of profit, in terms of money, for the minimum of outlay in

capital and labour. It is the Philosophy of extreme economic greed, and the doctrine of convenience applies universally within and throughout it.

The objection to Communism, with its constant strife between the proletariat and the bourgeoisie (or middle classes), is that it stifles private enterprise and thereby lowers efficiency all round, fails to provide sufficient incentive to individual creative genius and, above all, upsets the economic and social order of things that has evolved naturally throughout the ages. It is an artificial and charlatan philosophy, essentially atheistic and materialistic in character, and is similarly rejected by Islam.

In the economic sphere, Islam has forbidden usury, thus eliminating one of the prime causes of the rampant inflation so prevalent in the world today. Jews are allowed by their holy law to take interest from non-Jews, but not from other Jews, so their attitude towards usury is somewhat ambivalent. On Christian, there is no restriction whatsoever as to the giving or taking of interest. In Hindu India, the moneylender is very much part of the way of life there, extorting from the poor hapless borrower excessive rates of interest on loans. Dividends on investments are permitted by Islam under certain circumstances, as a fair return for capital invested in this way is considered legitimate and is acceptable. Muslims are also forbidden to exact repayment of debts if it would bring hardship to bear on the debtor, but are enjoined instead to release the debtor altogether from his obligations in this

eventuality, as a form of charity.

In the socio-religious system of Islam, no distinction whatsoever is made between the sacred and the secular, the religious and the mundane. Islam, on the other hand, and its Holy Prophet (ﷺ), originated the whole concept of pure communism and the true equality of man and man irrespective of their social position, race or colour. In Islam, all lawful work, however menial, is tantamount to being an offering to God and all equally acceptable in His sight. Islam teaches that the only thing of real value in the sight of the Almighty is the righteousness of a man and how good a Muslim he is, not his worldly wealth or his social position, and all honest work done in the name of God is a veritable Jihad, and all lawful sustenance of good repute, however it is come by.

Thus it can truthfully be said that Islam, the originator and preserver of true communism and equality, is the emancipator of mankind from economic political and social thralldom.

The Ethics of War

The ethics of war as followed by the Muslims are somewhat different, to put it mildly, from those followed by men of other persuasions (such as Christians, Communists, Zionists and Hindus), as history testifies to. For a start off the followers of Islam (the very word 'Islam' means peace) must always first try to find a peaceful solution to a dispute, resorting to arms only when this utterly failed to produce a satisfactory solution, and then engage only in purely defensive warfare if it is necessary to defend their sovereign integrity.

Muslims must never engage in anything which remotely resembles aggressive warfare. Only fighting in the way of God and Jihad is permitted to Muslims, and then the fighting must be only against strictly military targets and between soldier and soldier, civilians and their property being left severely alone. When Muslims engage in war, they do not commit any of the excesses practiced by, for instance, the Christians at the time of the Crusades, the great Muslim General, Salah al-Din (Saladin), showing a glorious example of chivalry and magnanimity in comparison with the behaviour of the followers of Jesus—the preacher of the Gospel of Love—in Jerusalem, and the Israelis and Indians in subsequent upheavals.

Non-violence is also rejected by Islam as not being a practical solution to each and every problem and it is certainly not practiced on every occasion by the followers of Gandhi, the archpriest of “non-violence” and “passive resistance”, so by those Communists, who preach “peaceful co-existence”. Since creation is violent and life is not one of effortless existence, man must be ready to take up arms and fight if necessary in defence of his person, property and rights against any would-be aggressor.

The rights of captured peoples and non-Muslim minorities are, and always have been, fully respected and guaranteed by Muslim rulers and Islamic states. It should be obvious then, that Islam is the emancipator of the victims of war, whom it has freed from the fear of that sort of excesses carried out by non-Muslim aggressors; and of the enemies of Islam from the fear that Muslims will not

conduct the fighting in as human a way as is possible under prevailing circumstances, and that it will not treat its defeated foes with justice, tolerance and mercy.

Wealth, Food and Drink

Islam teaches that the riches of the world are to be shared by all men and that a Muslim must spend of his substance “in the way of Allah” and for the benefit of his fellow-men as well as himself, as he is not the owner of the world’s wealth, only its custodian.

Usury, gambling, betting and games of chance are strictly forbidden in Islam by the Holy Qur’an. Muslims are expected to earn lawful sustenance by the sweat of their own brows, unearned income of the sort obtained from football-pools, pontoons, lotteries and horse and dog-race betting being unlawful in Islam. These evils, which abound in non-Muslim countries, are forbidden by Islam because they are harmful to the private purse and the public economy, and also with the purpose of teaching Muslims the value of honest work, and to discourage them from being lazy and indolent in the hopes of making a quick and easy fortune out of others.

One of the Five Pillars of Islam is Zakat, or Poor-due, which compels a Muslim with capital assets over a certain level to donate, once a year, a specific proportion (usually 2½ % in cash or kind) to charity. It is to the great credit of Islam that, unlike other religions which have merely recommended it, Islam has made the giving of charity an obligatory part of its system, mainly to relieve the suffering and hardship of the poor and

indigent. Hoarding money (or food and goods so as to create an artificial shortage and thus inflate their market value) is also strictly forbidden by Islam. A Muslim must at all times give fair weight and measure and be honest in all his business dealings, and keep his given word—in the spirit as well as in the letter.

The Holy Qur'an invites Muslims to partake to the full of the good things of life (but not to excess!), but forbids those foods and drinks which would harm a person more than they would benefit him. In this category are: the eating of pig-flesh and blood, the drinking of alcoholic beverages and the taking of harmful drugs. The pig is an unclean animal which feeds of refuse and wallows in muck and can and does cause disease, so the reason for the prohibition does not need enlarging on here, neither do the evils of drinking alcohol and taking drugs, but Christians and Communists eat pig-flesh, and Christians and the Jews both use wine as an integral part of their religious ceremonies, and the Russian Communists celebrate everything and anything with the heavy imbibing of Vodka and other forms of alcohol. Doctors in the West and Communist countries have succeeded in finding cures for tuberculosis and other killer diseases, but not for the widespread alcoholism and drug—addiction which exist there, the only sure remedy for which is to abstain from taking the harmful concoctions in the first place which is the remedy applied by Islam.

Islam is therefore the emancipator of man from want and poverty; greed,

gluttony and drunkenness; as well as from much unnecessary sickness and disease.

Social Customs and Law

Of the many reforms introduced by the Holy Prophet of Islam (ﷺ) amongst the greatest were those which dealt with social customs and law. Polyandry was outlawed and polygamy limited, and the family became the basic unit of the Islamic society. No more beautiful description of marriage and the relationship between man and wife is to be found anywhere than in the following verse of the Holy Qur'an (Surah 2:187): "Your wives are your garments, and you are their garments". Moreover, Mohammad himself (ﷺ) has said that a man perfects half his religion when he marries. The Christian church teaches that celibacy (forbidden in Islam) is the ideal and marriage an evil necessity, and St. Paul once proclaimed that it was better to marry than to burn: women were emancipated and raised from their previous inferior position (Christian bishops once solemnly debated whether or not women had souls, but to their eternal credit decided that they had!) and their rights, and those of children and orphans, were defined and protected. In Communist countries children and the family are subjugated to the state, and women do heavy men's work in factories and sweeping the roads. In Israel, women of military age are made to carry lethal weapons and serve alongside their menfolk in the armed services. Laws of inheritance were laid down, so that now Muslim women enjoy more rights and legitimate freedom (as distinct from license), and

are more genuinely emancipated than is the common lot of their non-Muslim sisters in the West and elsewhere in the world.

Modesty was enjoined and enforced and conduct between the sexes regulated. Prostitution and fornication were made illegal as well as being sins whereas, although they are preached against by Christian and Jewish priests, few people need them and these evils are carried on quite openly in many parts of the Non-Muslim world. In Christian America and Europe, the call-girl system is wide-spread, and in Hindu India, the temple prostitute is part of the religious way of life—along with the money-lender.

The freeing of slaves taken as war-booty was made a religious virtue by Islam more than 1,300 years ago. Islam being the only religion to advocate this, whereas William Wilberforce, the 19th century English emancipator of British wives, had to fight the established Christian church before he could get his reforms married through the British Parliament! The Americans fought a bloody civil war in the 1860's over the issue of slaves, the ripples of this war still being apparent to this very day in certain parts of the USA where the black—man, who has descended from those same slaves is still regarded as being inferior to the white-man and segregated from him and generally discriminated against! In the police-state of Christian South Africa, the obscenities of the prevailing system of Apartheid are too generally well-known to need elaborating on here, and in Christian Rhodesia, the lot of the black-

man is not much better than in South Africa—in spite of his being in the majority in both these states.

In the course of the mission of the Holy Prophet Muhammad (ﷺ), laws were enacted which now, together with the Holy Qur'an and the Sunnah, form the basis of the Shariyah, or Muslim Holy Law. This Holy Law has been framed for the benefit of man and his private and public good, and for the establishment and preservation of a satisfactory social and economic order. There is no problem which confronts man, or is ever likely to confront him, which cannot be solved satisfactorily for all concerned by the provisions of the Shariyah, and, no finer code of law has ever been devised—or ever will be! If the whole world lived by the Shariyah, and did as Islam and the Muslims do, it would be a happier, healthier and more peaceful, stable and progressive environment in which to live, work and play. Islam is, therefore, manifestly, an emancipator of man from cruel, unjust and oppressive legislation, and a preserver of the inalienable rights of men, women and children.

Fighting the Battle

The Islamic Revival has already begun and is well under way and its momentum must be maintained all over the world without flagging. The “Battle for Men's Minds” (or “How to win Friends and Influence People for Islam”!) must be fought relentlessly by all Muslims (especially those living in non-Muslim countries) as a Jihad, and with all the militancy and weapons used by the Christians and the Communists

and their lackeys, namely the Zionists and the Hindus respectively and ultimately won, Insha-Allah, by the Muslims for the noble and sacred cause of Islam and the benefit of all mankind.

There are innumerable battle-fields upon which the fighting can be conducted; at work or leisure; in the factory, office and on the farm; in clubs and through the mass-media; by writing letters to influential people; in one's own or the enemy's home; by precept and example and by all and every sane, rational and constitutional means available. Advantage must be taken of each and every opportunity which presents itself to spread the gospel of Islam, and each Muslim must make the propagation of the One True Faith his personal Jihad. Seed out other Muslims and, if necessary, band together with them for this purpose, altogether avoiding un-believers. "Let not Believers take for friends or helpers unbelievers rather than Believers, except by way of precaution that they may guard themselves from them", (Surah 3:28).

The more intelligent and better educated Muslims must instruct and inform their less well-endowed and

fortunate brother and sisters in Faith, in language and by methods which they can most readily understand, so that they too can be enabled to play a useful and worthwhile part in the fighting. Our leaders in every sphere of Islamic life must truly lead, and be the generals who show the rest the way ahead. They must make their voices ring loud and clear in the assemblies of the world, proclaiming in unequivocal terms the unassailable case for Islam. They must unite all Muslims, and keep them grasping tightly to the "Rope of Allah".

Above all, place implacable faith in Almighty God, pray to Him fervently for strength and victory ("But Allah cautions you to remember Him; for the final goal is to Allah"), and take as your example the most perfect exemplar of all time Muhammad (ﷺ). Teach by personal example and practical demonstration, and thus convince non-Muslim of the superior and ineluctable virtues of Islam, and by these means victory will surely be (Insha-Allah) for Islam, and the way of peace justice and progress will be established in the world, for the supreme benefit of the Muslims in particular and mankind in general.

AL-FATH AL-RABBANI

(An English Translation of 62 Sermons)

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The Guiding Light

Sulaiman Petersen

(Fellow of the Aleemiyah Institute of Islamic Studies)

It is with great trepidation that I venture to write an aspect of that life — of the greatest and most glorious figure in the annals of human history; the harbinger of hope to humanity; that paragon of virtue and beauty; the Great Exemplar — Muhammad Mustafa (ﷺ). A feeling of complete inadequacy pervades the senses when one finds that he is at a loss to describe even an iota of that overpowering and awe-inspiring influence which is the Personality of the Prophet of Islam (ﷺ) and to make an estimate of a man possessing all the merits that the whole of the human race can conceive is next to impossible. Yet one would venture to volunteer such a sacred task only with the pious hope gaining some solace for the soul and some spiritual satisfaction for oneself.

The history of humanity is replete with great personalities who came at particular periods to perform magnificent tasks for the benefit of mankind. But as one views the whole historical progress a veritable panorama of events unfolds itself, leading, as one progresses, to a climax that was both terrifying stupendous with the birth of the man whose whole life still furnishes the human race with canons of behaviour and which is still being followed by more than a third of the world's population today. God's final phase in the reflection of His Mercy unto mankind was thus completed when He sent His Final Messenger with the Message of Hope to a human race

already sunk in depravity and in the death-throes of moral and spiritual inertia. Muhammad (ﷺ) came thus, at such a critical juncture in human history, to sweep away the forces of evil, to smash and break down the idols and to purify the hearts of men.

No human figure in the whole history of mankind had his life so meticulously observed and recorded, from his birth to his last days on this earth, as was that of the Prophet of Islam. The Arabs, being great chroniclers and known for their prodigious memories, had recorded this great life in the most minutest of details furnishing us today with the most voluminous and illuminating biographical compendium ever undertaken by anyone, at any time, in the history of the world. Herein thus, we have the proof of everything we need so as to leave no doubt in the hearts of those who are looking for the guiding light. The Sunnah provides us with the most comprehensive material on the Apostolic Methodology and more than what is presently with us, we surely do not need. The Sunnah covers all fields of human activity; administration, Science of Government, trade, (economics and commerce), education, arts, science, social life, family life (pertaining to social science and sociology), military science, etc., besides the vaster aspects and principles of worship, spiritual science, ethics and morals, etc), etc. In the Sunnah of our beloved prophet

Muhammad (ﷺ) we thus have, not only the basis and the principles of all fields of human endeavour, but we have the entire methodology the exact manner and way in which to undertake and implement these principles in the individual and collective life of the Ummat. In this connection, therefore, we are told by Allah, the Most High, to clearly distinguish the Messenger's functions which are four-fold and, at the same time, making a clear distinction between the historical or mundane and the cosmological or spiritual aspects of his great and noble personality.

There is one Ayat (verse) in the Holy Qur'an which clearly enunciates the abovementioned function;

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

“Assuredly Allah hath conferred a benefit on the believers when He raised up unto them an apostle from amongst themselves, he rehearseth unto them His revelations and purifieth them and teacheth them the Book and wisdom” (3:164).

In this Ayat we find out that the Holy Prophet (ﷺ) has four main functions working in accordance with -the cosmological and historical aspects of his personality. These four main functions can be enumerated thus:

1. To recite (teach) the Symbols (Ayat).
2. To purify (the hearts).
3. To teach the-Book (imparting knowledge).
4. To teach the Wisdom.

The first relates to the giving of information to the people about all things. Here it may be appropriate to state that the science of Symbology (which is a comparatively new field in the realm of learning today) is not new to Islam the Noble Prophet (ﷺ) was the first teacher of this science. Then the second relates to the “purifying” of those who have been taught the Symbols or who have been given information about Ad-Deen: (The Way of Life). It is significant to note that apart from the many meanings or synonyms of the Arabic word “Zakkihim”, another form of the word, “Ta’zkiyyah”, means “to prune” and, in this sense therefore, pruning the soul of extraneous growth to ensure that it does not become stunted, but grows to full bloom instead. From this we can easily see that probably the Holy Prophet's most important function was the “pruning” process or the application of ‘Tazkiyyah’ before they are able to understand and comprehend the Word of Allah contained in the Holy Book (Al-Kitab). The third function of the Great Teacher thus is to impart knowledge (teaching the Book) which now goes a level higher than teaching the Symbols or the Ayat. Then the fourth function is the teaching of Wisdom which can be called the Metaphysical level leading to the organized and methodical application of a complete science of every aspect of human life to the needs and demands of man both in his physical and material and moral and spiritual, environments.

We also note in this same verse the Arabic conjunction (waw) between the Kitab and the Hikmah. Now, in Arabic

grammar, as in the English language, a conjunction is used when two things are mentioned two different things. Some commentators say that 'Kitab' and 'Hikmah' are the same and that both refer to the Qur'an and that the repetition is for emphasis. This might have been the case without the conjunction and the best and leading commentators agree that here two distinctly different things are mentioned. 'Kitab' refers to the acquisition of Knowledge on the highest level and to apply it to the conditions of life according to the methodology of the Holy Prophet (ﷺ). In this sense, therefore, 'Kitab' is not the same as - 'Hikmah'. 'Hikmah' refers to the thorough actualization of that Knowledge which the possessor has and uses on the basis of his prior subjection to 'Tazkiyyah'; he thus develops a strong conviction, his understanding of the Holy Writ becomes complete and he is in no doubt as to the true meaning of the Word of Allah. Here also the three distinct levels of Education have been enumerated in the physical domain: (a) Information about things (Symbology) corresponding to 'Ghabr'; (b) Knowledge (Al-Kitab) corresponding to 'Ilm' and (c) Wisdom corresponding to 'Hikmah'. These three levels also correspond to the modern sociological terminology in research and study of the Holy Qur'an: (a) Micro; (b) Macro and (c) Meta levels.

These three levels, as I have stated relates to the purely physical domain in, man's pursuit of knowledge. But because man is essentially a cosmic or transcendental being (having been

created in the transcendental regions!) his perpetual struggle in the domain of Morals ultimately projects him to the highest level—the non-spatial and non-temporal realm after he had been subjected to the Prophet's (ﷺ) second function, i.e., the purification. This is where we can see that the Holy Prophet's Cosmological or Spiritual function assumes tremendous importance. We can thus also see that the order in which the verses have been presented contains the highest Wisdom and at the same time serves as a most logical exposition of the Noble Prophet's (ﷺ) methodology which is clearly mentioned in Kitab-ul-Mubeen (Clear Book):

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

"Verily, in the Messenger of Allah, you have the finest of Examples" (33:21).

Because the Prophet (ﷺ) is the final and ultimate authority of the Qur'an there can therefore be no two opinions about the position of the Sunnah in the religion of Islam. Here again, it is necessary to understand that the Sunnah is not merely a historical compendium of norms and methods. The full and true understanding of the Sunnah presupposes the same application of 'Purification' (Tazkiyyah) without which there will be a lot of hairsplitting on matters of religion. Speculation is totally prohibited in Islam and whatever conclusion the scholar may arrive at should be reached on the basis of his inner conviction and not on pure reason alone. And, as has been mentioned in the afore going, his purification must be complete before he can proceed a step

further otherwise he lands himself in the quagmire of confusion and bewilderment. This is where the one who has been 'purified' stands out shiningly above the rest and differs most markedly from the dry ascetic on the one hand and the rational, academic scholar on the other. Another question arises as to the functions of the Great Prophet (ﷺ) in the present time. The objection raised by rationalists and critics alike is that the Prophet is no more with us on this earth and therefore his functions, as given in the Holy Book, have ceased. This is a total fallacy based on utter ignorance and futile prognostications. Because Allah says in the Clear Book:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ

“Thus have We made of you an Ummat justly balanced, that ye might be witnesses over the nations and the Apostle a witness over yourselves...” (2:143).

The words, “...and the Apostle a witness over yourselves...” most explicitly makes clear the Noble Prophet's (ﷺ) permanent function because “Shahadah” here implies ‘the witnessing of the actions of the Ummat on a multi-dimensional and supra-cosmic level—past, present and future—upto the Day of Account’. From this, therefore, we are forced to accept that Prophet Muhammad (ﷺ) is aware of the actions of the Ummat even in this present age and will continue to be a witness thus. We can thus safely conclude that the functions of Allah's Apostle is still very much in force and working. Allah and His Angels send blessings and

salutations onto the Holy Prophet (ﷺ) and mankind is asked to do the same—singing the Praises of the Praised One is a cosmological phenomenon which transcends all barriers of time and space; which has been going on since the dawn of Creation and which will continue upto the Last Day. The point of view which people have in this world is only a partial view or a mundane view. But this mundane view is vulnerable because of its partiality. A cosmic or metaphysical consciousness is required to arrive at a higher conclusion and for this we must ‘surrender ourselves totally to the hands of the Noble One’ for the further and higher development of this type of consciousness, i.e., we must establish an intimate communion with Rasullullah and when we ‘sing his Praise’ it must be done with the utmost humility and love born of deep devotional experience until it becomes a reality. Developing love, therefore, for the Holy Prophet (ﷺ) assumes vital importance in the life of a Muslim. To have a model on whom we can pattern our lives is far more effective in the realization of those attributes than mere written Laws which are, after all, only abstract, and abstract ideas or Laws can never have the same effect on the human personality as the effect of another personality.

Here I may also add that the spiritual history of Islam is replete with shining personalities whose precepts and examples have been made into permanent landmarks in the lives of the Ummat. Great saints and sufis (the true heirs of the Prophet (ﷺ)) took their guidance from the Great Leader himself

and, armed thus, went out into the world to win the hearts of men. The Great Prophet (on whom be peace and blessings!) did not rule the minds and properties of his people—he ruled their hearts and is ruling still!. That the Holy Prophet’s (ﷺ) spiritual function is a permanent one is borne out by the lives and deeds of the great saints and sufis of all ages (including the present age!) and who went about their daily lives fulfilling the great Mission of Rasul-i-Karim (ﷺ). Ultra-rational speculation is not going to give us the answer to these essentially metaphysical verities and it is thus only Faith (Iman) which can accomplish this.

The problem in this connection is that too much emphasis is being given to the acquisition of formal knowledge. While this in itself is a noble pursuit the real malady lies in the fact that this knowledge is devoid of its spiritual foundation (i.e., application of Tazkiyyah), with the result that whatever is acquired in the name of knowledge is not knowledge at all: What the pursuer really acquires is the ability to use ultra-rational mental gymnastics, which results in speculation and conjecture. It is precisely this conjunctive speculation that has so bedeviled the Muslim Ummat to the extent that there are now Muslim scholars and educationists who have become the very votaries of this system and the higher educational institutions of the Muslim World have become the modern temples where this system is worshipped. The comparatively new science of Anthropology is a case in point and which is a direct result of the lopsided,

new-fangled theory of the ultra-rational process which is based only on Logic and nothing else. Here, even the scientific laboratories have fallen into grave error by trying to prove on the basis of historical evidence and ‘anthropological findings’ (whatever this principle might be) the truth of Anthropology. The ‘Principle of Uncertainty’ or the ‘Principle of Indeterminacy’s is a sophisticated scientific principle which is the result or outcome of pure speculation and conjecture and where the ultra-rational process have led to a dead end. Because of all the nebulous theories which have been collected and collated along the speculative path and which passes for modern, scientific scholarship today, this new Principle was born. The arrogance of science knows no bounds when it is confounded and for them to recant from this one-sided, irrational view is unthinkable and, therefore, a respectable stand-point must be made—in this case, the ‘Principle of - Uncertainty’ or, in plain, common parlance “we don’t know!”. The Holy Quran has sounded the death-knell to this type of scholarship in Surah Najm:

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ ۖ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ ۖ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا

“But they have no knowledge therein. They follow nothing but conjecture; and conjecture avails nothing against Truth’ (53:28)

The Quran here warns not to engage in speculation as it leads to confusion and it is nothing against the Truth. The tragedy of modern scholarship and

education is that this is precisely what happens—even to the Muslims. The Quran places Faith (Iman) above knowledge; the Qur'an says first you must have Faith and then you pursue knowledge on the basis of that Faith and not vice versa.

History confirms that it was none other than the Noble Educator himself (on whom be Everlasting Glory!) who introduced the Modern Scientific Era. Robert Briffault, in his book, "The Making of Humanity" makes this claim that before the Islamic Dispensation the method of learning in vogue, taken from Greeks, was the Deductive Method of reasoning; with the advent of Islam, the inductive Method of reasoning was introduced and we find that the whole history of Islam is a veritable treasure-house of scholarship in virtually all fields of learning.

Great Spiritual Luminaries like Shaikh Ibn al-Arabi, Sheikh Abdul-Qadir Al-Jilani, Shaikh Hassan Moinuddin Chisti Ajmeri, Shaikh Shahbuddin Al-Suharwardi and Hazrat Shaikh Bahauddin Naqshband (may Allah draw them Eternally near!) were the greatest repositories of their Great Master's spiritual heritage. They had combined within their noble personalities a most comprehensive knowledge on the basis of Iman and on the basis of a most dynamic living and intimate relationship with the Prophet (ﷺ) of Islam. And what they had left in their wake speaks

volumes in the fields of learning and spirituality. To quote from the words of Shaikh Shahidullah Faridi (may Allah bless him!): "To be a genuine Muslim reformer, a person should have a burning faith, love of God and His Messenger, and intimate personal experience of the devotional as well as practical and institutional aspects of Islam. The characteristic he should not have is the desire to make Islam conform to the present norms of thought and behaviour in the western world, which are founded on agnosticism, rationalism, materialism, anti-metaphysicism, libertism and sheer prejudice, in fact, the opposite of everything that Islam upholds" ("The Institution of Hadith and the Sunnah", Vol. 17 No. 5 Minaret).

Man always stands in need of guidance — today, more than ever before. The real guidance is the application of 'Tazkiyyah' which consist, today, in reading the praises (Durud) on the Noble Prophet (ﷺ), as much as we can and to remember Allah much. Our hearts need to be purified so that we may be able to see the Reality as it is and not as it appears to be. May Allah Shower His Abundant Blessings on His Messenger and may we, his Ummat, participate more vigorously than before in the Moral and Spiritual Struggle thus enabling us to stand firm as the true heirs of Muhammad Mustafa (ﷺ).



Sayyedna Ghaus-al-Azam Shaikh Abdul Qadir Jilani (رحمة الله عليه) The Supreme Saint

Hazrat Shaikh Abdul Qadir Jilani (رحمة الله عليه) the Ghaus par excellence and who is revered all over the Muslim world for the services he rendered to Islam which won him the appellation of Muhiyuddin or the rejuvenator of the Faith. His memory is fresh despite the passage of several centuries because of the abiding nature of the service he rendered in preaching Islam and restoring its spirit in a period when the intensity of belief seemed to be flagging and the darkness of false ideas, deviancy and falling away from the practices of Islam was spreading far and wide with increasing force. He not only restored the pristine glory of Islam and its practice but invigorated it with his keen ardor for and boundless devotion to it. In particular the work he did in propagating and strengthening Islam in Iraq is unforgettable and it is principally through his efforts that Iraq is to this day one of the predominantly Muslim lands.

Looked at in the backdrop of the great disorder and anarchy prevailing in all spheres of life in the Muslim world during the 5th and 6th centuries of the Hijra, the great Ghaus's services appear all the more tremendous. It was a time when dark winds of tyranny and persecution, iniquity and corruption blew with utmost force from one end of the Muslim world to the other. Debauchery, depravity, drinking and other social evils

had reached an extreme limit. Let alone the higher classes, always lost in luxury and frivolity, even the religious scholars suffered from a craze for high status, and hankered after power and pelf, placing worldly pursuits above matters of faith. In fact they placed religion at a respectable distance as a matter of little or no worth.

It was in this pestilential atmosphere that this illustrious votary of Islam appeared on the scene. He was born in Jilan or Gilan in the sacred month of Ramadan in 471 A.H. He combined in himself the two Sayyid lines of Imam Hasan and Imam Hussain, the grandsons of the Prophet (ﷺ), thus inheriting the sterling moral and spiritual qualities of both. Even as a boy he showed remarkable signs of spirituality and devoutness. It appeared as if Providence Himself was looking after him and compassing his spiritual discipline so that when he came out of the house to play like other boys he would hear a mysterious voice calling him towards itself. Naturally this would make him afraid but gradually he became used to it. So strong was the influence of these calls that he abjured all idea of play which meant waste of time and energy. His life should be a fruitful and meaningful one. So enveloped was he in a spiritual atmosphere that he used to see angels flying around him and when he reached

the seminary where he studied, these angels would be heard saying: Make way for this saint. He made a strong resolve to do so at the age of 18. When he was still in his hometown where there were but little or no facilities of acquiring knowledge. So he decided to go to Baghdad, a great centre of culture and learning. The mother was loath to part with him but seeing his eagerness to learn and become an accomplished religious scholar, she allowed him to go, with plenty of motherly exhortations and a stream of tears. On the way the famous incident of the dacoits took place. In order to meet his expenses during the journey and board and lodging in the city, the mother gave him some gold coins which were sewn inside his waistcoat so that these should remain safe, there being often dangers of looting during the travels in those times. The caravan with which he was travelling was waylaid and looted on the way. The robbers came to Abdul Qadir and asked if he possessed anything. He said yes, he has so many gold mohurs in the undergarment. The robbers disbelieved it for they thought no one could come out with such a statement exposing him to loss. However they asked him to show these gold coins, which he did. The dacoits were simply amazed to see this demonstration of truth and were so impressed by his truthfulness and holy air that they gave up their pernicious practice. This established his integrity even before he reached Baghdad and prepared the way for this future prestige, veracity and sacredness. The incident shows the literal following of the mother's advice as a dutiful son and the upbuild of a

strong character and exalted personality.

On reaching Baghdad, he first of all courted the company of such an eminent personage as Shaikh Abu Muslim known for his remarkable accomplishments and profound mystic prodigies. The teacher was known far and wide for his extraordinary accomplishments. He found a very receptive student in Hazrat Abdul Qadir (رحمة الله عليه) and gave him the best training he could. He traversed the whole mystic path usually among the saints and divines of the time but before that he was given thorough schooling in the religious sciences by another teacher, Qadi Abu Saeed Al-Mubarak Al-Kharzami, a renowned jurist. He thus got such a thorough grounding in the sciences of Exegesis, Traditions, Jurisprudence and humanities that he had hardly his equal in all these specialized lines.

The Shaikh was a master in annotating the Traditions and deciphering points of jurisprudence. A matter which could not be explained by veteran scholars would be explained by him in no time. An accomplished scholar like Imam Muwaffaqudd-din bin Qadiad said about him. He is a unique expert both in Hal (Mystic trance) and Qal (Formal exposition). No one need consult anyone else when the Shaikh happened to be there.

Shaikh Abdul Qadir (رحمة الله عليه) completed his education in 497 A.H. After that he spent a quarter of a century in acquiring mastery over Tasawwuf (mysticism) and Tariqat

(Esoteric Knowledge). He carried his spiritual discipline to such an extraordinary extent that it surpasses imagination. The saint wandered about in wildernesses and out of the way places like jungles and deserts, sometime going without food for 40 days in continuum. He plunged himself in numerous severe trials like living upon mere stray vegetation and weeds, and taking no water. He would go out in deserts, resort to lamentation, and stretch himself on a bed of thorns so that his whole body would be soaked in blood.

At last the hour of his assigned his life-task came. On the 16th Shawwal 521 A.H. the Shaikh dreamt that the Prophet (ﷺ) came to him and said: "Rise up and guide people to the right path". He replied: "O Apostle of Allah, I am an 'Ajami (Persian); how can I speak in the presence of Arabs and match them in eloquence?" Upon this the Prophet (ﷺ) put his saliva into his mouth and repeated his [earlier words: "O Abdul Qadir, go and call people to the right path".

By the blessing of Allah and His Prophet (ﷺ), he began his early preaching at the school of his teacher and preceptor, Shaikh Al-Makhzoomi, known as the Bab-i-Lazij. His sermons were so eloquent and charming that he soon became very popular and the number of his listeners increased by leaps and bounds. It swelled so much that the place became inadequate, for large audiences and men began to sit outside to listen to him. The place had therefore to be extended by enclosing more ground from the adjoining area. Even

then the place proved inadequate for the gatherings went on mounting. The result was that another more capacious and suitable site was found in the place -where congregations were held. Sometime the number of people touched extraordinary heights, verging on a lac or so. For full forty years the venerable Shaikh continued to preach exercising profound influence on the listeners. .

One has to imagine the surpassing eloquence and moving effect of the Shaikh's preachings because people would listen to him for hours on end with rapt attention.

The preachings of the Shaikh had a very salutary effect upon all those who heard him. They would repent of their bad doings and give up their malpractices. Such heinous activities as stealing, dacoity, incontinence, drinking, debauchery etc, would be given up to lead a virtuous life according to the behests of the Shari'at.

The one great object of the Shaikh was that he should reform men and bring about a renaissance in the Umrnah. He exhorted men to live a virtuous life. He not only bade common folk to adopt the right course but lashed at even those high placed. He severely criticized the nobles and grandees for their misconduct and erratic practices. He castigated them mercilessly, even the kings and princes. He denounced high-handedness tyranny, persecution, injustice and covetousness, drawing attention to matters of high moment. He denounced mere formal worship unaccompanied by moral improvement

and righteous conduct.

It was the far-reaching effect of his fervent speech and sincere preaching that wrought a change in the mind of the people. Had this not been so and no appreciable effect had been produced on the people, he could not have earned the appellation of Muhiyuddin or the Reviver of Faith. It was a change he brought about in the rank and life of men. That is why his memory keeps alive to this day and he is remembered by votaries of Islam in almost all countries of the world although reputations generally remain local and seldom across the frontiers. This was particularly so in old times when the means of communication were very limited unlike the mass media of modern times when a voice can instantly reach from pole to pole and clime to clime. This very thing speaks eloquently by the immense influence exercised by Shaikh Abdul Qadir (رحمة الله عليه).

The Shaikh was an ideal person in every way. He possessed an excellent character. He was kind, magnanimous, genial, courteous, humble, possessing all that we can expect in a dignified man of high character. He was in the real sense of the word a Hurr (حر) or free person and an embodiment of Faqr (فقر); austere in all his acts. If anybody presented anything to him, he would accept it and spend all the amount realized on the poor and needy. His actions were all for the good and welfare of others. He would not accept the offerings of those in high position. Once the Caliph Mustansar Billah paid a visit to him and presented ten bags of

gold coins. He said he did not need them. But when the Caliph pressed for their acceptance he caught hold of one bag in one hand and the other in other hand and pressed them. Blood oozed out of them, upon which he said: O Abul Muzaffar, are you not ashamed that you suck the blood of the poor, take their responsibility upon yourself and then come to me? Hearing this, the Caliph fell into a swoon.

The Shaikh was remarkable for his prodigious exploits. There was no man comparable to him in his day in the performance of such extraordinary acts. Some of them are well known and on the tip of every tongue such as the episode of an old woman. Similar is the story of three persons who asked for the fulfillment of a prayer each, related in a poem in Persian by the poet Ghalib.

Another incident is that of the coming of a furious flood in Baghdad. The water of the river overleapt its banks and spread in all parts of the city. The people were alarmed and came running to the Shaikh, beseeching him to do something to make it subside and avert the calamity. He took up his wand and reaching the river's bank, planted the wand there and said: "Stop thou O flood". As soon as he said this, the flood stopped swelling and the river began to flow within its banks.

Once when the Shaikh was delivering a sermon in the school, and thousands of men were listening, a big dark cloud arose and torrential downpour of rain commenced. The people were greatly upset and began to run about for shelter. The Shaikh raised his face

towards the sky and said: "O Allah, I gather your people here and you disperse them". The rain immediately ceased and people sat down as before.

There have been few saints of such remarkable caliber as Shaikh Abdul Qadir (رحمة الله عليه). Even before he came into existence, there were predictions by eminent divines about a person who would be the Qutb of his time and the Ghaus of his day. He was one of those exceptional prodigies whom even his contemporaries acknowledged as an extraordinary luminary and predicted that he would be a person of worldwide fame. He would one day proclaim that this foot of mine is on the necks of all saints and the divines of his age would bend low their necks under his feet.

It is said about him that he would be one of those few saints who continue to exercise influence even after their death. Shaikh Abdul Qadir (RA) is one of them.

Shaikh Hammad (رحمة الله عليه) remarked that he had seen two banners over the head of Shaikh Abdul Qadir (رحمة الله عليه)

which were his from the lowest of the lowest to the highest of the highest. On the supreme firmament he was addressed as one of the Siddiqin. He is the chief of the saints.

The Shaikh attached equal importance to Shari'at and Tariqat considering them equally essential to each other. He was the doyen of all spiritual preceptors and is reputed as a helper of men. Born in a period of decline in all respects, when darkness prevailed on all sides, he came as a beacon and spread light all around. He in fact saved a boat that was fast sinking. His Khulafa and disciples spread all over the world and extended his mission. Thus Islamic values were revived and given a new lease of life, ensuring their continuance for ages to come.

The Shaikh wrote a number of books of high merit. When he was 91 years old, he departed from this world leaving a permanent mark on the world of Islam. He destroyed the movement of the Batiniya sect. He died on 11th Rabi-us-Sani, 561 A.H.

UNITY

"And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an) and be not divided among yourselves..."

(Qur'an 3:103)

Sufiism:

The Uncovering of the Ninth Veil: Chapter concerning the Rules of Companionship Affecting Residents

(Continued from Last issue)

Dervishes who choose to reside, and not to travel, are bound to observe the following rules of discipline. When a traveler comes to them, they must meet him joyfully and receive him with respect and treat him like an honoured guest and freely set before him whatever food they have, modeling their behaviour upon that of Abraham. They must not inquire whence he has come or whither he is going or what is his name, but must deem that he has come from God and is going to God and that his name is "servant of God"; then they must see whether he desires to be alone or in company: if he prefers to be alone, they must give him an empty room, and if he prefers company, they must consort with him unceremoniously in a friendly and sociable manner. When he lays his head on his pillow at night the resident dervish ought to offer to wash his feet, but if the traveler should not allow him to do this and should say that he is not accustomed to it, the resident must not insist, for fear of causing him annoyance. Next day, he must offer him a bath and take him to the cleanest bath available and save his clothes from (becoming dirty in) the latrines of the bath, and not permit a strange attendant to wait upon him, but wait upon him zealously in order to make him clean of all stains, and scrape

(bikharad) his back and his knees and the soles of his feet and his hands: more than this he is not obliged to do. And if the resident dervish has sufficient means, he should provide a new garment for his guest; otherwise, he need not trouble himself, but he should clean his guest's clothes so that he may put them on when he comes out of the bath, If the traveler remains two or three days, he should be invited to visit any spiritual director or Imam who maybe in the town, but he must not be compelled to pay such visits against his inclination, because those who seek God are not always masters of their own feelings; e.g., Ibrahim Khawwas on one occasion refused to accompany Khidr, who desired his society, for he was unwilling that his feelings should be engaged by anyone except God. Certainly it is not right that a resident dervish should take a traveler to salute worldly men or to attend their entertainments, sick-beds, and funerals; and if a resident hopes to make travelers an instrument of mendicancy (alat-i gada'i) and conduct them from house to house, it would be better for him to refrain from serving them instead of subjecting them to humiliation. Among all the troubles and inconveniences that I have suffered when travelling none was worse than to be carried off time after time by ignorant

servants and impudent dervishes of this sort and conducted from the house of such and such a Khwaja to the house of such and such a Dihqan, while, though apparently complaisant, I felt a great dislike to go with them. I then vowed that, if ever I became resident, I would not behave towards travelers with this impropriety. Nothing derived from associating with ill-mannered persons is more useful than the lesson that you must endure their disagreeable behaviour and must not imitate it. On the other hand, if a travelling dervish becomes at his ease (munbasit) with a resident and stays for some time and makes a worldly demand, the resident is bound immediately to give him what he wants; but if the traveler is an impostor and low-minded, the resident must not act meanly in order to comply with his impossible requirements, for this is not the way of those who are devoted to God. What business has a dervish to associate with devotees if he needs worldly things? Let him go to the market and buy and sell, or let him be a soldier at the sultan's court. It is related that, while Junayd and his pupils were sitting occupied in some ascetic discipline, a travelling dervish came in. They exerted themselves to entertain him and placed food before him. He said: "I want such and such a thing besides this." Junayd said to him: "You must go to the bazaar, for you are a man of the market, not of the mosque and the cell." Once I set out from Damascus with two dervishes to visit Ibn al-Mu'alla, who was living in the country near Ramla. On the way we arranged that each of us should think of the matter concerning which we were in doubt, in order that that venerable

director might tell us our secret thoughts and solve our difficulties. I said to myself: "I will desire of him the poems and intimate supplications (munajat) of Husan b. Mansur (al-Hallaj)." One of my companions said, "I will desire him to pray that my disease of the spleen (tihal) may become better;" and the other said, "I will wish for sweetmeat of different colours" (halwa-yi sabuni). As soon as we arrived, Ibn al-Mu'alla commanded that a manuscript of the poems and supplications of Husayn should be presented to me, and laid his hand on the belly of the invalid so that his illness was assuaged, and said to the other dervish: "Parti-coloured sweetmeat is eaten by soldiers ('awan); you are dressed as a saint, and the dress of a saint does not accord with the appetite of a soldier. Choose one or the other."

In short, the resident is not obliged to pay attention to the travelling dervish unless the latter's attention is paid entirely to God. If he is devoted to his own interests, it is impossible that another should help him to gratify his selfishness, for dervishes are guides (rahbaran), not brigands (rahburan), to each other. So long as anyone preserves in a selfish demand, his friend ought to resist it, but when he renounces it, then his friend ought to satisfy it. In the Traditions of the Apostle it is related that he made a brotherhood between Salman (al-Farisi) and Abu Dharr Ghifari, both of whom were leading men among the People of the Veranda (ahl-i suffah) and eminent spiritualists. One day, when Salman came to visit Abu Dharr at his house,

Abu Dharr's wife complained to him that her husband neither ate by day nor slept by night. Salman told her to fetch some food, and said to Abu Dharr: "O brother, I desire thee to eat, since this fasting is not incumbent on thee." Abu Dharr complied. And at night Salman said: "O brother, I beg thee to sleep: thy body and thy wife have a claim upon thee, as well as thy Lord." Next day Abu Dharr went to the Apostle, who said: "I say the same thing as Salman said yesterday: verily, thy body has a claim upon thee." Inasmuch as Abu Dharr had renounced his selfish pleasures, Salman persuaded him to gratify them. Whatever you do on this principle is sound and impregnable. Once, in the

territories of 'Iraq, I was restlessly occupied (tapaki mikardam) in seeking wealth and squandering it, and I had run largely into debt. Everyone who wanted anything turned to me, and I was troubled and at a loss to know how I could accomplish their desires. An eminent person wrote to me as follows: "Beware lest you distract your mind from God by satisfying the wishes of those whose minds are engrossed in vanity. If you find anyone whose mind is nobler than your own, you may justly distract your mind in order to give peace to his. Otherwise, do not distract yourself, since God is sufficient for His servants." These words brought me instant relief.

THE QUR'ANIC FOUNDATIONS AND STRUCTURE OF MUSLIM SOCIETY'

By

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B.Th., M.A., Ph.D.

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تو انہیں جسمانی ورزش کے لئے کھیل کے میدان مہیا کئے جائیں۔ انہیں سیلف ڈیفنس کے عنوان پر جوڈو کراٹے اور دیگر اس قسم کے کھیلوں کے ساتھ ساتھ ذہنی و اعصابی طور پر قوی اور طاقتور کیا جائے۔ اور یہ باور کرایا جائے کبھی بھی کہیں بھی کسی بھی صورتحال میں وہ نروس نہ ہوں، ہمت نہ ہاریں اور ذہنی غلامی اختیار نہ کریں۔

خلاصہ کلام:

بچوں کا قدرتی حسن، بھولپن، معصومیت اور شرارت جبراً ان سے نہ چھینی جائے کیونکہ یہی معصومیت، سادگی و برجستگی ہی تو بچپن کا حسن ہوتا ہے۔ اسی مخصوص بھولپن، معصومیت اور شرارتوں کی وجہ سے وہ مرکز نگاہ ہوتا ہے۔ ان کے بغیر وہ بچہ نہیں بلکہ !!!

اس دور میں یہ سب سے بڑا ظلم ہوا ہے

بچوں میں وہ پہلی سی شرارت نہیں ملتی

بچوں کو بچہ رہنے دیں۔ بچپن کو بچپن میں تبدیل نہ کریں۔ جسے عرف عام میں کہا جاتا ہے کہ انہیں بوڑھی باتوں میں نہ الجھائیں۔ کیونکہ ہر قول کا ایک مقام ہوتا ہے۔ ابھی ان سے اس قسم کی باتوں کا مکان و زمانہ نہیں۔ ایسا نہ ہو کہ ان کی شخصیت ہی ٹوٹ پھوٹ کا شکار ہو جائے۔ بلکہ بتدریج ان کی تربیت اور رہنمائی کی جائے۔ موقع و محل کی مناسبت سے کبھی کبھی کا ہلکا پھلکا اظہار اور تربیت ہی کافی ہوگی۔ اللہ رب العزت ملک کے تمام پھول جیسے بچوں کی حفاظت کرے۔

کر رہا ہے تو اسباب جاننے کی کوشش کریں۔ اور واقعہ کی کیفیت جاننے کی کوشش کریں کہ کوئی مجرمانہ ذہنیت رکھنے والا یا جرائم پیشہ فرد انہیں اپنا آلہ کار بنانے کی کوشش تو نہیں کر رہا۔ کوئی اسے بلیک میل تو نہیں کر رہا یا انہیں اپنے مذموم مقاصد کے لئے استعمال کرنا تو نہیں چاہتا۔

جملہ معترضہ:

ایک اور اہم نکتہ مغرب کی ترقی کاراز خاص قسم کی مادر پدر آزاد معاشرتی اقدار اور نصاب میں اس قسم کی تعلیم سے نہیں بلکہ بہتر نصاب، بہتر نظام تعلیم، بہتر اساتذہ، بہتر طلبہ اور اپنے ملک اور ملت سے اخلاص، محنت اور بہتر ٹیکنالوجی کے مرہون منت ہے۔ ان کے معاشرے میں ہر فرد اپنی ذمہ داریوں سے احسن انداز سے عہدہ برآں ہوتا ہے۔ وہ اپنے فرائض قومی امانت سمجھ کر انجام دیتے ہیں قومی خیانت نہیں، فرض سمجھ کر ادا کرتے ہیں قرض سمجھ کر نہیں کہ لوٹانے کا دل ہی نہ کرے!

ہمارے پارلیمنٹریں، دانشور، اہل علم حضرات ان امور کی طرف غور کیوں نہیں کرتے کہ طلباء کے لئے نظام تعلیم، نصاب تعلیم، معلم کے کردار اور معیار میں بہتری ترقی کی طرف گامزن کرے گی نہ کہ نصاب میں جنسی تعلیم۔ فٹدبر! رہی بات مجرمین کی سرکوبی کی تو ملکی سطح پر معاشرے میں ایسے عناصر کا قلع قمع کرنا حکومتی اداروں کا کام ہے اور انفرادی سطح پر والدین کا۔ اگر بچوں کے لئے کچھ کرنا ہی ہے

علاوہ اور کچھ حاصل نہ کر سکیں گے۔ جیسا کہ قرآن مجید میں بھی پردہ کے ضمن میں ان بچوں سے پردہ کا حکم نہیں دیا گیا جنہیں عورات النساء کی خبر نہ ہو۔

أَوِ الْوَالِدِ الَّذِي لَهُ يَتَرْتَبِئُ وَعَلَىٰ عِوَارَاتِ النِّسَاءِ
وہ بچے جو کم سنی کے باعث ابھی عورتوں کی پردہ والی چیزوں سے آگاہ نہ ہوں (سورہ نور: 31) یعنی ابھی ان کا بھولپن اور معصومیت قائم ہو۔

لیکن آج تو شاید پری پرائمری کا طالب علم بھی! آج حالات اتنے بگڑ چکے ہیں کہ چوزہ انڈے سے نکلتا نہیں ہے لیکن انڈہ دینے کی فکر میں پریشان رہتا ہے!!! ہر بات بتانے کی، ہر رخ دکھانے کا، ہر نکتہ سمجھانے کا، اسی طرح ہر ممکن الوقوع امر قبل از وقت بیان کرنے کا بھی نہیں ہوتا۔ اس کی مثال کچھ یوں ہے کہ بچوں سے سچ بولنے کا کہنا چاہئے اور جھوٹ کی ممانعت کرنی چاہئے۔ لیکن بعض اوقات ہمیں یہ بھی بتانا پڑتا ہے کہ سچ بولیں لیکن ضروری نہیں کہ ہر سچ ضرور بولا جائے۔ اگر کہیں خاموشی سے بات بنتی ہو اور سچ بولنے میں رسوائی ہو تو کیا کیا جائے!

بات تو سچ ہے مگر بات ہے رسوائی کی

والدین کو چاہئے کہ بچوں کو اتنی آزادی ضرور دیں کہ ان سے ہر بات آزادانہ بغیر کسی ہچکچاہٹ و جھجک کہہ سکیں۔ بالخصوص اگر واقعہ کا تعلق گھر کی چار دیواری سے باہر ہو تو اسے قطعاً نظر انداز نہ کریں۔ توجہ سے ان کی سنیں، اگر کوئی تنگ

ایک نظام کے تحت ہے۔ بتدریج آہستہ آہستہ اور درجہ بدرجہ انسان نشوونما پاتا ہے۔ اگر بچے کی ابتدائی نشوونما پر غور کیا جائے تو اس میں بھی ہمیں ایک حسن اور ترتیب ملتی۔ ابتدائی ایام میں بچوں کو ذہنی صلاحیتوں کی ضرورت زیادہ ہوتی ہے اس لئے عہد طفولیت میں ہی ذہنی صلاحیتوں کی نشوونما تقریباً 80 فیصد تک ہو جاتی ہے لیکن اس کے برعکس تولیدی نظام کی ابھی ضرورت نہیں ہوتی اس ان اعضاء کی نشوونما صرف بیس فیصد ہوتی۔ یعنی بالکل برعکس۔ یہی اللہ رب العزت کی شان ربوبیت اور تخلیق کی بہترین مثال ہے۔

ثانیاً کچھ امور کا مستتر اور پردہ میں رہنا ہی بہتر ہے۔ کیونکہ وقت سے پہلے ان کا شعور ہونا نقصان دہ ہو سکتا ہے۔ مثلاً اگر کسی کو ایک سال پہلے اس کی موت کا وقت معلوم ہو جائے تو وہ پورا ایک سال شاید کچھ نہ کر سکے۔ خوف سے وہ روز مرے گا اور مرے گا۔ اس کا جینا بھی مرنا بلکہ اس سے بدتر ہو گا۔ وقت آنے پر ہی پردوں کا اٹھنا صحیح ہے۔

ثالثاً جنسی تعلیم کا سب سے بڑا نقصان یہ ہو گا بچہ ہر وقت اور کانشس (غیر معمولی اور غیر ضروری محتاط) ہو گا۔ اتفاقاً بھی اس سے مماثلت رکھنے والے امور اس کے ذہن کو غلط رخ پر موڑ دیں گے۔

حفاظت کی ذمہ داری بہر حال بڑوں پر عائد ہوتی ہے۔ اس لئے جو کام بڑوں کا ہے وہ بڑوں ہی کو کرنا چاہئے۔ جنسی تعلیم دینے سے ہم بچوں کا بھولپن اور معصومیت ختم کرنے کے

تعلیمی نصاب میں جنسی تعلیم کی ضرورت!

ابو عبد القدوس محمد یحییٰ

گزشتہ کچھ عرصہ سے پاکستان میں طلبہ کے نصاب تعلیم

ہے!!!

اس پر ایک لطیفہ نہایت موزوں ہو گا۔ ایک شخص نے اپنے بچے کو دس روپے دے کر انڈہ لانے کا کہا اور حکم دیا کہ بہت احتیاط سے کام لینا اور دیکھو انڈہ ٹوٹنا نہیں چاہئے۔ بچہ جب جانے لگا اس شخص نے اسے بلایا اور کہا ادھر آؤ۔ قریب آنے پر ایک زوردار طمانچہ اسے رسید کیا۔ بچہ روتے ہوئے انڈہ لینے چلا گیا۔ ساتھ بیٹھے آدمی نے پوچھا یہ تم نے کیا حرکت کی۔ اس نے جواباً کہا اگر انڈہ توڑ کر لایا تو تھپڑ مارنے سے بھی میرے نقصان کی تلافی نہ ہوگی۔ لہذا میں نے حفظ ما تقدم کے طور پر پہلے ہی اسے طمانچہ رسید کر دیا!!!

یہ صرف لطیفہ ہی نہیں ہے بلکہ آج ہمارے معاشرتی رویوں اور فطرت کی بھرپور عکاسی کرتا ہے۔ ہم کسی گڑھے میں گرنے کے خوف سے اس سے بڑے گڑھے میں چھلانگ لگا کر خود کو محفوظ سمجھتے ہیں یعنی خوف کی وجہ سے کسی خطرے سے بچنے کے لئے اس سے بڑا نقصان ملنے کی سطح پر اٹھانے کے خواہاں ہیں۔ یا اسفا۔ حالانکہ پہلے ہی انٹرنیٹ، سوشل میڈیا پر خرافات کا ایک سیلاب موجود ہے۔ جس نے بچوں کی معصومیت اور بھولپن چھین لیا ہے۔

بچوں کی بالیدگی اور نشوونما بھی اللہ رب العزت کے

میں جنسی تعلیم سے متعلق مواد داخل کرنے پر اصرار کیا جا رہا ہے۔ وقتاً فوقتاً جب بھی کوئی ناخوشگوار واقعہ رونما ہوتا ہے تو یہ موضوع زباں زد عام ہو جاتا ہے۔ پارلیمنٹ تک اس موضوع پر بحث کر چکی ہے۔ اور عنوان یہ قائم کیا جاتا ہے کہ ہمارے معاشرے میں بڑھتی ہوئی بے راہ روی اور بچوں کے ساتھ نازیبا رویہ کے سدباب کے لئے بچوں کو اپنے دفاع کے لائق بنانا ہو گا۔ انہیں پہلے سے آگاہ کرنا ہو گا کہ۔۔۔ یہ کچھ کیفیات ہیں اگر ان سے واسطہ پڑے تو ہوشیار باش! لیکن یہ نہ سوچا کہ کسی ہونے والے نقصان سے بچنے کے لئے پوری قوم خوف میں مبتلا کر دی جائے۔ مثلاً جنگی حالات میں سائرن بجا کر لوگوں کو آگاہ کیا جاتا ہے کہ وہ تمام کاروبار چھوڑ چھاڑ کر اپنی حفاظت کا سامان خود کر لیں۔ اگرچہ ایسا کرنے سے ملک کا بہت بڑا نقصان ہوتا ہے لیکن ایمر جنسی میں ایسا کرنا پڑتا ہے۔ چونکہ جنگ کی حالت میں اس سے بھی بڑے نقصان اور زیادہ جانی و مالی نقصان کا اندیشہ ہوتا ہے اس لئے کیموفلاج تک کر کے چپ سادھ لی جاتی ہے۔ لیکن کوئی بھی اہل دانش و اہل بصیرت شخص معمول کے حالات میں کیموفلاج کی تربیت اور تاکید نہیں کرے گا۔ للعقل یکنفہ الاشارة۔ عقل مند کے لئے اشارہ ہی کافی