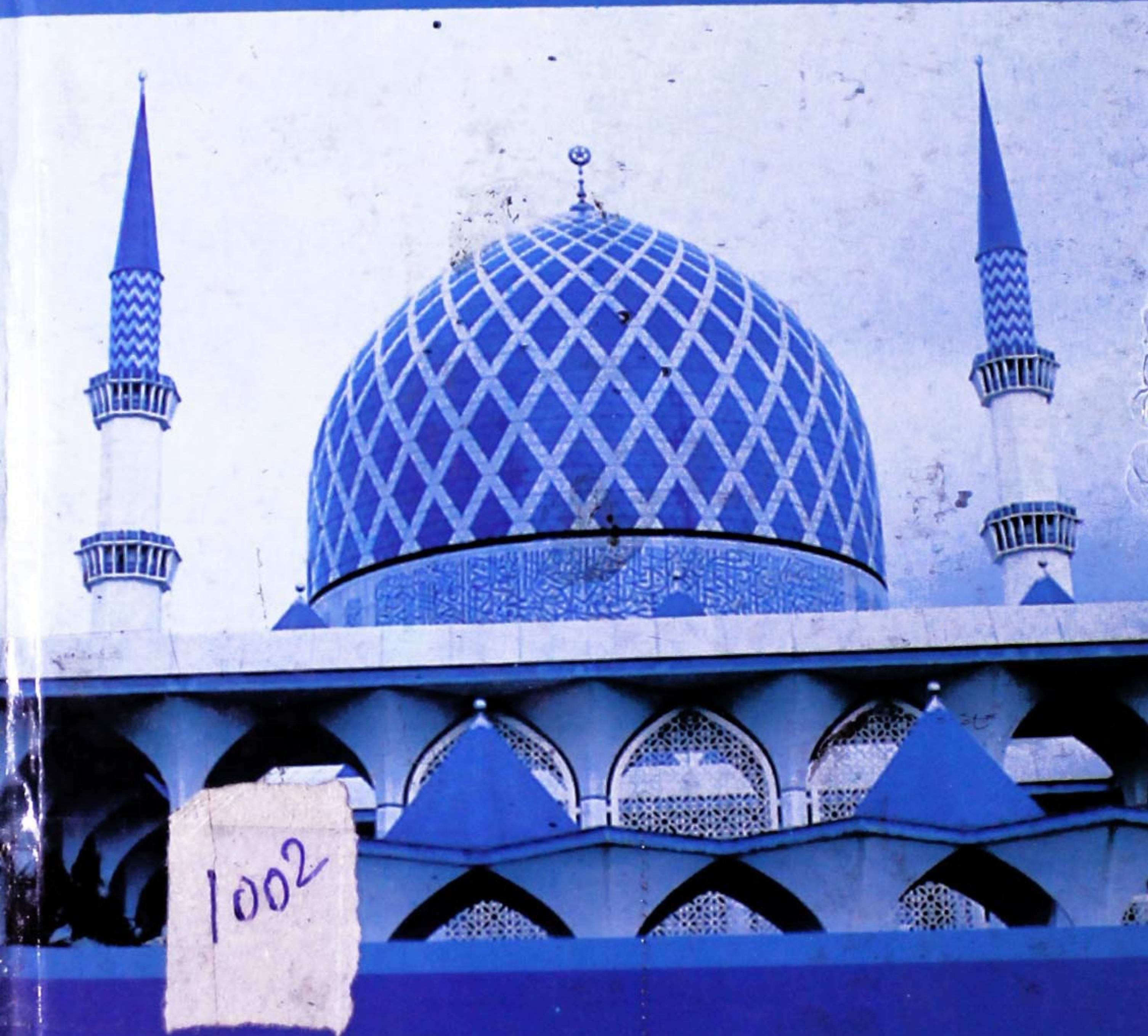




Crisis in Islamic World



Dr. M. Rafiq Mirza

CRISIS IN ISLAMIC WORLD

Dr. Muhammad Rafiq Mirza



JAWIDAN PUBLICATIONS

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Dedicated to:
My parents
Dr. Hamidullah Beg Mirza
Mst. Hassan Bibi
My Home tutors

FOREWORD

This is a different kind of a book. The author is a simple Muslim, professionally trained psychiatrist, with no claim to scholarship in the religious sciences. He has spent a substantial period of his life living and practicing his profession in western society. Nevertheless, he brings to bear a refreshing look on a subject, which should be of tremendous concern to all Muslims. This simple book is neither a biography of the Prophet (S.A.W), nor a Commentary on any part of the Quran, but it is an educated Muslim's inspiring effort to learn from both in the most practical and down-to-earth manner.

He is keen observant of society and his discipline helps him penetrate into the ills and diseases he finds around him, whether it be a pile of litter left in front of a house or a deeper and more complicated aberration from the normal human behaviour for which admittedly Islam stands. This pains him and as a sensitive Muslim he wonders why Muslim society is caught in this mess, material and spiritual despite the light and guidance vouchsafed to this Ummah through the finest and most perfect model for mankind the Prophet (S.A.W.) --- in the form of the revealed word, as well as by his own example and sayings. In a truly mystical vein he comes out with an utterance, which could make any soul stir with a feeling of the very presence of its Creator and also unveil immensity of the station of prophethood! With his characteristic simplicity he suggests:

“We believe in the unseen Allah but through perfectly planned institution of prophethood, we can feel His presence.”

Criticizing the gulf, which so often separates belief and observation of ritual from practicing Islam as an all embracing Din regulating our entire behaviour, the author says in somewhat cynical tone:

“The majority of us assume that we have earned a place in heaven, by pleasing Allah by our prayers. We then... ill-treat our fellow-brethren; acquire wealth by fair and unfair means, Neglect our duty towards our children, relations and other fellow human beings.... We show no consideration for others and kill or maim others by our careless and callous behaviour on roads. We create filth, unhygienic surroundings... But why should we care! We have done our duty to Allah by saying our prayers ! We have pleased him, so why bother about doing good things. But have we pleased Him? Quran is not all about prayers and forgiveness. It is a book of action .”

Earlier he sums up the idea in a pithy sentence:

“The prayer is the beginning and not the end of our duty towards Allah and our fellow human beings.”

Doubtless Salat (prayers) is one of the pillars of faith. So is fasting, pilgrimage and Zakat (obligatory charity). But what lies beyond them? In fact what is the end and objective of these varying forms of devotion? Let us see how the author answers this question: “Muslims all over the world accept the five pillars of Islam. May I ask, ‘Are pillars there to support a structure or not? No building is strong and

stable without a sound foundation and pillars, but pillars on their own do not constitute a building. Pillars and building are inseparable.”

In his charmingly candid manner, he goes on slowly but surely needling our conscience and helping us appreciate the spirit, and not content ourselves with the form only.

“While we were busy arguing about meanings and interpretation of faith, the western nations were busy using Allah’s gift (of intellect) and are now dominating the world. We are now at their mercy and have no choice but to negotiate (with them) to defend ourselves.”

The book ends on a genuinely appealing and disarming note, which very succinctly captures the spirit of the entire discourse:

“I would welcome discussion and disagreement.”

I will listen and if I am wrong, I will accept it. Whatever happens I will stay a friend to those who disagree. That in my view is the only humble way, I can honour Allah’s gift of intelligence and inquisitiveness that He gave man when he was created.”

I am sure a careful reading of this small book will raise many a question in the mind of any reader with some concern for the society he lives in, and perhaps help him find some answers too.

International Islamic University Islamabad.

16 Rabi al- Thani, 1408/
8th December, 1987.

(Dr. S. M. Zaman)
CHAIRMAN
Islamic Ideological Council

FOREWORD

Here is a book, which provides food for thought. The author, a psychiatrist by profession, is thinking aloud. People's behaviour and social values have been brought in focus. Having spent quite a few years in the West, the author has been provoked to raise questions which any conscious and law-abiding citizen of the contemporary societies would do.

The difference, however, is that here is a man whose concern have got the better of him and prompted him to pen down his thoughts in a collection of articles varying from traffic rules to tax payments, all bound in a thought provoking title "Moral Values and Civic Responsibilities: An Appraisal". The theme of book is quite simple: Muslims call themselves the holders of the final revelation of Allah in its pristine purity. As the main source of their religious guidance and the fountainhead of their moral and social values, it should have moulded their actions as well, but unfortunately that doesn't seem to be the case, at least to the degree desired. There seems to be a great gap between the teachings and practices of the Muslims society. The author is struck by the fact that the western society, which apparently seems to have lost its revelational source, is on the whole law-abiding and adheres to a number of moral and social values. How does one should be taken to reverse this situation and bring the Muslims "back on the track"!

The author has endeavoured to answer these and similar questions and in view of his background seems to have done a commendable job. I sincerely wish that his concerns are transferred to his readers and hopefully this would lead to the building of a Muslim society that is truer and to its genius and traditions.

Zafar Ishaq Ansari

Director General

Islamic Research Institute

International Islamic University

Islamabad

Date: 2003

INTRODUCTION

Quran : The final guidance was revealed by Allah through the last Prophet Muhammad (Peace be upon him) to show the way to the whole mankind for all time to come.

People who believe in His message should have been an example to others! But are we presenting a model of faith and behaviour?

There is a wide gap between our belief and actions.

On surface our faith is strong. We say our prayers, fast pay Zakat and perform hajj with great zeal. We are ready to defend Islam against any internal and external challenge. In fact, we are in a state of disarray and divided. What has gone wrong! Have we presented Islam to people in a way that others see in us more of blind faith and volatile or highly charged emotions and less of a practicing society.

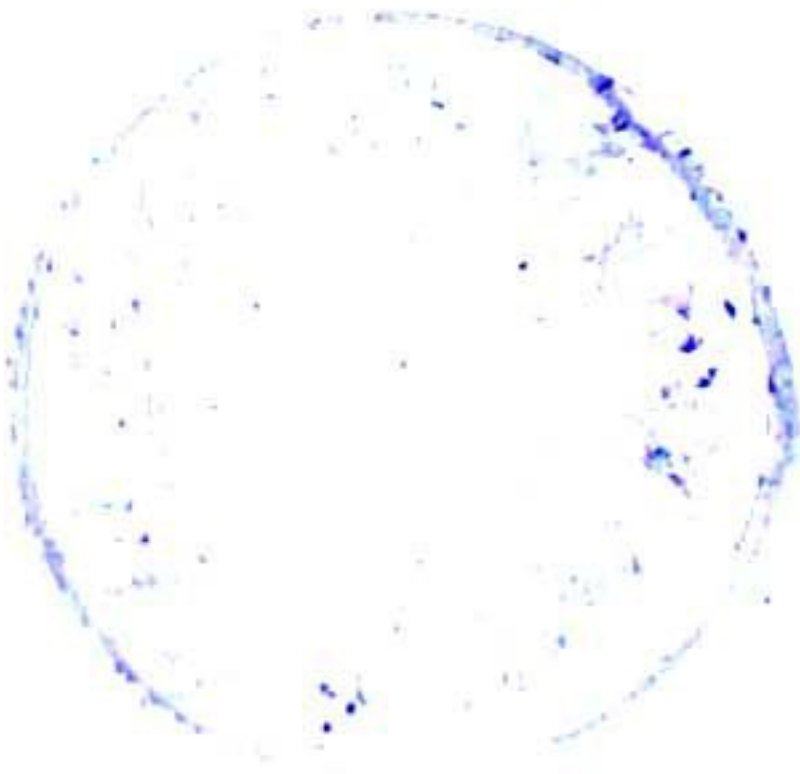
In my view there is a need to look at the developmental history of Islam, our presentation both in theory and in practice, in order to establish the factors behind our deteriorating morals and attitudes towards each other as believers and towards the rest of our fellow beings.

Therefore, it would be proper to describe step-by-step the development of our faith in a simple and understandable manner, which I hope will give us a clear idea of the purpose of Allah's guidance and what we are expected to do.

I will deal with this in the following order:

- a) Purpose of creation of man.
- b) Historical background of Prophethood and revelations.
- c) Completion of Deen through the final messenger. Prophet Muhammad (Peace Be Upon Him).
- d) Lessons for us to learn and follow.

DR. RAFIQ MIRZA



NOTE FROM THE AUTHOR

In Prophet and Mankind I had endeavoured to give the conceptual view of Islamic teachings and tried to inspire believers to look at Islam as a whole and not to just confine themselves to Faith, Faraiz and Value Systems only: After all anything from Allah (SWT) even if it is in the form of hints is an order from Him and we must obey.

Otherwise our faith and trust in Allah is incomplete. In my humble view whatever is left to us to do is of central importance and without that we cannot profess to claim that we are Momins (believers).

Allah (SWT) has ordered us to use our abilities freely, think, ponder and meditate and to explore His world for the benefit of Mankind. This is the spirit of Islam.

It is time that we do not tell others what Islam is about but to say what we are doing in the light of Quranic teachings. For instance don't say that Allah (SWT) wants us to be clean and pure, but say that I am clean and pure because my Allah (SWT), wants me to be clean and pure.

I do not argue, quarrel and make mischief because my Allah (SWT) wants me to live in harmony with others I had tried to explain all that in the Prophet and the Mankind later I felt that it was time to look at the reasons and causes for our downfall and how to get

out of it. I have put my thoughts in the crisis for the Muslim world, Islam and science and Psychological significance of Quran. If faith is salvation of Ummah devoid of action it is not faith. In fact it is sheer disobedience of Allah (SWT).

In my humble view, Allah (SWT) left us to use our intellect freely because He knew that the knowledge will grow with time, and gave us only value systems, guidelines and framework into which use our knowledge as it developed and progressed.

We are not paying any attention to what Allah (SWT) left to us to do and we do not consider it as an order from Allah. We believe in what we like and we ignore what is hard and needs efforts.

We can not act on Islamic teachings Unless we use our abilities Allah (SWT) gave Mankind at the time of creation:

FROM THE AUTHOR

ISLAMIC VALUES AS SALVATION FOR UMMAH

(Written in 1992)

In the immediate past and the present exhaustive explorative and suggestive articles have been written, following the crises that Muslim world began to face in the Middle East, a year ago.

There is no doubt that the discussions on the situation will contribute towards the possible answers, which will help resolve the crises that we are facing today. However, unless and until we intend to correct our thinking and mould our concept about our life on this earth in accordance with Islamic values as revealed in the Quran and practically conveyed to us by the Final Messenger Hazarat Mohammad (SAW) we cannot resolve the crises and come out as honourable and dignified people.

In order to look at the whole situation and to provide the solution, we have to consider the following 3 factors:

- a) The present crises and its implications for today and tomorrow;
- b) The Quranic concept of Human (Insan) life on this earth for believers of Islam, and the rest of the mankind;
- c) The application of Quranic values in order to establish ourselves in Islamic Ummah.

At the very outset I would like to remove the confusion and clear the misunderstanding that we have

about ourselves. We seem to associate everything that the present so-called 'Muslim' countries do with Islam.

In today's world, 'Muslim' countries are those areas where believers in Islam live in majority and govern. Those countries may or may not be following Islam. They may even follow non-Muslim values in the field of knowledge, science, technology and morals. Therefore, we must be very clear in our minds as to what are Islamic Concept of life on this earth and the application of Islamic Values. At the present time we hear, and read about people, who exhort us to take up science and technology because Islam wants us to excel ourselves in the above fields. There is no doubt that knowledge in every field is integral part of a believer but as Islam wants us and not because Islam wants us to acquire knowledge without any directions.

I will be dealing with this thoroughly after the discussion on the first factor of 'Crises for the Muslim world'.

Therein will lie our only hope of salvation and Allah's help as promised in the Quran by Allah (SWT). We can go on praying and then following in the footsteps of non-Muslims forever without any positive achievements to our credit.

We might or might not become physically as strong or better than non-Muslim but we will surely be qualified to receive Allah's (SWT) help once we try to practice Islam spiritually and physically to the best of our abilities and Insha Allah we shall live as honourable and dignified followers of Islam (Amin).

CRISIS FOR THE MUSLIM WORLD

The Gulf crisis shook all of us violently but we did not wake up from the centuries old slumber. To my astonishment, in spite of vast discussion /analysis, reviews, comparison of our strength and weaknesses, criticism of the West, America and the ex-Soviet Union, we did not touch upon the real issue of our humiliation by the Americans and the rest of the non-Muslim world, in the past, the present and its implications for the future.

We covered vast and varied areas, during our newspaper analysis and emotional outbursts in our speeches against and for president Saddam and the criticism of the Americans and their allies. We are in one-way or the other not only appealing to the Yahud and Nasara (Jews and Christians) to refrain from exploiting and destroying us but also looking towards them to solve our problems. Is it the right attitude?

Did not Allah warn us in the Holy Quran that Yahud and Nasara are not our friends and their friendship will lead us towards destruction? Also that we should seek only Allah's help and that 'Man only gets what he has striven for'. I will not go further than the present century to explain my point. I will mention only Palestine, Kashmir and the Gulf crises to throw light on the subject. These problems were created and maintained by the non-Muslims for their benefit and

even if these issues are settled it will be to their satisfaction and benefit because they have the upper hand.

By their careful planning and efforts the Americans have emerged as the only super-power and when the United States of America state that it is going to tackle the issues of M.E. including Palestine and the long standing dispute of Kashmir, it means that the USA will dictate.

The truth of the matter is that we have been dependant upon the developed countries in the past and the present and will remain practical slaves to them for a century if not for decades. Unless we realize the basic fact of our weaknesses and the reason for it in the light of Quran, our future is bleak. I will discuss that in detail later on but suffice it to say that a Muslim is a Man and unless we perform our functions of a Man within the frame-work and guidelines of Islam, we are not going to survive, and may be replaced by those who really believe. Islam gave us that framework and structure (Deen) in which to develop the original and unique ability that Allah gave to Man at the time of his creation. Our survival depends upon keeping that delicate balance and harmony between Man's thirst for knowledge and the Divine guidance.

The developed countries are using their unique ability as Man and are dominating the world but as they are not following the Divine Guidance, therefore, are destroying the world.

The so-called Muslims are supposedly following Islam but are not using their unique ability

as Man as part of their faith, are therefore, in the process of decay and eventual destruction.

This is not an essay on Islam but as we are suffering as Muslims, it is essential that we look at the factors that are producing our present state. By developing our unique ability as Man we can be as good or better than the present prosperous and powerful people. But we can only serve the humanity by accepting our Deen completely.

On one hand we believe that Islam is the complete way of life and guides us in all directions in this world and Allah will reward us for our deeds in the hereafter.

On the other hand we elect to act on some and ignore the other directions. Well over couple of centuries we have been conditioned to observe the pillars of Islam (Faith in Allah, Salat, Zakat and Haj) as essential, while taking lightly our duties towards mankind for which we have been prepared by surrendering our purpose to Allah's (Read An- Nisa 125).

Let us do some self-assessment as individuals and as groups in order to correct our thinking in the present situation and establish our plight as Ummah. After we have recognized our state, we can then proceed to re-establish our directions to achieve our rightful place in the history of mankind in this world and in the hereafter.

First we must look at ourselves instead of blaming non-Muslims for our mess.

If we are fighting a war against our enemy and eventually loose, can we blame our enemy for defeating us? It is well-accepted fact that in any confrontation the opposing parties are within their right to defeat the other. We are justified to study and evaluate but not to blame and criticize the successful.

Secondly, we Muslims as Ummah, must recognize and accept the fact that by our deeds, we have become dependent upon and practical slaves of the developed world. It will take decades if not a century to establish a honourable place in the world if we decide to use all our Allah given abilities.

Thirdly, to defend ourselves under the present circumstances we will need to acquire technology and material from the USA and Europe and it will be like living in a fantasy world to assume that we will be supplied with materials that are the best in the world to enable us to fight against them.

In order to stay on the top, as superpowers in defence and trade, they will supply us with outdated equipment. The Gulf war has made it plain that the developed nations can destroy us by sitting comfortably and securely at their basis.

Fourthly, they will continue to induce us to destroy our fellow Muslim with the equipment supplied. They have acquired enough skill to twist our thinking to their benefit. What is the solution to our predicament? There are two courses open to us, if we wish to live honourably in the world. We can either develop ourselves as Man (Insan) and be good or bad as they are for humanity or develop ourselves as

Muslims, so that we can serve the mankind as guided by Allah. (A man may not be a Muslim but a Muslim is a man). There is no doubt that we can find an honourable place in the history if we only develop our abilities that Allah gave us at the time of our creation. It will be difficult to achieve that Goal if we acquire knowledge only to get livelihood and better job to satisfy our personal desires. We should also be prepared to fall like any other nation, a fact that is apparent from the history of the world, when we ignore Allah's guidance.

Man has reached an advanced stage when he can discover new secrets of the universe at a rapid rate. He can find better ways of destruction, better ways of inventing things for comfort and satisfaction of human desires. This may lead him further and further away from the limits that Allah has laid for mankind. Allah gave us a framework through Scriptures to safeguard mankind from these evils and pitfalls.

The course open to us for an everlasting, dignified place in the world and for peace and justice (Balance) is to follow the path revealed to us by Allah in the al-Quran. As stated by me, the intention is not to teach Islam as a whole but to look at the purpose of creation of Man and Prophethood. Once we understand and accept the relationship between the two we can reach the ideal by our deeds, as set by Allah.

ISLAMIC CONCEPT OF LIFE ON THIS EARTH

It is the belief of every ordinary Muslim that Allah created man with special characteristics and said to the angels to prostrate before Adam. All did so except Iblis. Iblis began to stir desires in Man to tempt him away from the right path. (It would be fruitful that all of us read Ayat 30-39 of al-Baqarah also Ayat 119-120 of An-Nisa). This will enable us to seek and understand our position better than being told, in this article.

In short Man was bestowed with complex set abilities, so that he could use them as advised by Allah

But when he fell for temptation offered by Iblis, Allah began to guide mankind through the prophets. He gave the final touch to the guidance through Prophet Muhammad (SAW).

Thus the purpose of Divine Guidance was to give Man the framework and guidelines in which to pursue, apply the knowledge gained and develop his abilities for the benefit of the humanity.

We have to be very clear in our minds about the relationship between Man and Deen-e-Islam; Against the very spirit of Quran, if we separate the two, we are bound to head towards disaster: Islam, gives us a framework, guidelines and code of ethics in which to use our abilities as Man, which Allah (SWT) gave us at the time of creation.

Our primary function is to honour Allah's gift to us at the creation and use all our complex set

abilities but within Deem-e-Islam.

If we present only the ritualistic version of Islam and ignore our primary function, then the consequences are not difficult to understand.

In surah al-Baqarah 35, it is said: "And we said, 'O' Adam, dwell thou and thy wife in the garden and eat ye freely (of fruits) thereof ye will, but come not nigh this tree, lest ye become wrong-doers". (2:35).

It means that Man had to use every gift of Allah (SWT) to the best, except the forbidden tree of desires on which Allah had placed limits.

The Satan "Promiseth them and stirreth desires in them and Satan promiseth them only to beguile". (surah An-Nisa 20).

These Ayat gives us the very essence of Insan's life on this earth.

The Man (Insan) in order to understand the nature of things in the universe and about himself, needs unlimited and unrestricted use of his intelligence and all other abilities with which he was blessed at the time of his creation. Those gifts are with him whether he believes in Allah or not. Allah, the all Wise, did however, warn mankind of the dangers of falling victim to his desires, instincts feeling and emotions.

Adam did succumb to his desires and became a wrongdoer. Man will suffer from the disobedience of Allah, weather he is a believer or non-believer.

Allah sent his guidance from time to time and then finally through prophet Muhammad (SAW), the complete code for life. Those who follow this code will have Allah's blessings on this earth and his

favours in the life hereafter. Such knowledge for code of life could only come through revelations (Wahi).

In every sphere of human behaviour, whether individual, of a group, national or international, Man was in need of guidance from Allah (SWT). Man tends to follow his instincts blindly, in spite of his intelligence. In the matter of ever-developing intellectual functions he was stimulated to think, to meditate, to ponder, to consider, discriminating to rationalize the various aspects of Nature's functioning, for the service of humanity.

A non-believer in Islam uses his abilities and instincts as he pleases, while a believer obeys Allah's (SWT) code of ethics as revealed in Quran.

We see people and nations highly advanced and developed in intellectual matters, while in the field of instincts and desires, they are showing signs of degeneration of great concern. When we marvel at the scientific and technological advancement of non-believers, we should not forget intelligence and emotions are two distinct faculties. There may or may not be balance and harmony between the two.

Islam teaches, prepares and trains Man for life on this earth.

As this article is about conceptual view of life in Islam, and not about itemized version of Islam, as we seem to practice, I am refraining from giving a resume of Islamic teachings.

Practice of fundamentals of Islam is the must for any believer. If such practice does not produce any

change in our hearts (Qulbs) it means that we do not surrender our will to Allah's Will, as Quran tells us.

We have, therefore, to look carefully at ourselves to evaluate practice of our faith.

If our desires, emotions, feelings and instincts cross the limits Allah has placed on us and we indulge in incorrupt deeds, then either we have not been conveyed the true message of Islam about our life on the earth or we have been failing to practice it with the true spirit necessary as the basic requirement of our acceptance of Islam.

Our corrupt deeds and indifference towards acquiring knowledge in all spheres results from this.

It is absolutely essential that when we preach the fundamentals of Islam we repeatedly urge and inspire by our deeds, the Ummah, that we have to build the 5 pillars of Islam on sound and solid ground in order to construct the most beautiful and everlasting structure of Islam on it by our deeds.

Without this structure our faith is incomplete and that we will face crises after crises in this world and perhaps will face gloomy fate on the day of judgement.

Quran teaches us to live our life on this earth as Man, superior of his creations, worthy of Angel's prostration, and use and develop all our abilities within the guidance of our complete Deen, which shows us the way. We cannot pick and choose, our submission to Allah has to be total as revealed in the Quran.

THE APPLICATION OF QURANIC VALUES

Islam is the complete Deen and guides us in every sphere of life. Islam places limits on us, which we cannot transgress, therefore, when we urge Ummah to acquire knowledge, learn science and excel in technology etc., we must make it absolutely clear that while Allah has given us unrestricted freedom to use our intelligence, He has placed limits on its application by setting its directions.

In the matter of trade, economics, science, technology, medicine etc., we have no option but to use our knowledge, the way Allah has directed us.

I will illustrate the point by giving some details:

a) **Human relationships and moral values:**

Organizational and moral aspects of a believer's life is of primary importance. Quran has dealt with this aspects in detail. Man's relationship with Allah, his self, interpersonal relationships at all levels, human sexual behaviour forms the core of Islamic teachings about human conduct. Understanding human behaviour by acquiring knowledge about our physical and psychological life is a must for us.

Any exploitation of our knowledge to disturb the balance that Allah has created for the society is disallowed.

If we use our scientific and technological knowledge for the sake of monetary gain only then we

are upsetting the balance and harmony that Allah (SWT) wants us to have for the benefit of humanity.

Trade and Economics:

Followers of Islam are guided by Allah to adopt trade as means of livelihood and for other benefits. We are instructed to be honest, weigh properly, not to mix impurities and describe the trading material honestly.

A believer lives with and for others, while a non-believer in Islam lives at the cost of others. In other words, a believer cannot exploit the needs of others for personal gains. Riba exploits and if trade does the same, Allah forbids.

Without continuous progress towards acquiring knowledge, we could not do trade in the world. But to stay within the limits and to follow the directions Allah has given to the believers, is obligatory on all of us.

Science and knowledge in all fields:

“And had made of service unto you whatsoever is in the heavens and whatsoever is in the earth. Lo, therein are portents for the people who reflect (al-Quran 45:13).

For followers of Islam, it is a must to pursue the acquisition of knowledge. The knowledge thus gained is to be used for the service of humanity in the name of Allah.

If we destroy the environment, the Allah's creations and exploit the knowledge thus obtained for

personal gains that are forbidden, then we have to search our hearts.

It is high time that the correct view of Islam about scientific activity was presented to the world.

We just cannot urge Muslims to acquire scientific knowledge because they have to match the modern world. The Ummah should be trying to abide by Allah's directions.

We will then insha Allah live a honourable and dignified life, worthy of receiving Allah's help.

Jihad/War:

Jihad has many meanings and interpretations but may we confine ourselves to the issue of war against an aggressor. There are very clear directions for Ummah, in the Quran and in the Sunnah for us to follow. In surah al-Anfal verse 60 Allah (SWT) says: Against them make ready your strength to the utmost of your power, including stead of war, to strike terror into (the heart of) the enemies. And others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not treated be unjustly.

In every fight physical moral or spiritual, arm yourself with the best weapons and the best arms against your enemy, so as to instill whole some respect into him for you and the cause you stand for (see footnote # 1225 of Dr. Abdullah Yusuf Ali's English translation of the Holy Quran).

The Prophet Muhammad's (SAW) life provides us with examples to guide our conduct towards others, during war and peace. In every confrontation with and battle against non-Muslim, Prophet Muhammad (SAW) not only consulted others but also acted upon their advice in order to offer the best resistance to adverse forces. He also followed the directions given in the Quran. The treatment of non-Muslim was exemplary. This could perhaps be best illustrated by the directives issued by the first Caliph of Islam, Hazrat Abu Bakr (R.A) to the army commander's "Deceive none and steal from none, betray none and mutilate none, kill no child, nor woman, or aged man, neither bark nor burn the date-palms, cut not down the fruit trees, nor destroy crops, slaughter not flocks, cattle or camels except for food"

Though we cannot take above in literal sense, yet we should try to understand its meanings. In simple words, there should be no killing and destroying for the sake of killing and destroying.

In the words of professor Gibb, "Islam emerged as a moral force that commanded respect and coherent doctrine that could challenge on their own ground the Christianity".

In brief, firstly we must develop our own potentials and be prepared for the aggressor.

Secondly, we must stay within the limits Allah has placed on us.

Thirdly, we should remember psychological fact that our energies can be re-channeled if a certain direction is not to be followed.

We can develop our potentials for purpose that we have to follow. For instance, if Mass destruction is not allowed we can then redirect our energies usefully to find an answer.

SUMMARY:

Islam, teaches and prepares us for life, directs us to use all our complex set of abilities. Islam directs us to submit our desires to Allah's Will.

Our knowledge and Allah's given potentials must be used as directed in the Quran.

At the very beginning, we should set our directions right before it is too late. Let us not follow the 'West' let us follow the Quran.

PSYCHOLOGICAL SIGNIFICANCE OF AL-QURAN

Many years ago I began to ponder over the present state of affairs of Muslims all over the world. It puzzled me to note the fall of Muslims over the past four centuries after a splendid period as a dynamic force in all spheres of knowledge:

Now we have faith, voluminous literature on Islam and above all the Quran and the sunnah to guide us. It is apparent that inspite of vigorous preaching and seminars we were going downhill. The so-called civilized nations on the other hand began a slow and steady march onwards in various fields of knowledge and then during 20th Century leaped forward at a tremendous speed, known as quantum jump. At the same time inspite of many social and ethical virtues, the moral degradation, the disruption of family life and the sexual freedom with its dinosaur like head began to erode the moral fibre of the western society. The so-called civilized nations have knowledge and scientific superiority and we, the Muslims, profess to have faith. But we both are showing signs of decay.

What was wrong with us and what was the possible answer?

My knowledge of Islam, which I was fortunate to acquire from my parent's personal interest and from Allama Alauddin Siddiqi, a great, talented scholar who taught us at Shah Chiragh Masjid at Lahore, came to my rescue. But the process of reaching a

definite analysis and arriving at the present thesis was made possible by two very important factors (i) My children, who were bred and born in England, questioned me frankly and at times rudely about Islam and the present unhappy state of affairs of the Muslim countries. I was motivated to look for an answer for their inquisitive minds. (ii) My 30 years experience in the field of psychology and psychiatry, constantly dealing with problems of individuals social groups and at national level.

It added another dimension to the characteristics by which we acknowledge Quran and the Holy Prophet (SAW),. Quran became for me the greatest book on human psychology and the Prophet Muhammad (SAW) the greatest master of human mind and the perfect therapist, the healer of spiritual ills and the sustainer of body and mind in optimum condition. I cannot cover all the aspects of this concept in this lecture; my aim is only to illustrate my thesis about the integrated position of acquiring knowledge, in Deen-e-Islam and its psychological significance to Mankind. At the end I will offer my views about the precise role of a Muslim.

You can ask a medical practitioner two kinds of questions, one about his intensive training and education in the relevant subjects, the other about his purpose and function as a practitioner, I am taking up discussion about the role of a Muslim, the goal he must achieve. I am leaving the question of training that he must receive be fore, in the hands of scholars of Islam. Both aspects are interdependent though.

APPEARANCE OF MAN:

We all know about the dialogue that took place between Allah and the angels about the creation of Adam and the defiance of Iblis. I will only briefly state that man has been given the on-going ability to learn and to explore the secrets of Heavens and Earth. Man is unique in this respect in the realm of animals, a fact that needs no explanation and proof.

PSYCHOLOGICAL BACKGROUND OF PROPHETHOOD

The defiance of Iblis in fact means the appearance of desires in man as a dynamic force. In Quran, Allah describes Iblis "He promiseth them (man) and stirreth desires in them and Satan promiseth them only to beguile" (Al-Nisa 120). Thus man possesses intelligence, ability to express himself, aspirations and capacity to continuously improve his living environment. He desires to enjoy the benefits of his unique capacity but it needs no arguments to underline the dangers inherent in this characteristic of man. In the rest of the animal kingdom, desires appear to follow a set pattern and have shown little change, throughout their existence. Man' on the other hand, has been causing chaos, conflicts and destruction amongst mankind ever since his appearance: The happy and peacefully atmosphere in a family , amongst social groups and between communities of the world suffer whenever desires take a greater hold on man.

On the other hand man with predetermined intelligence and predetermined desires would not have been any different than the rest of the animal species.

Our intellectual superiority and freedom of choice till the day of judgment, a must for progress is also a matter of grave concern if the right balance is not achieved between the two forces.

Allah, in his wisdom guided us as soon as Adam fell for the temptation offered by Iblis (Desires) and from time to time revealed to us a framework, through the prophets to enable us to sublimate our desires and to use our abilities for the benefit of humanity. It was the knowledge about the manner man should organize his life in moral, social and ethical fields, in the name of Allah by surrendering his purpose to Him only.

The balance and harmony between these two dynamic forces is crucial. Man is sufficiently well equipped to gain knowledge through empirical observation, deductive reasoning and research. I do believe however that almighty Allah in His mysterious ways does inspire man and reveal the secrets of the universe to him at His Will. Before I put all the pieces of the gig-saw puzzle together, let me put few more fundamental pieces before you. So be patient for a while and I do hope that you will soon arrive at a reasonable conclusion.

MATTERS DISCUSSED IN GREATER DETAIL IN AL QURAN

- A) Allah is the creator, the master of the universe and the master of the day of judgment. Intelligence alone cannot reach Him: I believe through the prophets by different ways Allah revealed to mankind the truth about Himself to leave no doubt in our minds about His existence.

‘Messenger of good cheer and of warning, in order that mankind might have no argument against Allah, after the messengers’

Sura Al-Nisa 165

Some of the important issues discussed in detail in Al-quran.

Women and our responsibilities towards each other Marriage Divorce and Widows.

Distribution and sharing of personal wealth.

Making of a will.

Interpersonal relationships.

Attitude towards orphans.

Attitude towards non-muslims.

Race, colour and status.

Crime and its punishment.

MATTERS THAT RECEVE HINTS, MENTION AND GUIDELINES:

- a) Economic matters
- b) War/Jehad

When to indulge in war, when to cease the fighting, attitude towards prisoners of war, the citizens including children and women, distribution of the booty of victory.

Attitude towards the non-Muslim citizens of Muslim states.

You will note that in all these matters, which are crucial for human survival as a society, emotions feelings and desires have major influence. It is that sphere of life where human emotions and feelings can and do override intellect. Therefore Allah

Laid down the limits to safeguard mankind from the evils that follow when the framework of human values is ignored.

We as psychologist, psychiatrists and sociologists know that the basic human instincts i.e. love, hate, jealousy, sexual interests, hunger etc were part of our makeup ever since we appeared on this earth. The changes good or bad that we see in our behaviour are the result of nurture and are not due to any basic change in the nature of man.

A child even today needs love and care and no amount of expensive toys can replace that need without damaging effects: I believe that inspite of

progress in intellectual field, we are far behind in emotional maturity today because man is giving more attention to acquiring knowledge and less to developing the human ethics and values.

MATTERS THAT RECEIVE INSPIRATION TO CONTEMPLATE AND ARE LEFT TO THE HUMAN INTELLIGENCE AND OTHER FACTULTIES.

- a) In 1/8 of Al- Quran, there is repeated emphasis to embody scientific knowledge as an integral part of the Muslim Ummah (Dr Khatib of Syria).
- b) Trade and Industry-Quran does not tell us how to setup factories or how to organize our business. It gives us a code of proactive however.
- c) Quran gives us directions about our conduct and the spirit with which to face an enemy but does not tell us how to plan and fight. It does not tell us about war weapons. It tells us to have strength, both spiritual and material.
- d) Scientific research is left to man's inherent abilities. Agriculture, research into causes of diseases their prevention, medicine, is left to man's ever maturing abilities. A system of values was given by Islam for its application for the benefit of mankind.

“And hath made of service unto you whatsoever is in the heavens and whatsoever is in the earth, it is all from Him. Lo! Therein verily are portents for people who reflect”

Al-Quran Ayat 45-13

If all the trees were turned into pens and all the seas into ink, you would not be able to exhaust Allah's knowledge.

However, there is one serious aspect of this basic ability of man, which needs full attention, perhaps in His wisdom Allah left it to the Ummah for mutual consultation. I will only talk about research in psychology, psychiatry and medical sciences. We now know that man has different abilities and many other handicaps. We also know about mental illnesses/drug addiction. Schizophrenia, a disease in which hallucinations and delusions over shadow the ill persons psyche. Surely the punishments prescribed for offenders require consideration within the spirit of the law, for such ill people require treatment and care to make them useful members of the society. It will not be against the spirit of justice to do so. We must thoughtfully consider the application of acquired knowledge, within the framework of the teachings of Islam.

Now let us put all the pieces together to see what kind of picture we get.

Man is endowed with a set of complex abilities and desires, desires which could either make him or break him.

To sublimate those desires Allah sent His guidance through the prophets to give him a system of values, attitudes and a system of laws, a moral and social code and the manner in which he should organize his life, while perusing knowledge and exploring the secrets of heavens and earth.

In all the above emotions and feelings could have misled him.

All this was done to produce a peaceful and just society where people did not suffer from undue stresses and strains of life. It was a recipe for mental and physical health for individuals, families and the society.

Jack Tizzard-a world famous psychologist at London once said that to help individuals with antisocial behaviour, let us change the environment he lives in: This has been confirmed by psychiatrists at London prisons.

Man was on the other hand inspired to seek knowledge, discover the secrets of life on earth and in the heavens. The field of knowledge is not static: it is ever expanding. The scientific knowledge and discoveries will go on adding new dimensions to our life. Therefore Man was not told how to do it, but he was impelled to seek knowledge, to ponder, reflect and research. He was given set of directions towards its application for the good of society. Above are the reasons in my view for declaring Quran the final message. The Man in us explores the universe and the Muslim in us uses the knowledge under the directions and guidance of Al-Quran. Till the 10th century Hijra,

we performed both these functions and according to Humbolt "Muslims were founders of modern sciences. "We, the Muslims have now ceased to exist as Man and have ignored the special position that Allah gave to Adam at the time of his creation.

Only the man is at work in the western society and look at the chaotic state the world is in today. We-Muslims are hanging on to a distorted kind of faith and observe the pathetic state we are in.

May be one day, the man in the developed countries will acquire true faith in Allah and His last Messenger (SAW). We will then surely be left behind and perhaps discarded. But then why not, we deserve it.

Though the abilities were given to Man at the beginning, yet they remained in their formative stage for thousands of years. It is no less than a miracle that 1400 years ago, it was recognized that man had long way to go in developing his abilities. Only Allah, the creator and his messenger could have known it. Can you imagine Adam and Eve sitting in the WHITE HOUSE, an aeroplane to fly them over the thick forests, a Buick to take them to cities that did not exist, an atom bomb to fight aggression from an army of crocodiles and perhaps other wild animals. No, ladies and gentlemen-Man had to develop his abilities according to circumstances and need of the time.

There would have been no purpose in creating a being in its ultimate form without any opportunity to develop his abilities and the struggle between duty and desire. Man would have been an improved form of the

animal kingdom, a homosapien living just like other creations, perhaps enjoying a better status.

It was his unique makeup that made him an envy of the angels.

But why are we the Muslims ignoring our special status as Man. We seem to be hanging on to our desires, the majority of us are just trying to satisfy the legitimate desire for food and shelter and the rest of us are feeding our desires to an extent that Iblis seems very pleased.

We please Allah though by our prayers-- Do we!

Unless we improve our status as Man we cannot bring about an environment in which we all could have opportunities to sustain ourselves both physically and spiritually. With so much disparity amongst our brothers and sisters, lack of education and civic facilities, mere faith is not going to have any impact.

We have been given a set of values and a system of laws by Allah, but where do we apply them.

Do we apply the values and the system of laws to the hand that denies the facilities or on the one that takes due to dire necessity? Do we fight a jehad against an aggressor by asking the enemy to give us weapons to fight against him?

We cannot liberate Kashmir from the clutches of India because our friends (non-Muslims) cannot displease a more powerful and useful country to them. We are dependent on the mercy of world powers to help Afghans form a govt. of their choice.

A farmer gives a whole year's produce from his land just to buy a tyre for his tractor, which he acquired under a foreign loan. Our nation has to break its back under heavy debts to buy few aeroplanes from our so-called friends. The very friends who want us to fight so that they could sell more of those planes to us and to our enemy.

Our national income and the foreign loan (called aid) disappears mostly before it reaches its desired destination. The concept of Islamic society cannot materialize unless we establish a just and honourable environment where the legitimate needs for the people are catered for in scientific, emotional and material sphere. I say to my brothers and sisters, we cannot reach the heights of our destination unless we truly become descendants of Adam as Man, of Ibrahim, the upright and the followers of the Holy Prophet (SAW). All in one as directed by Quran. The purpose of Divin Guidances was to give us guidelines and framework in which to peruse, apply the knowledge gained and develop our abilities for the benefit of humanity.

Therein lies our salvation in this world and the hereafter:

DIVINE GUIDANCE, ITS PURPOSE AND SCIENTIFIC CREATIVITY

It is soul satisfying to notice that the present day Muslims have begun to appreciate the significance of knowledge and scientific creativity in today's world. The advent of a new journal "Islamic Thought and Scientific Creativity" is most welcome, though belated. There is no doubt that during the Prophet Muhammad's (SAW) time Islam had established itself as the complete Deen of Allah.

The prophet Muhammad (SAW) during his farewell sermon addressed the gathering in a clear condensed and direct manner and openly described his mission. He also indicated that it was his final year on this earth and inspired Muslims to be Allah's faithful servants. The Muslims with their new spirit began to spread rapidly and inspired the world with its Divine Message. The period between the eighth to the twelfth century (AD) was the time of Islamic glory.

The Muslims had developed great thirst for learning; they became world leaders of scientific, philosophical and cultural thought and activity. The message of Islam was afresh in their hearts and they flourished in the world. The newfound glory, success and materialistic achievements clouded their senses. The temptation offered by Iblis distracted them away from the right path and they lost the initiative and the purpose of Divine Guidance; after a splendid period as a dynamic force in all spheres of knowledge and life.

In this paper I would try to clearly define and describe the significance of Koranic message for Mankind. Hoping that we Muslims will re-establish the glory of Islam. The intention is to describe the purpose of the creation of Man and the purpose of the Prophethood as revealed through the final prophet Muhammad (SAW) for the mankind. It was the knowledge about the manner Man should organize his life in moral, social and ethical fields, in the name of Allah by surrendering his purpose to Him only. And “the purpose of Divine Guidance was to give him guidelines and framework in which to persue apply the knowledge gained and to develop his abilities for the benefit of humanity.” (The prophet and the Mankind by Dr. Mohammad Rafiq Mirza. Page33) what was intended to be the means to an end has become an end in itself. Thus we became ritualistic and lost the way. Koran, gave us a code for life, so that we could release our energies to accomplish our goal in life; as set by Allah.

Allah, has put it so beautifully in the Koran. “Who is better in religion than he who surrendereth his purpose to Allah while doing good to men and followeth the tradition of Abraham, the upright. Allah chose Abraham for a friend”. Al-Nisa 125. Allah thus describes in few words, the whole purpose of revelations: In order to do good to Mankind, man has to obey the Koranic message about Deen- Al-Islam: We were inspired to surrender our purpose to Allah.

This in my view was the dividing line between Muslims and the Non-Muslims, Thus the achievements of non-Muslims, however great are not leading to true service of mankind.

And for Muslims, to do good to Mankind, will have to surrender their purpose to Allah.

Now we have the faith, voluminous literature on Islam and above all the Quran and the Sunnah to guide us. It is apparent that inspite of vigorous preaching and seminars we are going downhill. Unfortunately we have begun to find in the Koran and Sunnah a short cut to paradise, thus ignoring its true message.

The so-called civilized nations on the other hand began a slow and steady march onwards and then during the 20th century leaped forward at a tremendous speed. At the same time inspite of many social ethical and other virtues, the moral degradation, the destruction of family life and the sexual freedom began to erode the moral fiber of the western society.

The so-called civilized nations have knowledge and scientific superiority and we, the Muslims profess to have faith. But we both are showing signs of decay. What was wrong with us? Now let us look at the problem/issue, through the light of Al-Quran.

Unless we carefully study the purpose of the creation of Man and then the purpose of the creation of Prophethood, as described by Allah in the Koran, we can not find the true answer to our problems. We need to establish the relationship between the above two also.

Appearance of Man and the gift of knowledge

Ever since man appeared on this earth, he has truly shown an undisputed ability to seek and acquire knowledge:

Let us look at it as described by Allah in the Koran:-

Sura Al-Baqarah. 30-34

30. "And, when Thy Lord said unto the angels: Lo! I am about to place a viceroy in the Earth, they said: Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee! He said: surely I know that which ye know not"
31. And he taught Adam all the names, and showed them to the angels saying inform me of these if ye are truthful"
32. They said: Be glorified! We have no knowledge save that which Thou have taught us. Lo, Thou only art the knower, the wise.
33. He said O, Adam! Inform them of their names and when he had informed them of their names. He said: Did I not tell you that I know the secrets of the heavens and earth! And know that which ye disclose and which ye hide.
34. And when we said unto the angles: prostrate yourself before Adam; they fell

prostrate all save Iblis. He demurred through pride and so became a disbeliever.

From the above verses it is obvious that Man enjoyed a special status and represented Allah on this Earth: He was bestowed with different and special knowledge by the Almighty Allah, far above that enjoyed by Angels and other creations. Angels on the other hand were given knowledge and a role special to their status on a limited basis. Allah taught Adam and gave him knowledge and acquainted him with some secrets of the heavens and earth. Allah also told Angels that He alone knew that which ye disclose and which ye hide.

Allah asked Angels to recognize this fact and to prostrate before Adam-All except Iblis did it thus Iblis became a disbeliever. Above verses thus establish the superiority of Men on this basis:

Dangers of knowledge without guidance

Having given Man the ability to acquire knowledge. He, in His wisdom warned Adam and his wife about the possible dangers inherent in their abilities and potentials. The verses below also clearly point out that Mankind was blessed with many things and allowed to enjoy them.

35. “And we said, “o, Adam, dwell thou and thy wife in the garden and eat yee freely (of fruits thereof where ye will but come

not nigh this tree, lest yee become wrongdoor's.

36. But Satan caused them to deflect there from and expelled them from the happy state in which they were and we Said: Fall down, one of you a foe unto the other. There shall be for you on Earth a habitation and provision for a time.
37. Then Adam received from his lord words of .revelation and He relented forwards him Lo! He is relenting, the Merciful” The above verses we remember so well and we often read them but we seldom pause to grasp their significance, to understand their meanings that they convey to us. It is apparent that Mankind was allowed to live freely in the Garden and was unrestricted to develop in all spheres except in one sphere. But Iblis tempted Adam and eve and produced intense desire and thus they were expelled from the Garden: this also became the reason for the revelations to guide them. The defiance of Iblis infect meant the appearance of desires in Man as a dynamic force. In Quran Allah describes Iblis thus “He promise them (Man) and stirreth desires in them and Satan promiseth-them only be begnile” Al-Nisa 120.

38. "We said: Go down all of you from hence; but verily there cometh unto you guidance from Allah and who so ever followed My guidance, there shall be no fear come upon them neither they shall grieve"

In the above verses. Allah has summarized the whole history of not only Prophethood but the destiny of Man.

He thus created Mankind and blessed it with intelligence, ability to express, aspirations and inquisitiveness to expand the frontiers of knowledge and gave him the capacity to continuously improve his living environment.

Man desires to enjoy the benefits of his unique capacity but it needs no argument to underline the dangers inherent in this characteristic of Man. Therefore, Allah in His wisdom gave him guidelines and framework through the prophets to safeguard him. And to set him on the right path.

Divine Guidance through revelations

After creating Man- did Allah send His guidance through the Messengers to suppress Man's intelligence and his other abilities or to guide and enhance his abilities for the benefit of the Humanity?

The reason given by Allah, in the Koran make it abundantly clear. Man, had to use his abilities (live freely in the Garden) but was forbidden not to go near thing's Allah forbade. But Man was tempted by Iblis

(desires) and Allah expelled them from the Heaven or Garden: (see 36, AL- Baquarah).

Adam repented; Allah forgave him and declared that he would send His Guidance from time to time to guide Mankind. This guidance came not when Adam used his freedom in all other spheres of life but only when Adam crossed the forbidden line and fell for the temptations offered by Iblis:

Thus His guidance enables us to sublimate our desires and to use our abilities for the benefit of the humanity. The balance and harmony between these two dynamic forces is crucial in order to use our Allah-given qualities for the purpose of true service to Mankind. It is imperative that we have faith in Allah as prescribed in Al-Quran.

Thus my thesis is that man was given a special position at the time of creation. He was given a set of complex abilities, which Man had to use in the way Allah guided Mankind. As Muslims we function in a way that we use our abilities to the best for the service of Mankind.

Now I will look deeply into the meanings of the teachings of the Quran and try to give evidance from the Quran in support of my thesis.

Firstly- Let us agree on the issues that Man's creation is unique in the sense that he was given ability to learn, explore and experiment and find the secrets of the universe. With the creation of Prophethood, He guided mankind and also warned him against disbelieve.

Allah and His Prophets

As at the time of creation, when Allah chose Prophet Mohammad (SAW) as His final messenger. He asked him through Angiel Gabriel "Read" Read in the name of thy lord who createth. Createth man from a clot. Read. And it is thy Lord the most bountiful. Who teacheth by pen. Teacheth man that he knew not". Sura

What did He teach man, through the Prophet Mohammad (SAW) the final messenger.

Briefly the teachings of Quran can be summarized thus. Allah is the creator, the Master of the Universe and the Master of the day of Judgement. Intelligence alone can not reach Him. I believe that through the Prophets by different ways Allah revealed to mankind the truth about Himself so as to leave no doubt in our minds about His Existence. He sent "Messengers of good cheer and of warning . In order that mankind might have no argument against Allah, after the messengers. Sura -Al-Nisa 165

Allah could have let humans find Him and perhaps we would have been searching even now. But Allah in His wisdom did not wish to leave us unguided. Therefore He sent His messengers from time to time to guide us towards two main objectives:

- 1) His existence and its significance for man.

- 2) To guide us towards a code of life on the earth so that we could live with each other according to his commandments, while pursuing knowledge and secrets of Heavens and earth.

This is a delicate but very basic issue but in my view explains the whole psychology behind man's existence and superiority. Without desires, Man would not have striven to develop his abilities and knowledge. He would have lived in the Garden or on the earth just like other creations, existing to survive without any change. With desires out of control, Man had the capacity to produce chaos, confusion, conflict and catastrophe in the world.

(Prophet and the Mankind page-9)

Allah gave us a framework through prophets to safeguard mankind from these evils and pitfalls.

Now I will describe some matters, which are either discussed in greater detail or receive hints, mention and guidelines as appropriate. Then I will discuss their relevant significance: This will also highlight the Divine beauty of Al- Quran.

Social Issues Discussed in Detail in Al-Quran:

Men and Women and our responsibilities towards each other, Marriage Divorce and Widows, Distribution and sharing of personal wealth. Making of a will interpersonal relationship, Attitude toward Orphans, Attitude towards non-Muslims, Race, colour and status, Crime and its punishment.

Above are some of the important issues which were discussed openly by Quran and Muslims were asked to observe the directions. Allah in His wisdom did not wish to leave the above matters to the developing human intellectual and emotional capacities.

You will note that in all these matters, which are crucial for human survival as a society, emotions, feelings and desires exert major influence and distract us from the right path. Also please remember the definition of a Muslim as described by Allah, mentioned in this article.

Let's take for example two issues for discussion:

- a. Men, Women and Interpersonal issues.
- b. Race, Colour and Status.

(a) In spite of all the knowledge and development in emotional /psychic field man still shows diverse and at times dangerous attitudes towards each other:

(b) Problems relating to Marriage and Divorce still invoke different feelings in the world. Individual people find solution to the issues of Marriage Divorce and distributions of Wealth according to their own sentiments and attachments. Where states also believe in God-less laws, the picture has become very gloomy as well. (I have lived in England for 30 years and worked as a psychiatrist dealing mainly with problems in this fields.)

c) The Matter of Race, colour and Status is a very clear example to illustrate this issue. Islam declared that all men were equal as far as Race and Colour was concerned. They were better only if their good deeds were performed according to Allah's injunctions. Thus a Muslim lost all the sense of superiority because of colour or Race. Now, for example, let us look at the world, USA and South Africa in particular, Colour and Race is a big dividing issue between people. Blacks are treated, as low inferior humans may be not worthy of existence as humans. The so-called superior white's are regarded as highly educated people as a Race because of their natural abilities. You will note that in the above matters' human emotions override the intellect, even to day.

Therefore, Allah laid down the limits to safeguard mankind from the evils that follow when the framework of human values is ignored.

Matters that receive Guidelines in Quran

- a. Economic Matters.
- b. War /Jehad

The above matters would begin to throw light on the basis of my thesis about the relationship between Deen-e-Islam and matters concerning development of intellectual functions and scientific creativity.

Trade: Muslims are instructed to be honest in their dealings with customers, weigh properly and are

urged not to mix impurities. Muslims are to charge appropriately for their goods to make reasonable profit only. Zakat is compulsory on the earned Income.

As trade developed and reached international level, the moral and socio-economic values remained the same as ordained by Allah.

But the methods to affectively manage it in today's world changed.

We see that Allah touched on the points that were fundamental and were essential as basic principles of trade. The matters that depended on development in time appropriate to the stage man had reached, were left to the human growth, as ordained by Allah at the time of creation of Man. Such issues also required research into the causes and needs of less fortunate and what makes people extravagant. It required knowledge of the past and the present generations that when man began to look after his personal interests according to his desires only, ignoring the needs of the community, nation or the world, his prosperity was short lived.

WAR/JEHAD: Jihad has many meanings and interpretations, but I will confine myself to the issue of War against an aggressor. This will also lend support to my thesis in the most conclusive maner. Some of the points dealt in Quran "When to indulge in war, when to cease the fighting, attitude towards prisoners of war, the citizens, including children and women, distribution of the booty of victory".

We were' however urged to be prepared to defend ourselves against an aggressor, acquire strength but to have firm faith in Allah.

You see how Allah draws a line between issues of fundamental human values which we have to observe as part of our Deen and those matters that depend upon growth and development in knowledge, technology and science.

I will urge you to go back to Suras about creation of man, temptation offered by Iblis and the reasons for the beginning of revelations to man: You will begin to grasp the significance of the creation of man and the purpose of Prophethood and its relationship with teachings of Islam. To defend ourselves against aggression and in the larger interest of mankind, we have to tax every ability that man possesses. So to be a true Muslim, we have to have advanced knowledge in science, technology and other matters.

“While we were busy arguing about meanings and interpretations of matters of faith, the western nations were busy using Allah's gift and are dominating the world. We are now at their mercy and have to negotiate at their advantage to defend ourselves”. (The Prophet and the Mankind, Dr. M. Rafiq Mirza. Page- 35)

The Divine beauty of AL-QURAN is of such dimensions that as time goes by, its significance and meanings begins to touch new horizons.

It is no wonder that 1400 years ago, AL-QURAN made a clear distinction between matters that

needed mention as part of the code of practice in our daily life and matters that needs growth according to the stage man had reached in this development.

Quran gives us directions about our conduct and the spirit with which to face an enemy but does not tell us how to plan and fight. It does not tell us about war weapons. It tells us to have strength, both spiritual and material.

It again shows the significance of the Quranic Sura's about creation of man and the purpose of creation of Prophethood and its relationship with each other.

Now I will deal with matters that receive hints, mention in QURAN but we are inspired to contemplate and to explore.

“And hath made of service unto you what soever is in the heavens and what soever is in the earth, it is all from Him. Lo! Therein are portents for the people who reflect”. AL-QURAN 45-13.

In 1/8 of AL-QURAN there is repeated emphasis to embody scientific knowledge as an integral part of the Muslim Ummah.

(Dr. Khatib of Syria)

AL-QURAN mentions certain aspect of Heavens and Earth and gives certain important hints to us and tells us to meditate, reflect and to do research:

In a recently released video-film by Saudi Arabia entitled “Book of Wisdom”, certain matters of great scientific nature were discussed: That film throws light on the origin of life on earth, creation of earth and the heavenly bodies. The film also mentions

that ALLAH created all living things, flowers etc as pairs (as Males and Females). AL- QURAN tells us about revolution of heavenly bodies and inspired us to reflect.

QURAN also deals with origin of life on Earth, the development of human embryo, rainfall and its effect on earth, plants and life in general. There are many other examples of scientific truths mentioned in the film as revealed in QURAN .

It could be argued by non-believers that Prophet Mohammad (SAW) through the medium of Quran urged Muslims to acquire knowledge, as he was somehow aware of the importance of learning new things.

But Quran , by quoting certain facts of fundamental nature, unknown to Man at that time and for many scores of years, centuries even in certain cases, threw convincing light on the Divine nature of AL- QURAN . Man is still wondering about the truth of such revelations.

Another point of interest is that ALLAH the knower of all things left nearly every thing for Man to meditate, reflect, investigate and explore. But why ? He could have told us all!

Let's look at this issue of crucial importance and significance.

Allah says in the Quran that if all the trees were turned into pens and all the seas into ink, you would not be able to exhaust ALLAH'S knowledge.

How to admire the wisdom of ALLAH'S message. I have no words to describe it. However, I

could say that firstly, how could Prophet Mohammad (SAW) be the recipient of all that knowledge which even all the pens and ink made from all the trees and seas were unable to convey to us on paper. Secondly, it would have been contrary to the whole purpose of the creation of Man on this Earth. This very topic is one of the bases of my article. Man according to the stage he reached in his intellectual development, explored, experimented and invented things to improve his living conditions on Earth.

Man was in a phase of development, at his (Prophet's) time, which though could be described as a turning point towards scientific and intellectual growth, yet he was not ready to receive such a knowledge.

For example:

Man, who traveled on foot, horse or a camel, was not yet ready or prepared for trains and aeroplanes.

Man, who fought with swords, riding a horse could not be given secrets about tanks and atom bombs.

Man had to develop these, according to the time in his development. ALLAH gave him some qualities and capabilities at the time of his creation, which he had to develop and use for the benefit of humanity if he followed the guidance and framework given to him through the Prophets.

I will give another argument to explain my point.

Quran urges us to explore, discover and gives us hints about some aspects of the Universe. Suppose ALLAH had given us knowledge about some of those secrets in some reasonable amount in Quran, then ALLAH would have said that the knowledge described does not have any permanent basis and would have to be discarded in time. It would have been contrary to the basis of Quran. QURAN is the final message about the way Man should organize his life on the earth for all the time to come. So its message has certain characteristics, which only ALLAH could describe in the AL-QURAN.

Muslims have complete faith in ALLAH, say their prayers to Him, observe all the instructions contained in the Quran, so that they could do good to Mankind, in His name by surrendering their will to Him only.

The field of intellectual knowledge is not static, it is ever expanding. The scientific discoveries will go on adding new dimensions to our life. Therefore Man was told how to do those things but Man was impelled to seek knowledge. He was given set of directions towards its application for the good of humanity.

The Man is us explore the Universe and the Muslim in us uses the knowledge under the directions and guidance of AL-QURAN: we have to perform both these functions as described in this article in the light of the revelations contained in AL-QURAN.

ALLAH sent His message to the Mankind. We have to ask ourselves the Question! What is Mankind? And what purpose has ALLAH'S message for us!

In simple words, Mankind had to function and perform its duties as contained in AL-QURAN. The quest for knowledge, the intense desire to create out of what ALLAH has provided, in taking a greater hold on Man.

He can find better ways of destruction, better ways of inventing things for the comfort and satisfaction of human desires. This is leading him further and further away from the limits ALLAH has laid for the Mankind.

As Muslims, we have to perform all the functions of a Man, i.e. think, meditate, explore and create out of what ALLAH has provided, under the directions of AL-QURAN.

Thus we become followers of Deen-al-ISLAM as described by ALLAH in the QURAN , perform as Man and fulfil our functions for which we were created.

In conclusion I would say briefly that it is high time that we presented to the world, the correct view of ISLAM about scientific creativity. We have heard underlying factors for the rise of certain nations and the fall of the Muslims. Most important of all, we must present the true message of ISLAM in relation to Scientific Creativity.

We have been pleading with Muslims to show some advancement in the field of Science because we were becoming under-dogs in the world.

All the above reasons in my view are negative and mis-represent the true significance of ISLAM for the world. It is also imperative to understand the true

meanings of Quranic message that ISLAM is the complete Deen and that we did not have to look beyond Quran. The fact is that we, the Muslims began to think and believe that whatever was in Quran was enough for us and that we did not have to seek any other knowledge. It is true that ISLAM is the complete guidance for Mankind and ALLAH has declared it in Quran. But we have to keep in mind the true meanings of Quranic message, as I have explained in my article. ALLAH gave us detailed message of Deen-e-ISLAM a code of life, a set of values and a system of laws, to produce a peaceful and just society. It was a recipe for mental and physical health for individuals, families and the society. ISLAM also gave us a set of directions about the use of our abilities as Man, so that we could apply the knowledge and skills for the good of mankind.

Above are the reasons in my view for declaration Quran as the final message.

As Man, we explore the universe and as Muslims we use the knowledge for the good of Mankind, under the directions and guidance of AL-QURAN. We can act on the message of Quran only by using all our knowledge, skills, scientific creativity and technological know-how, besides other abilities.

Scientific creativity is not an extra function that we perform for our good but is an integral part of our faith.

PURPOSE OF CREATION OF MAN

Quran 30-34 Al – Baqarah

Ayat 30 “ And when Thy Lord said unto the angels: Lo! I am about to place a Viceroy in the Earth, they said: wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee! He said: surely I know that which ye know not”.

Ayat 31 “And he taught Adam all the names, and showed them to the angels, saying: Inform me of these if ye are truthful”.

Ayat 32 They said: Be glorified! We have no knowledge save that which thou has taught us. Lo, Thou, only Thou art the knower, the wise.

Ayat 33 He said: O. Adam! Inform them of their names and when he had informed them of their names, He said: Did I not tell you that I know the secrets of the heavens and earth! And I know that which ye disclose and which ye hide.

Ayat 34 And when we said unto the angels : Prostrate yourself before Adam, they fell prostrate, all save Iblis: He demurred through pride and so became a disbeliever.

From the above verses it is obvious that man is the Viceroy of Allah on the Earth, that he was given knowledge and on-going ability to learn and to seek the truth about the Universe. When Adam informed them of their names, Allah said: "Did I not tell you that I know the secrets of heaven and earth." It certainly means that He shared and introduced him to the secrets which mankind had to inherit from Adam. Man has ever since been inquisitive about the world he lives in.

A Viceroy follows the fundamental commands of his superior but deals with day-to-day administration according to circumstances keeping in mind the guidelines given to him.

If praising Allah and singing His hymn was the only objective, then Allah had angels to do so. But He had others plans for man.

Ever since man appeared on his earth whether by special creation or by evolutionary process, as some believe, the truth is that man has an undisputed ability to seek and acquire knowledge and has been doing so since his creation.

One of the issues that has always preoccupied his mind was! Is there a creator of the Universe?

The study of the history of development of human race clearly shows that man looked towards many heavenly objects and believed that a certain object was God. Man worshipped the sun, the moon and images of great people believing that represented God.

Allah could have let the humans find Him but this would have taken a very very long time. If we were to presume for argument's sake that there were no revelations from Allah and no Prophets, then even to-day man would have been in darkness about Allah.

Even if man had come to the conclusion that there was a creator of the universe, he would not have found a universal divine code for living and moral ethical and social structure. Man has made great strides in scientific, industrial and social field but a look at different civilizations leave us in no doubt that we differ in our approach to issues of moral /social nature.

Allah in his wisdom did not wish to leave us unguided till we found the eternal truth about Him. Therefore, He sent his Messengers from time to time to guide us towards two main objectives:

1. His existence and its significance for man.
2. To guide us towards a code of life on the earth.

He sent His messengers, particularly at the time when man was tempted and led astray. He taught humans the

eternal truth about Himself and guided them to live with each other on this earth according to His commandments while persuing knowledge and secrets of heaven and earth.

He gave man a framework to safeguard him against the forces that could tempt him and distract him from the right path.

We know from history that whenever man lost his way, the consequences were disastrous.

I shall be looking into the background of that on-going conflict in the next chapter.

HISTORICAL BACKGROUND OF PROPHETHOOD

Al-Baqarah

Ayat 35 “And we said “O, Adam, dwell thou and thy wife in the Garden and eat yee freely (of fruits) thereof where ye will but come not nigh this tree lest you become wrong-doers.”

Ayat 36 “But Satan caused them to deflect there from and expelled them from the happy state in which they were and We said: Fall down, one of you a foe unto the other. There shall be for you on earth a habitation and provision for a time.”

Ayat 37 “Then Adam received from His Lord words of revelation and He relented towards Him. Lo! He is the relenting, the Merciful.”

Ayat 38 “We said: Go down all of you from hence: but verily there cometh unto you from Me guidance and whosoever followed My guidance, there shall be no fear come upon them neither they shall grieve.”

Ayat 39 “But they who disbelieve and deny revelations, such are rightful owners of fire. They will abide therein.”

In the above verses Allah has summarized the whole history of not only prophethood but the destiny of man.

a. Man (Adam and Eve) lived in the Garden after creation and were given advice by Allah: They were in fact allowed to enjoy lot of things but were disallowed only one thing.

b. Iblis, by persuasion tempted Adam and produced intense desire and curiosity to indulge in what was disallowed:

This was the beginning of conflict between duty and desire; Thus the happy and innocent state of existence came to an end.

c. Iblis was able to lead them astray.

d. Allah deported them from the Garden and Iblis and men became a foe of each other.

e. Adam was just a man at that time and not a prophet.

f. He was then destined to live his life on this earth, constantly dealing with temptations and desires.

Whatever view we have about creation of man, the above verses put so beautifully the inner world of mankind; whatever school of thought

one belongs to, the struggle between the two forces will go on as long as we exist in this world.

Sometimes the good and sometimes the bad in us overcomes the other and we see the consequences in the world accordingly.

- g. Adam then received from Allah words of revelation and thus was the first to be chosen for His guidance.

In other words, Allah, never left man unguided from the moment situation arose. He was there to show the way.

- h. The message from Allah was clear and definite. He will send his guidance from time to time and whosoever follow it will receive His favour in this world and the life here-after i.e. return to the Garden from where he was expelled.
- i. But if a man disobeyed and followed Iblis, his place will be in the fire.

Iblis will continue to tempt man as he did at the beginning.

SATAN

(Sura An-Nisa)

Ayat 119 "Whom Allah cursed and he said surely I will take of thy bond-men an appointed portion and surely I will lead them astray and surely I will command them and they will cut the carttle's ears and they will change Allah's Creation.

Whoso choeth Satan for a patron instead of Allah is verily a loser and his loss is manifest.

Ayat 120 "He promiseth them and stirreth desires in them and Satan promiseth them only to beguile".

It was only fair that Allah gave guidance and example by men of virtue to cope with and sublimate those desires. Allah began to give a framework soon after creation, according to man's state of development.

In the early days, the life was elementary, the needs were few. The community was small and the social requirements were less complex.

As communities developed, social groups were formed, kingdoms were established Allah's message began to take note of changed situations.

Many prophets and messengers appeared at intervals.

At times the situation demanded Noah and Moses, men of strength and determination and at times Abraham and Jesus, with a softer touch and kind persuasive nature.

There were two basic components of Allah's guidance

One: To proclaim that He was one and was the Master of the Universe.

This message was the corner stone of all revelations.

Second: To offer a framework appropriate for that time till the coming of the last prophet.

Man was thus guided to live in this world, and to do good to mankind.

No one knew better than Adam that Allah was his creator. Adam would have gone on worshipping Allah without any doubt. But the significance of revelations was to teach him how to live his life on the earth: in His name.

There are two broad aspects of human nature;

- a) To look after one's needs and the needs of the community;
- b) b) To seek knowledge and to experiment and create.

In both these fields, man is most vulnerable. The usefulness or destructiveness of his abilities depended greatly on his development in the ethical, moral social field.

His messengers and prophets gave us that framework or structure in which to develop the original and unique ability that Allah gave to man at the time of his creation.

Our survival depends on keeping that delicate balance and harmony between man's thirst for knowledge and divine guidance.

Allah, the knower of all things knew that man will go on searching the secrets of life on the earth and the universe as long as he existed on the earth to which Adam was introduced at the beginning. Whether he will reach the ultimate, only Allah knows. The possibility is that if he ignores the guidance given by Allah, he may destroy himself before he reaches the ultimate goal.

The quest for knowledge, the intense desire to create out of what Allah has provided, is taking a greater hold on man.

Man has reached an advanced stage when he can discover new secrets of universe and life at a rapid rate. He can find better ways of destruction, better

ways of inventing things for comfort and satisfaction of human desires.

This may lead him further and further away from the limits that Allah has laid for mankind.

Allah gave a framework through prophets and Holy Scriptures to safeguard mankind from these evils and pitfalls.

The question arises that Allah, the Almighty, by creating Satan, had provided an environment for man to foster unhappiness and bloodshed in the world. The angles also raised the question: but Allah dismissed their plea: "He said surely I know that which ye know not" A (Al-Baqarah 30)

It is a very delicate issue, but in my view explains the whole psychology behind man's existence and superiority.

Man lived in a happy state of mind as stated in (Al-Baqarah 31) before he was tempted. Without this desire and inquisitiveness, man had no special privilege and significance.

Without desires he would not have striven to develop his abilities and knowledge. He would have lived contentedly in the Garden, or on the earth just like other creations, existing to survive without any change.

With desires out of control he had the capacity to produce chaos, confusion, conflict and catastrophe in the world.

Man persecuted the innocent, the weak and the poor when ever his faith in Allah deserted him.

Even today we see some nations strong and stable, prosperity is rife, scientific knowledge and achievement in this field is leaping forward.

But what do we observe? The weak are constantly harassed, chaos and conflict amongst nations is spreading.

We would have certainly destroyed ourselves by now , if we did not have fear of the Nuclear War. We live in fear and not love for each other.

Such situations, in one form or the other have existed on earth many times before.

One look at the history of prophethood makes us realize that Allah sent the guidance through His messengers when;

- a. Man disbelieved in the Creator, worshipped idols and was morally degenerating.
- b. The powerful was bent upon destroying the weak. The people in power began to feel

like gods but were gods of terror and not kindness and mercy.

- c. When humans were confused and did not know how to meet the ethical, moral and social needs of the growing community and civilization.
- d. When all the above three situations were present.

Allah sent His messengers, some we know and some we don't to guide us and help us to achieve harmony within and amongst the fellow beings and unity with Allah.

An-Nisa-

Ayat 163 Lo: We inspire thee and we inspired Noah and the prophets after him, as we inspired Abraham and Isaac and Jacob and the tribes and Jesus and Job and Aaron and Solomon and we imparted into David the Psalms.

Ayat 164 And messenger we have mentioned unto thee before and messenger we have not mentioned unto thee and Allah spoke directly unto Moses.

Ayat 165 Messengers of good cheer and of warning, in order that mankind might have no argument against Allah, after the messengers:

I would like to draw readers attention to the above verse 164 "and messengers we have not mentioned unto thee"

Allah who is Almighty, just and wise did not deny nations and countries in different parts of the world the benefit of His guidance. We may not be aware of them. We may be doubtful about some.

Many civilization s follow and talk about men of virtue. The record that we have today makes us doubtful about their Divine guidance. It is only reasonable that we should respect them.

If we were to go by the faith of the followers, then the story of Jesus, son of Mary, is a good example.

The belief that we notice in Christians is far removed from the truth.

Al-Maida

Ayat 116 When Allah saith: O, Jesus, son of Mary !
Didst thou say unto mankind. Take me and
my mother for two gods besides Allah! He
said: Be glorified ! it was not mine to utter
that to which I had no right. If I used to say it
then thou knowest it.

Thou knowest what is in my mind and I know not what
is in Thy mind. Lo! Thou only art the knower of things
hidden

Sura 117 I spoke unto them only that which thou commandest me (saying) Worship Allah, my lord and your lord. I was a witness of them while I dwelt amongst them, and when thou tooketh me Thou was the watcher over them. Thou art witness over all things.

Suffice it would be for me to say that judging from what happened to Jesus, son of Mary, we should have respect for men of virtue whom other civilizations respect and follow, even if their lives as presented by their followers appear contrary to the basics of prophethood.

Krishna, had been presented as reincarnation of Allah. It is no different than the story of Jesus

Buddha springs some confusion into our minds. He lived long before Jesus: We should give him benefit of doubt and respect him.

This will result in better understanding and tolerance amongst people of the world and may result in peace and harmony.

The prophethood can be better understood if we keep in mind the institution of education.

The training and education of a child begins the day he is born, imparted by his parents.

His feeding is regulated and his other instincts or desires are gradually modified, Of course we have to recognize the infant state of his body and mind. He learns to walk and talk.

He then enters the formal education system and learns the alphabet and other basics. It may be elementary but without these basics, further education is impossible. The teacher is doing a job, which may not be of complex nature but is equally important. It has no reflection on the abilities of the teacher. A task was given to him and he performed it. It had to be done.

After primary education, a child progresses to middle and passes his entrance examination. At college level, the basics taught earlier are used to acquire further knowledge, the child is now maturing. The theories in science, mathematics and other subjects that he had learnt in its simple forms from various teachers began to take complex and advanced shape.

The adolescent now passes his degree and becomes a man. Finally he passes his master's exam and reaches maturity. He is now ready to enter the field of experience and knowledge possessed with sound qualifications and background.

The world is his to explore and to generate wisdom. He has been equipped and trained.

The evolution of religion took more or less similar course with one difference. The principal of the institution remained the same. He is Allah, the knower of all things.

The teachers, who were inspired by Allah, guided the growing child by command of Allah. Therefore, the fundamental truth about Allah which mankind had to learn as foundation of Deen remained a constant feature. By different ways Allah revealed to man the truth about Himself, to leave no doubt in his mind about His existence.

Abraham, the upright, David with his psalms, Moses with his magic and miracles, Jesus blessed with the Holy spirit to heal and raise living from the dead, conclusively established the Glory of Allah:

The socio-moral and economic systems were modified from time to time according to the stage man had reached in his development. At a given time in the history of revelations, man was following the will of Allah, before the coming of the next prophet.

After Jesus, son of Mary, the time had arrived to revise all that was taught before, to modify enlarge, complete and to give it a final touch.

Prophethood of Muhammad (Peace be Upon Him)

When Allah chose prophet Muhammad (PBUH) as His final messenger, He asked him through angel Gabriel "Read" The prophet replied "I can't read" The voice again said, "Read", He replied again "I Cannot read" third time the voice more firm, commanded "Read" He said, "What can I read". The voice said;

"Read in the name of thy Lord who createth"
"Createth man from a clot"
"Read. And it is Thy Lord the most bountiful"
"Who teacheth by pen"
"Teacheth man that which he knew not"

It is obvious that man's creation is unique in the sense that he was given ability to learn, explore and experiment and find the secrets of Universe.

But this time through prophet **MUHAMMAD (PBUH)** Allah wanted to teach all that only He (the knower of all things) could reveal to guide the human race forever to achieve the heights that man was given when angels were ordered to prostrate before Adam.

The Developmental (History of ISLAM)

This could be divided into periods:

- a) The period at Mecca (13 years)
- b) The period at Madina (10 years)

Surahs revealed at Makka mainly deal with Allah as the Master of Universe, the Creator and the Master of the Day of Judgement. The Makkan Surah's trace the history of prophets civilizations, their rise and fall and the reasons for their downfall.

“And we seized all of them for their crimes: Against some we sent a violent wind hurling stones, and some we seized with a mightily blast and some we submerged under the earth and some we drowned . It was not for Allah to wrong them They wronged themselves.”

The Main objective was to instill a strong faith into the unseen and to raise the foundation of Towheed and to lay the basis for what I call pillars of Islam, so as to build a strong structure of Al-Islam.

The prayer which were said secretly in the early years were established on regular basis by the 4th year.

The basis for Zakat, fasting and haj were all established by the time the prophet migrated to Yathrab (Al-Madina)

The Brief psychological Significance of Foundation and Pillars of Islam.

Towheed: The foundation of Islam is belief in one Allah without this no structure is viable.

Faith in Allah and His Messenger prophet Muhammad (PBUH)

There are many people in the world who believe in Allah, though they do not accept the prophets. They seek guidance on individual basis and follow that they think is right.

As I made it clear earlier, unless we recognize and accept the man whom Allah had chosen to deliver His message, we cannot follow the path with heart and soul.

Namaz: is an attempt to establish an on-going relationship between man and his Creator. Prayer is a constant reminder that Allah is the supreme master to whom we owe our allegiance. We surrender and act on injunctions revealed by Him. Each time we recite Sura Fatia we say and beg.

“Show us the path, The path of those whom Thou have favoured”.

“Not the path of those who Thine anger”

“Nor of those who go astray”.

Thus we begin and end the day by urging ourselves to act righteously.

The prayer is the beginning and not the end of our duty towards Allah and our fellow human beings.

This could only be achieved by acting on the injunctions given by Allah in the Quran and following the life and example set before us by His messenger, prophet **MUHAMMAD (PBUH)**.

Fasting: The month of Ramazan is an intensive training schedule to exercise control over our inner desires as well as thanks giving month to Allah for revealing Quran.

The training we are receiving in Ramazan is expected to become part of our daily life throughout the year and after.

Zakat: Firmly establishes in our mind that we are part of a society and not living individually.

We learn to share our wealth with the less fortunate. Through Zakat, we provide facilities and opportunities for others to acquire means to support and train themselves. We are brothers living for each other. When members of a society only begin to live for themselves without care for others, then prosperity is short lived. Allah bound us together in the spiritual and the material sense.

Hajj: A symbol of unity; Muslims from all over the world are closely knit together as one. There is no distinction of race, color, creed, position and nationality. They all surrender and prostrate before Allah and become one.

All the necessary training required to prepare a Momin for the tasks ahead was thus given during the first 13 years. Our mind and body were prepared for the world of action that was to follow to build the finest structure of Islam on these pillars.

Period at Al-Madina (The last 10 years)

The Surahs revealed at Madina "give guidance to a growing social and political community and to the prophet as exemplar law giver and reformer. (The Glorious Quran; page 8 by Marmaduke pickthall).

M. Pickthall also summarises the life of the prophet in those 10 years in the following paragraph:

"He personally controlled every detail of organization, judge every case and was accessible to every suppliant. In those 10 years he destroyed idolatry in Arabia: raised women from the status of a cattle to complete legal equality with man: effectively stopped drunkenness and immorality which had till then disgraced the Arabs. Made men to live with faith, sincerity and honest dealing, transformed tribes who had been for centuries content with ignorance into people with greatest thirst for knowledge; and for the first time in history made universal human brotherhood a fact and principle of common law. And his support and guide in all the work was the Quran" (M. PICKTHALL; Glorious Quran page 15)

In the first 13 years Allah prepared the Momins for duties towards Allah and His Messenger, and responsibilities towards fellow beings. He raised the foundation of belief in one Allah and established the basis for pillars so that a stable, everlasting structure could be built on it.

Muslims all over the world accept the five pillars of Islam. May I ask! Are pillars there to support a structure or not?

No building is strong and stable without a sound foundation and pillars but pillars on its own do not constitute a building. Pillars and building are inseparable. A building built on weak foundation and supporting pillars is shaky, very weak indeed.

There are many countries and civilizations at the present time which have a socio-moral structure and seem to be doing well. But a passing glance at those civilizations make us realize its shaky nature. They are not built on the firm foundation of faith in Allah.

Allah through prophet Muhammad ((PBUH) raised a structure, which was to last for ever. When the work was done i.e. how to live on this earth in the name of Allah. He proclaimed, "This day have I completed your Deen and chose Al-Islam. The Messenger of Allah knew that his mission had reached the goal.

In the tenth year of Hijrah he went to Makka for the last time. He preached his farewell sermon from Mount Arafat. He reminded them all of the duties Al-Islam enjoined upon them. After telling them their duties towards Allah, he spent major part of his farewell message on duties towards each other and urged them to live as brothers and that a person shall be judged on the strength of good deeds.

The message was addressed to all mankind. He was the messenger for the whole world.

The basis for pillars were raised during the first 13 years at Makka but the message about completion of Deen and the declaration that prophet Muhammad was the final Messenger came 10 years after Hijrat. It was also made clear that prophethood had come to an end.

It is the surrender of our purpose to the Will of Allah that is Islam. It promises success in this and the world hereafter.

Deen Al-Islam can be compared to magnificent building constructed on sound base of Tawheed, supported by Five pillars.

Note: Pillars arising from a solid base may be an impressive sight but can you imagine someone not going further to complete the building.

We muslims are, ironically doing just that, showing off our pillars, comparing and arguing about them with each other. But such a supporting steel safety structure does not protect us from wind, storms, rain and cold. Somehow we mistakingly believe that our primary function as muslims is to praise Allah , pay Zakat if forced to, keep fasts if we can and rush to Makka for Haj to get our past sins forgiven. Then we come back and start afresh. Indulge in wordly persuits with no regard for limits placed by Allah. Our minds are set on reserving a seat/place in the paradise but we fail to realize that there is lot of travel to be done in between. That travel is living our life on this earth according to the dictates of Holy Quran; in the name of Allah. We have to earn our place in the paradise and if in doing so we make genuine mistakes or succumb to human failings, we ask for forgiveness and sincerely work to remedy the situation, then we may hope that Allah is forgiving.

But if our Niat (intention) is to pay lip service and keep on deliberately doing the same wrong things over and over again, then I am afraid that we are not only cheating ourselves, but also trying to cheat Allah.

An-Nisa

Ayat 17 "Forgiveness is only incumbent on Allah toward those who do evil in ignorance (and)then turn quickly (in repentance) to Allah. These are they toward whom Allah relenteth. Allah is ever knower, wise".

Al-Imran

Ayat 185 "Every soul will taste of death. And ye will be paid on the day of re-surrection only that which ye have fairly earned. Whoso is removed from the fire and is made to enter paradise, he indeed is triumphant. The life of this world is but comfort of illusion".

Ayat 186 "Assuredly ye will be tried in your property and in your persons, and you will hear much wrong from those whom were given the scriptures before you and from the idolaters. But if ye persevere and ward off (evil) then that is of steadfast heart of things".

Ayat 142 "Or deemed ye that ye would enter paradise while yet Allah knoweth not those of you who really strive nor knoweth those of you who are steadfast".

The majority of us assume that we have earned a place in heaven, by pleasing Allah by our prayers. We then fall victim to our desires and inadvertently obey Iblis; We ill-treat our fellow brethren, acquire wealth by fair and unfair means. We neglect our duty towards our children, relations and other fellow beings.

We deprive other people of their due share and bestow favours on those we like. We create disunity, disharmony and at times hatred amongst our

brothers/sisters in faith and other human beings. We show no care for others and kill or maim others by our careless and callous behaviour on the roads. We create filth, unhygienic surroundings. We see our children die of horrible unavoidable disease, the young die prematurely and our old suffer a lingering agonizing death.

But why should we care! We have done our duty to Allah by saying our prayers! We have pleased Him so why bother about doing good things. But have we pleased Him?

Quran is not all about prayers and forgiveness. It is a book of action.

Allah has put it so beautifully in quran "who is better in religion than he who surrendereth his purpose to Allah while doing good to men and followeth the tradition of Abraham, the upright. Allah chose Abraham for a friend. (An-Nisa; 125).

THE FINAL TOUCH

The world was at a critical and significant period of change at the time of Mohammad's (PBUH) declaration as Messenger of Allah.

The timing of his prophethood acted as a bridge between the two phases, so that Allah could guide mankind just at the right moment.

It was the beginning of period of literacy-people were becoming aware of the importance and value of reading. Writing and the advantages of preserving knowledge.

It was a period when people and communities with tribal and national interests were recognizing the value of international relations. There were conquests of other territories before, but the field of international relations was a totally different concept.

Science in its various forms was about to emerge as one of the main pursuits of man.

Research in medicine and other scientific fields was beginning to take hold of people's imagination.

b) On the other hand, Egypt, India, Greece and China had lost its glitter.

Rome and Iran showed all the pomp and glory of empires but what a barbaric period it was for the masses and slaves. Torture,

corruption, heartless enjoyment at the cost of another man's life was a daily pastime. Bribery was rife and favour was bestowed on someone whenever it pleased the authority and stripped of honour, whenever he lost the favour. He was lucky if he did not lose his life. Immorality was at its height, wine and women were a routine of entertainment and the welfare of subjects did not figure as responsibilities of the emperor. Conqueror had no mercy for the loser. He did neither spare the women nor children. There were no laws of war and peace.

Al-Quran: Romans 41

Corruption doth appear on land, sea because of (the evil) which men's hand have done, that He may make them taste a part of that which they have done, in order that they may return.

- c) Belief in Allah was at its lowest ebb, man worshipped idols and followers of the scriptures had lost the way. Christians, instead of God Almighty, had made Jesus and Mary the focal point of their religion. God had lost His separate identity as the Creator of heavens and earth and of all mankind including Jesus.

The scriptures were re-written or changed to suit their purpose.

“Have you any hope they will be true to you when a party of them used to listen to the word of Allah, then used to change it after they had understood it knowingly- (al-Baqarah; 75)

“Therefore, woe unto those who write the scripture with their hands and then say “this is from Allah”.

The time had arrived that Allah showed the way to mankind in all spheres of life in the most effective and most conclusive style.

The world was showing all the ills and presenting all the challenges that the previous prophets and messengers of Allah had to face in various forms but all at the same time. It was time to give complete guidance in theory and practice for all time to come.

Arabia was not only suitably placed on the world map; it had the potential to make a great nation- a torchbearer of Islam.

Allah in His wisdom had long ago established the House of Allah (Kaaba) when Abraham visited Arabia and left his son Ismail behind. The prophets appeared all around Arabia in the past but not in Arabia.

It appears that Allah had already selected Arabia as the Centre of His last mission to guide mankind.

A decendent of Ismail, son of Abraham, was to do this in the name of Allah.

All travelers from the East, West and the North passed through Arabia. Arabia comprised of many tribes but there was no central influence or government to pose a real, over-powering threat to the prophet. Quaraish tribes had some influence but the family of Muhammad (PBUH) enjoyed a special position.

Though there was moral and social darkness of serious proportions in Arabia at the time, there were people who would retreat into the caves and ponder over the problems of the society and looked for an answer. They were called **HUNAFAs** (sought true religion in the natural)

Prophet **MUHAMMAD (PBUH)** was one of them. He would pick up whatever meager supply he could muster, say goodbye to his supporting wife, Khudija, and go to the caves and meditate, sometimes for months.

The torch was burning inside him; all that was needed was Allah's message. It came to him as a surprise but with conviction. He went to his wife Khudija, who reassured him that his conduct was such that Allah would not let a harmful spirit come to him. There

could not be a better commendation than the one coming from one's wife, a person so close to a man.

He preached to the family and intimate friends at first, while the people of Makka as a whole regarded him as one who had gone a little strange.

At the end of third year the Prophet received the command to "arise and warn".

"In the name of Allah , the Beneficient, the Merciful".

1. O, Thou enveloped in Thy cloak
2. Arise and warn
3. Thy Lord magnify
4. Thy raiment purify
5. Pollution shun
6. And show not favour, seeking worldly gain
7. For the sâke of thy Lord, be patient

(Al-Mudassar; 1-7)

Thus, began the public appearance of **MUHAMMAD (PBUH)** as Messenger of Allah.

The Arabs were people with strong will and determination. If on the wrong path, they did their utmost, once convinced of doing good, they did not waver.

They were not afflicted with those ills from which Romans and other such nations suffered. Human resources were still untapped and were an ideal

background to work in for a man of definite direction, to use them for the betterment of humanity.

They were simple and of generous nature, were hospitable and possessed no artificiality.

The heat, sand and hard life had made them tough. They were brave, a fierce enemy and a strong friend. They had literary talent, took pride in their language and used to write poems and sentences and display them on the walls of Kaaba, and invited competition.

Thus, the people he had to face were hard to crack but once convinced were the most ideal people at that time for Allah's mission.

The task was huge and all embracing. The mission was not just to tell people what was good and bad but to instill complete faith in Allah and sense of duty and service for the welfare of mankind.

Above all, he had to implement it, prepare and manage a model society, for future generations to follow.

It was the guidance from Allah to the mankind for all time to come, a framework within which to seek knowledge and explore the Universe. It covered all aspects of life at individual, family, group, national and international level. It laid down principals of conduct in trade, it gave for the first time the concept of welfare state and sharing of wealth with the less fortunate. It gave guidance to an individual how to

conduct himself with dignity with other fellow beings. It laid down the golden rule of Universal Brotherhood. A man did not have a preference on others because of colour, race, creed, nationality or status. He would be assessed only on the strength of his good deeds. Living in peace and harmony with others was the motto but if forced to fight, strict fair and humanitarian laws for war were laid down. Rules concerning prisoners of war were given which the modern world is trying to observe. It provided complete safety and protection to the losers. Forgiveness and pardon was preferred. Public law and order was established, even the Prophet (PBUH) himself was not exempt from it. Judicial system was established, and calling on witnesses became a must.

The model society that he established was facilitated by the intensive personal training that a momin received through prayer Zakat, fasting and Haj.

The inner world of a momin was transformed by Tawheed and acceptance of Muhammad (PBUH) as Allah's messenger.

By the end of 23 years, his mission was accomplished. The announcement that the work was done, was made by Allah. "This day have I perfected your religion for you and completed my favour unto you and have chosen for you Deen Al-Islam.

Every detail was carefully looked into before declaring it finished. He had given the Final Touch.

AL-ISLAM

In my search for the fundamental concept of religion, I was more than convinced that the name Al-Islam was formally or officially) given by Allah to the Deen only at the end of prophetic mission) This day- have chosen.

I started with the hypothesis that if Allah is the originator and planner of the system of prophethood, how could He give it definite name before its completion.

There is no doubt that He addresses past prophets as Muslims i.e., surrendered their purpose to Allah's. He did not announce a name for their Deen.

I do not find any evidence in Torah or new Bible that Moses and Jesus told their followers to go and preach the faith by a name.

In my view it was inappropriate for Allah to give a formal name to a structure that was still under construction and was incomplete. It would have led to may serious complications.

For argument sake, if we do accept that a name was given, then what was it? Why was it not applied? If applied then why does it not exist now.

The followers of Moses call themselves Jews, and follow Judaism, a tribal name.

The followers of Jesus, son of Mary, call themselves Christians i.e., (followers of Jesus Christ).

So we see a faith based on Christ and not on what he said. It appears that what God and "Jesus" said, did not count. It was discarded.

If Allah had given a name before, equivalent to Islam, we would have ended up with.

AL- ISLAM No.1 or First Edition.

AL – ISLAM No. 2 or Second Edition.

And so forth till the complete and final version. How confusing it would have been for all the followers of scripture.

One thing can, however, be said with certainty that all the true followers of past prophets were Muslims till the coming of next. Because they followed what was revealed at the time and surrendered their purpose to Allah.

Allah, to be fair and just had always made sure that messengers announced the coming of the next messenger before the end of their mission.

It was not Allah who created the differences but people differed. The people changed the scriptures and not Allah.

I observe a flawless system in the institution of prophethood. All the prophets, before **MUHAMMAD (PBUH)** gave tidings of the coming prophets. They made it obligatory on their followers to accept them. They only talked about changes they were inspired to deliver to people. No prophet was disowned, challenged or ridiculed.

It could only happen when there is a common factor in all.

In fact after the end of Jesus' mission, for many years the disciples were living as a Sect of Judaism till St. Paul arrived at the scene.

St. Paul was born in Tarsus (in present day Turkey). He was a Roman Citizen and was of Jewish origin. As a young man he went to Jerusalem and it appears that Jesus and Paul never met. After the death of Jesus, early Christians suffered persecution and Paul himself participated in it. Later during his travels, Paul had a vision of Jesus and he was converted. He was not chosen as messenger by Allah.

He began preaching Christianity. In fact he was the main developer of Christian theology.

His ideas include:

1. Jesus was not just an inspired Prophet but was Divine.
2. Christ died for our sins.
3. His suffering can redeem us.
4. Man cannot achieve salvation by attempting to conform to biblical injunctions but only by accepting Christ.
5. He added worship of Christ.
6. Therefore Paul insisted that there was no need for converts to Christianity to accept Jewish dietary restrictions or rituals.

The other disciples and followers disagreed but Paul's ideas were acceptable to Romans and their resistance to Paul had no chance to survive. **(THERE IS A FOOD FOR THOUGHT FOR US, AND SOMETHING TO GUARD AGAINST).**

I say to non-believers that if there was no Allah then how could we have such a perfect institution of prophethood, stretching over thousands of years.

They all knew that they came from Allah, they knew their mission, were also aware that it was not the complete guidance they brought. So they warned and foretold of the coming prophet.

In St. Johan's Bible, Jesus addressed his disciples and said:

St. John: 17

“But now I am going away to the one who sent me”.

“But the fact of the matter is that it is best for you that I go away, for if I don’t the comforter won’t come”.

“And when he has come he will convince the world of its sin and of the availability of God’s goodness”.

“Oh! There is so much more I want to tell you, but you can’t understand it now”.

“When the Holy Spirit, who is truth, comes he will guide you into all truth, for he will not be presenting his own ideas, but will be passing on to you what he heard (from God)”.

Christians say that the spirit of truth was angel Gabriel, that he would inspire individuals with guidance. Whatever explanation they put forward (I am not here discussing that issue) the plain truth is that Jesus declared that he could not give all the guidance and it had to be done by another when Allah considered it appropriate.

A system so well organized and the prophets so united ever since the appearance of man on the earth, could only be the work of Allah, the Almighty, the Ever-present.

We believe in the unseen Allah but through the perfectly planned institution of prophethood, we can feel His presence.

THE DIFFERENCE

It could be said that man with his inherent ability could have gained all the knowledge and the wisdom that he possesses now without any contribution from Messengers of Allah.

The question is hypothetical because we cannot undo the past and its impact on human progress.

What is the influence of Prophethood on us!

Could we have done without it!

People who put forward this argument, ignore the very basic truth about religion.

Yes. Man could have found political, socio-economic and moral structures or systems of various types because of the intelligence and knowledge that he possesses.

But certainly these systems could not have been based on recognition of Allah. Certainly we would not have been able to surrender our purpose to Allah, the core of the system of Prophethood.

This surrender to the Master of the Universe unites us wherever we are on the earth and gives us a sense of direction.

This surrender removes the possibility of personal gain at the cost of others, if we truly believe and follow it.

THE COMING OF JESUS, SON OF MARY

The Christians and majority of muslims hold the belief that Jesus will come one day.

This had perplexed my mind for a while and I could not find a suitable explanation for it.

Some learned muslims, in order to counteract the spread of Christianity declared themselves, the messiah. The coming of Jesus had misled them and they went astray.

I asked myself a question- How come that Jesus would be amongst us when Allah had declared that Muhammad (PBUH) was the final prophet?

Unable to find the answer and unable to bear the pain it caused, I buried this question deep in my subconscious and hoped that one day the answer will come up. The thought remained there for a year, knocking at the door of the conscious mind now and again but I managed to send it back with fresh reminder to keep on working without making me aware of it.

One summer evening I was busy as usual in my garden in the beautiful Surrey in England, digging with a spade and just enjoying the pleasant sunny evening.

Suddenly a thought jumped from my subconscious and I stopped digging.

“Of course it has to be Jesus, son of Mary, if at all he has to come”.

“It has to be a person who was acceptable to Christians first”.

When Christians would recognize him, as Jesus with all the signs and glory that he had, they would follow him. He would then declare;

“ I have come to destroy the cross and establish the glory of Allah”.

“I have come to follow Islam and the final prophet Muhammad (PBUH). I did give you warning before I left you that the spirit of truth will come after me.

Muslims will have no hesitation to acknowledge him and the world will see the dawn of a new era of faith in Allah.

Note: We don't need wars now, we need peace and peace can only come from Christian nations.

They have the key in their hand.

Who is better qualified to teach peace to Christians than Jesus?

It may be a dream but what a wonderful dream it is.

A CHALLENGE TO US ALL

Allah gave us the religion of truth.

“He it is who hath sent His messenger with the guidance and the religion of truth that he may make conqueror of all religion, however, much idolators may averse”. (Al-Saffa)

From the desert of Arabia men of faith, conviction and courage carried the message to far places.

From the sands of the deserts he has given us another wealth of equal magnitude in the form of “**BLACK GOLD**”.

Muslim countries have the people, the resources and all the facilities to re-create that model of Islamic society, which the prophet developed during his lifetime.

It is our last chance to make it the conqueror of all other religions and social structures by showing to the world by our deeds that it is something worth following.

Alas, at present one Muslim country is busy destroying other Muslim country. A brother is fighting and killing a brother. Allah says in Quran;

“Whoso slayeth a believer for set purpose, his reward is Hell for ever. Allah is wroth against him and He

hath cursed him and prepared for him an awful doom".
(An-Nisa; 93)

Allah is watching us

It is a challenge to all of us. Will we accept this challenge and show the world that we are the bearer of the torch that Prophet **MUHAMMAD (PBUH)** carried to change the life style of man and brought justice and brotherly feelings and an era of righteous behaviour.

It is not books seminars and conferences and invitation to people to follow ISLAM that is going to make an impact.

It can only be done by setting an example of righteous behaviour.

One look at the Muslim nation is enough to turn away not only the non-believers but the young believers of today.

Islam became the world religion because the Prophet Muhammad (PBUH) acted upon ALLAH'S commands to such perfection that Quran and the life of the Prophet became inseparable.

Are we going to fail this test?

Remember the Day of Judgement when we will appear before Allah and each shall be paid what he has earned.

LESSONS AND QUESTIONS

My thesis is that man's creation was unique, that he was given a complex set of abilities and capacity to express himself (Language).

It is inherent in his nature to be inquisitive, seek, explore, experiment and discover the secrets of heavens and earth and all that is contained therein.

He has the freedom of choice; he likes to exercise his own judgement to decide for himself the direction he is going to take.

He is not programmed to obey signals, as is the rule with other creations.

The purpose of Divine Guidance was to give him guidelines and framework in which to pursue, apply the knowledge gained and develop his abilities for the benefit of humanity.

Quran does not suppress, contain or encapsulate man's abilities. In fact it motivates him to expand his vision and go on acquiring knowledge.

In Quran, Allah devotes a major part to reason with man, argues a case gives illustrations of men and civilizations to bring home the point that when Allah's limits are transgressed, calamity befalls mankind:

Quran thus honour man's abilities that He gave him at first.

Quran gives him a purpose and a sense of direction i.e., to surrender the purpose to Allah. This is to safeguard him against selfishness and self-destruction.

How does my thesis fit into the belief that Quran is a complete guidance for mankind, a belief that I have tried to prove in my book?

This belief has led many to narrow their outlook and we are urged not to look beyond.

Faith and intelligence, in my view are companions to each other, they both complement each other. Separation of the two makes a nation with faith only backward and an 'easy prey' to advanced nations. Knowledge without faith can be evil and Satan's delight. As it is a very delicate matter, I would like to give examples to prove my point.

Quran States that'

Man should spend out of what he has been given i.e. honestly earned.

He must pay Zakat of two and a half percent (a firm directive)

Man should not be extravagant (recommendation).
Man may spend on others whatever is surplus to his needs (advice).

A social and economic framework was thus given in Quran, which the whole world accepts in principle.

But to implement above, man needs specialist knowledge of economics, of honest trade, sociology, advanced technical knowledge to effectively manage it in the present day.

It requires research into the causes and needs of less fortunate, study of personal out-look on life and what makes people extravagant. It requires the knowledge of past and present generations that when man began to look after his personal interests only, ignoring the needs of the community, nation or the world, his prosperity was short lived.

Now as Muslims do we have to borrow this knowledge from others or do we generate it from within?

Allah has given complete guidance in Quran , it is up to us to reach the depth of meanings in Allah's message.

In Quran Allah lays down the limits for war and peace.

“Muslims have to be prepared to defend themselves against aggression and in the larger interest of

mankind. To do so we have to tax every ability that man possesses.

While we were busy arguing about meanings and interpretations of matters of faith, the western nations were busy using Allah's gift and are now dominating the world. We are now at their mercy and have no choice but to negotiate at their advantage to defend ourselves.

Man with all his intelligence, wisdom and experience is still struggling to find a formula for peaceful co-existence in today's world. He is nowhere near yet. To achieve that aim man has to transform his spiritual, moral and material outlook on life. It is a great challenge for man.

Quran has given the answer, only if we are willing to understand and accept it. It requires on-going knowledge.

Cleanliness, Health and Environment

Allah and the prophet want us to be clean. "There is a cure for every disease but Allah has kept death in His hands" the prophet said.

It is upto man to use his inherent abilities to keep on finding an answer in this ever changing world and its environment. We cannot look for details either in Quran or Hadits for provision of medical education,

running a preventive health department or to run a sewerage system to deal with present day pollution.

Allah and His Prophet give us guidance and concept for clean living. We have to use our abilities to achieve it.

Thus Quran does not limit a man in his pursuit of knowledge. Quran inspires him to use his abilities. The Quran, however, gives him a purpose and that is to serve humanity in the name of Allah.

Prophet Muhammad (PBUH) said that time spent in acquiring knowledge is time spent in Abadat; seek knowledge even if you have to go to China, is another famous saying of the Prophet. S.A.W.

I am sure that a muslim did not have to go to China to learn Quran in his time. Thus I derive support for my thesis from Quran and the life of the Prophet.

“Allah did not take away the gift of intelligence and creative activity that He gave man at first but guided him when he fell for the temptation offered by Iblis”.

Question:-

1. There is a belief going around in the minds of significant number of muslims that the Prophet Muhammad (PBUH) will see us through to paradise, even if we have very little faith.

May I ask if Allah sent His messengers and the Final prophet to offer us a short cut to paradise or for us to follow the guidance to the best of our abilities on this earth?

I would like Ulema to ponder over this and present the true purpose of Allah's guidance and our purpose in following it.

2. Majority of muslims, when death occurs due to careless driving, preventable diseases and sickness because of filth, declare, "it is Allah's Will He brings us in the world and He takes us".

May I ask if Allah wants us to do nothing to look after ourselves?

Is it possible that we have failed to give true interpretation of Quranic message about Allah?

I think that Imams and Ulemas after morning prayer should participate in welfare activities along with the residents. The example was set by Prophet Muhammad (PBUH) who used to visit the bazaars and streets daily. He used to pick up banana skins from the ground in case somebody slipped and also because it was unhygienic. He inquired about the sick and the needy regularly. He was part of the society.

Why do we hesitate to follow his example?

May I ask those learned scholars of Islam a question, who differ in their opinion about the message and the

meanings of Quran and then argue and fight with bitterness with each other.

Has Allah revealed the truth to any one of them. If He has, then he must come forward and declare it.

If not, (certainly not) then remember that if one person has a right for an opinion,, the other person has an equal right. So let us agree to disagree without bitterness.

The fact that past Fiqh schools of thought differ could mean that they took into consideration the changed circumstances at a given time and they had their Own way of thinking. So let us consider the present in the light of fundamental principles of Islam, while keeping in mind the past and the future.

On my part, I have my view point and have expressed it. Honest discussion promotes knowledge and understanding and will have positive influence on younger generation, who may rebel otherwise.

I would welcome discussion and disagreement.

I will listen and if I wrong, I will accept it. Whatever happens I will stay a friend to those who disagree.

That in my view is the only humble way I can honour Allah's gift of intelligence and inquisitiveness that He gave man when he was created.

ISLAMIC TOUGH LAWS FOR WHOM

Non Muslims have been projecting Islam as a barbaric religion because it prescribes tough punishments to those who transgress Allah's Limits. Many of us believers sometimes do show wavering faith, because of this deliberate and constant attack on Islamic Laws and Value Systems, how many of us look at the other side of the coin and say that Islam is the only religion (Deen) in the world that cares so much for the people that it punishes those who disturb the peace of the society. In the form of Qisas, the physical punishments are lifted up into the sphere of morals and faith. Can anybody tell me of a country or society where criminals are dealt with leniently and the society is at peace? Would you call the punishments barbaric when you punish one to save all other innocent and law abiding citizen.

Would, it not be barbaric when law abiding citizen loose their limbs, wealth and life because of lawbreakers? Before metting out punishments, Islam establishes a system which caters for the basic needs of the people in the form of faith, mental and physical training, Zakat and baitumal and establishes a judicial system that provide justice for all in the name of Allah. Nobody can escape whether he is a man in authority or of influence or an ordinary citizen.

A just, honest and clean society is the Goal.

Don't just look at the tough punishments, look how caring Islam is. (in the 'law of Qisas there is life to you, o men of understand that ye may restrain yourselves) 2_179.

WHAT IS CULTURE

Over the recent past much had been talked about Cultural Festivals and activities of Pakistani People, especially during the World Cricket Game.

Before we discuss Culture of People, let us look at the definition of Culture.

In Oxford Dictionary it is described thus:-

“Improvement by (Mental or Physical Training”

In Collins English Dictionary Culture is described as:

“State of Manners, Taste and Intellectual Development at a time and place”.

Manners is defined as “in way thing happens or is done. pl. Social Behaviour.”

Universal English Dictionary edited by Henry Eecil, describes Culture as :

“Education, Training, Development of Mental and Bodily Faculties. The result of Mental Training, refinement of taste, Keenness and balance of intellect and Judgement, Elegance of Manners.

One comes to the conclusion that Culture is Development of Intellectual Faculties as a result of Mental Training and which is shown by Refinement or improvement of taste, Manners and by Social Behaviour.

Judging by this Criteria one could assume that the Cultural Festivals held and shown on the Television were nothing more than a form of entertainment catered for the Amusement of the People, also a move to Influence and change the Moral

Behaviour of the Younger Generation. The copying of music and dance from non-Pakistani Countries reminded me of Monkeys in a Jungle or a Zoo Mimiming the behaviour of visitors. While doing that the Monkeys did show very excitable behaviour. It was evident from the Musical and Dancing Display by the Artists and the participants.

What is then Pakistani Culture. What the people of Pakistan so far have achieved in the way of improvement in intellectual faculties is open to debate. But in the matter of Taste, Manners and the way of life, there is definitely an improved and refined form of Corruption and Favoritism, Earning Money without hard work and sweat by people with influence, and exploitation of common average man by politicians and Vaderas for their ulterior motives. Disregard for law and order is Advocated by the Politicians and the Common Man is unwillingly dragged in it, which serves their purpose.

The list can be long. But it is suffice to say that Cultural Shows are in no way. Cultural, rather, it is a Poisonous Attempt to distort the minds of Younger Generation by a section of citizens of Pakistan who are greatly influenced by the Glamour of certain civilization. But we fail to understand that behind their Dazzling Enjoyment of Life Lies their intellectual Creatinties and development of mind and dedicated hard work, with an In Built Mechanism of Self-Correction for their benefit. We have been made to live in a fools Paradise and are incapable of reaching Intellectual Heights of Developed Nations.

MORAL VALUES AND CIVIC RESPONSIBILITIES

AN APPRAISAL

The decline in our moral values and the lack of sense of civic responsibilities has reached a very serious state and infact it would be appropriate to call our society a sick society.

No doubt there are many dedicated, honest and caring people in our decaying society who are trying their utmost to restore it to the glory of once a healthy society. However the majority of us are either intentionally corrupt, dishonest and willingly Indulge in cheating favoritism and bribery, ignoring and breaking promises, misappropriating the borrowed money for selfish ends at the cost of the nation, taking pride in breaking the law and to deny justice to the law-abiding citizens.

OR

Are basically innocent but are unwillingly sucked into corruption and dishonestly. They have no choice but to give bribery, though they are good at heart. Their very survival depends on this. They can defy corrupt pressures but are not strong enough to become martyrs.

An attempt will be made to define society its structure and its functions as a healthy society and then its morbidity.

Efforts will be made to briefly describe its revival in the present circumstances.

What is a Society:

It is a system in which people live in organized communities and have the right to see that law breakers are punished. In fact what it means is this:-

People have the right to demand justice from the authorities and the duty to see that justice is being done.

Community is a body of people with something in common it could be religion, shared interests, being alike in some way, could be living in a country or a place.

There is understanding and tolerance for those who differ or disagree. In fact it is encouraged to have a different opinion. It is a sign of growth and maturity that people have an opinion and live together in peace and honour and respect for each other.

Morbid Society:

It becomes morbid when its basic structure is disorganized, tolerance disappears and those who disturb the peace of the society and flout the laws of the land go unpunished. It becomes grave when ignoring and breaking the law is considered a feat of pride by some society members and they have the blessings of the people in authority. It is observed that various groups or organizations are trying to establish their supremacy over the others at the cost of the stability dignity and honour of the country.

A sick society is therefore one in which there is mental, spiritual and moral disorganization, disintegration which is leading towards actions that are

adversely affecting the establishment of a healthy society.

Our people as a whole are very talented, hardworking and honest who believe in Islamic values but it so happens that they have lost the direction due to various factors, which will be discussed presently.

Onset of sickness and its precipitating causes.

Pakistan was the dream and the destiny of the Muslims of India and the dynamic personality of the great Quaid-e-Azam made it possible for us to have a country where we could establish the glory of Islam and the dignity of its people.

But as Muslims in India were suppressed both by the British and Hindus, they remained uneducated, under privileged and were denied all the opportunities to develop their potentials. The majority were either poor and neglected or were used as workers or helpers by the dominant and prosperous majority.

After going through the ordeal of the partition they breathed a sigh of relief and saw property, wealth and opportunities just waiting to be grabbed. Greed, lies and bribery became the order of the day. People began to put in big claims even if they did not even have a hut for themselves. Those who fortunately had something worthwhile waited for justice in vain. However they remained loyal to the country.

The other significant factor was that some who were left out of this race and others who were uprooted from Kashmir because of Indian occupation by force, went abroad especially England and started sending

money to their relatives in Pakistan. Areas known as little England came into existence and became the envy of many especially of those who were in authority. They were over-taken in comfort of wordly goods by those overseas Pakistan's who were perhaps less educated and previously unemployed. This led to a race where money was made by unfair means to become rich and enjoy luxuries of life. Guilt feelings gave rise to the urge for Allah's forgiveness, instead of repentance. Seeking forgiveness from Allah became objective. The educationists preachers, Immams of Masajids and scholars of Islam also fell pray to this new storm of greed and self satisfaction.

This always happens when opportunities are not earned but are handed over on a plate. If we had a barrenland but had to sweat to build the country, things would have been different. This applies equally to immigrants and local residents who also grabbed the opportunities, which they never had before. But there is no need to despair. It is a phase which will pass after we have been jolted out of it by the Divine Will.

But we as people also have a choice, either to perish or survive. I hope and pray that we will opt for survival with honour.

We have the following options:-

1. To urge people by preaching lecturing, seminars and books on Islam.
2. To show the way by our deeds and by setting the example. History of the world clearly tells

us that just talking has never worked. Infact it takes the society further into trouble.

No amount of preaching seminars and books will help us to come out of the grave situation. No amounts of administrative judicial and police force can take us out of our predicament.

We need men of faith, wisdom and action who will lift us out of this mess by their deeds.

At present the character of our nation is inversely proportional to the amount of literature and books available. Some of the time we spend on writing and lecturing can be spent on character building and setting an example for people to follow:

How can we change the environment.

Following are basic channels.

- 1) Home
- 2) Educational Institution
- 3) Islamic Centers Masjids.
- 4) Visual and auditory media.
- 5) Punishment of law-breakers.

1. **Home** is the first basic center of learning and putting it into practice. It is character building period Love caring, sharing responsibilities and moral values are first taught and learnt here. Truth and honesty forms the core the of character of child. But by our bad examples we install cheating and lies and bribery. It is a slow process but basic one which results in our behaviour later in life. Teaching and training start at home.

2. Then the child goes to school.
Here besides learning to read and write he learns to interact with elders fellow students and others in the environment. The teacher is the central and most influential person. He is not just a salaried employee to teach you how to read and write but to prepare you for life by developing and maturing your personality as members of an organized society.
3. Islamic (and other) center. People of Islamic faith (and other who are non-Muslims) have great respect for religious scholars and Imams of Masjids. Their teachings influence tremendously. The need of the time is that they not only told us the great history of Islam but also told us about our moral and civic responsibilities in life and also told us about the initiative they have taken to build the character of the people based on those teachings.

I do not see any alternative but to suggest the formation of a **council for the implementations of Islamic moral values and civic responsibilities.**

It will have a positive effect on the Ummah: The more we tell them about forgiveness by Allah for our sins and tell them about ways to paradise without mentioning hard work of doing good to mankind, the more we will sink low. Infact rituals take precedence and objective of living an honest and just life recedes into oblivion. Talk about values first and then tell them

what they are doing in the light of Quran and Suna. The aim is to do things what Quran directs and not just to tell then what Quran says.

Visual and auditory media

These days we carry the message by words and deeds through the media. Visual impacts are quick and effective. There days we are stimulating the desires and feelings of people just to get monetary benefits. Media is there to spread. Information awareness and to educate people. It also helps them to form opinions: The electronic media is such nowadays that we are blindly following alien cultures leaving behind our family values and Islamic responsibilities. Visual media is presenting vulgarity as norm. Our task is to project Islamic moral values as virtues, revealed by Allah for our good.

Last of all but the most affective of all is the implementations of punishments for those who break the laws.

Any favour and relaxation will not only jeopardize the whole system but also throw the society deeper into darkness, misery and gloom. We are at liberty to talk about our values but our job is to carry out our responsibilities.

“Heatherfield”,
Shirely Place,
Knaphill,
Woking,
Surrey.

14th March, 1986

The Editor,
Daily Telegraph PLC,
135 Fleet Street,
London, EC4P 2BL.

Dear Sir,

DECLINE OF MORAL VALUES IN OUR SOCIETY

I was delighted to read in your Wednesday, 12th issue, the news about the formation of a National Council for Christian Standards in Society.

The decline in moral standards has reached a very serious state and in the recent past you rightly suggested in an editorial that we were living in a sick society. I agreed with you completely.

The answer does neither lie in increasing the police force nor advocating severe court sentences. We must look at the psychopathology of our present was Head of Clinical Psychology at a London University, world famous and respected for his theories about human social behaviour, felt 20 years

ago that rather than spending time devising treatments for individuals we should give consideration to the environmental influences on their behaviour and taking steps to modify these.

My experience over the past 28 years has convinced me that in spite of all judicial and clinical measures, crime, rape and sexual offences are on the increase, and moral standards in general are declining. In fact, during my clinical and therapeutic work I sometimes ask an adolescent to give his/her views on morality or moral values; the usual answer is "what's that?" I could write a full article on this subject but for now I would offer one of my views / observations in this letter.

The debate about individual rights and moral standards for society has been going on unresolved for many years. It is time we looked at one basic fact about the evolutionary nature of the human race and its significance. What distinguishes us from other species is the development of our brain, termed a neo-brain (new brain), the function of this part is inhibitory and it exercises control over our basic or primitive brain functions. We can, through our cortex, offer a structure our five basic senses of sight, hearing, taste, touch and smell. By our present attitudes, habits and environmental influences we are trying to destroy this controlling function of our cortex. The implications of this statement are vast and cannot be covered in a letter.

The concept of love has become indistinguishable from the sexual act. Freedom of the individual has replaced the concept of growth within a moral or social framework. We are reverting back to our pre-evolutionary emotional primitiveness by letting our five senses go free.

It is time that we joined hands with the National Council for moral values to bring about changes in our society and, in fact, throughout the world.

Yours sincerely,

Dr. M. Rafiq Mirza,
Consultant Child &
Adolescent Psychiatrist.

ISLAMIC APPROACH TO MENTAL HEALTH AND PSYCHOTHERAPY

The recipe for mental health was given or revealed by Allah (God) 14 hundred years ago and was practiced faithfully for centuries by the Muslims.

The withstood pain, torture and sorrow with inner satisfaction:

They took part in their daily life fully and used their abilities to their utmost but kept their desires (Nafs) within the framework and guidelines as revealed by Allah.

Thus they were able to use their abilities as balanced useful and beneficial for themselves and for the society. An attempt is being made in this presentation to give it a therapeutic shape, selecting relevant verses from the Holy Quran.

Our modern psychiatry/Psychology recognizes human attributes / faculties as instincts biological and psychological factors.

But Allah introduced the fundamental element of soul or spirit which was bestowed on humans at the beginning of life, unique blessing with an ability to recognize and distinguish what is good and evil. Man was free to choose but was guided by Divine revelations for his benefit. This Islamic message was addressed to the human soul (mind) and it forms the pivot of the presentation. The Islamic approach to mental health is based on the fact that all belongs to Allah and are the keepers of the gifts that Allah gave

as at the time of creation. We only create out of what was given to us by Allah. The human soul is thus a guardian over our bodily functions a fact which we ignore as Psychiatrists when we see a person for any problems.

Human Intellect on its own is devoid of any attempts for activity. It is done through emotions desires or Naifs.

The Nafis is the major factor behind our normal or abnormal behavior as it sends green or red signals to the intellect which provides resources for activity.

There are three basic ingredient of Nafs.

Nafs Ammara: It seeks satisfaction in the lower earthly desires, is impelling passionate and head strong. It is prone to evil and prompts human desired to cross the divine limits.

Joseph. 53 Al-Quran

Nafs Lawama: Is conscious of evil and tries to resist the temptations offered by Ammara and tries to amend it, asks for Allah's grace and pardon, after repentance and hopes do achieve salvation.

The self reproaching soul that feels conscious of sin (not good for us) and resists is lawama. Quran Al Qayamat-2)

Nafs Mutmainna: In Muslim theology this is the highest stage of bliss. The righteous enter into their inheritance, freedom from all pain, sorrow, doubt and struggle, rest in peace in a state of complete satisfaction.

In modern psychology and psychiatry. Conscience is a faculty not spiritual development.

For long psychiatry has ignored the spiritual side of life out of ignorance or fearing that they will be interfering with a person's private life. But the patients or person's existence is influenced by it. Ever since the days of padded cells. I have been associated with psychiatric hospitals and patients. We have treated unlimited number of people and what we have achieved is more patients more hospitals more specialities and departments and more sick people.

In fact we are living in a sick society. The only thing that has increased, is the number of specialists psychiatrists and not happy and contented people.

Before we change other people, we have to change ourselves and recognize soul!

ISLAMIC APPROACH TO PSYCHOTHERAPY

Quran gives directions to intellect for application only otherwise it is free to think. A framework for psyche or Nafs is the main area of impact.

Fundamentals of psychotherapy:

- 1) Firm believe in Allah SWT and the day of judgement.
- 2) This firm believe help us to surrender our will to Allah's Will. Prayer is subjective experience of talking to or with Allah. Subjective experience of belief is a strong motivating factor.
- 3) We are only the keepers of our body and soul and the environment on His behalf. All belongs him. Sura 2-1180.

Thus it is easier, non-traumatic for us to carry out our duties instructions and guidance as revealed by Allah.

- 4) This positive change has great beneficial and therapeutic effects on us.
- 5) Recognition of the effect of desires emotion and feelings on our life.

The Holy Quran in al-Nisa Ayat 120. The role of satan is described by Allah.

"He promises them and stirreth desires in them and satan promises them only to begule.

Beguile as in oxford dictionary, to cheat, trick, make it attractive.

When we follow the directions of satan, the consequent outcome is mental and other physical disorders, I, e, soul succumbs to Ammara.

A Muslim accepts the challenges as presented by life and can face and cope with them in the light of Islamic teachings and training.

The procedure for psychotherapy follows the usual pattern practiced by all. We do not dictate but act as catalyst.

It is the person who looks inside himself and we only help him to see things which perhaps if left on his own cannot see.

However, we do follow a line which is not very helpful but in fact could be disastrous for the person and the society, for Instance we do ask our patients to which religion he belongs to but we never ask him what does your religion and faith mean to you.

Whether you are a Christian or a Muslim, we must explore the subjective experience of belief as a motivating factor. As I am presenting Islamic view points. I must tell you that whether a person is a practicing or a non-practicing Muslim. I can not ask him if you are anti Islamic in your life, because he will resist it. Any how whatever shape his life takes. Underneath he is a Muslim and will gladly talk about Islamic teaching though he is not practicing it. This

provides us with the opportunity to encourage him to make it an effective, therapeutic motivating factor.

Whether it is a chemical or psychological change. It works through the human soul or what you call conscience.

We must consider the person as a whole and not his components.

I was more than amazed by the recovery of depressives with the minimum amount of drugs, with little or no remissions in patients who had faith in Allah and prayed for Allah only to surrender themselves to him.

DEMOCRACY AND ISLAM

Following the dramatic change over of the government of Pakistan on 12th Oct.99, question of the return of democracy in Pakistan, has assumed new dimension. Can Chief Executive practice a new form of democracy while still remaining its Chief in a Islamic republic?

It is surprising that nobody has yet defined the concept of democracy in Islam.

The unislamic concept of democracy was defined centuries ago as Government

By the people
For the people.

It has been working in one form or the other in England, USA and some other countries. Religion had been relegated to as a strictly personal matter.

In Islam, the concept of the government can be described as

Government of Allah

For Allah

By the Muttagee people

A Muslim follows Quran and Sunna and runs the state in the light and guidance of Quran and Sunna and elects or selects a man who is the most suitable Muttagee who along with the elected and selected representatives. (who are themselves Muttagee) runs the state affairs.

A Muttagee is described in Al-Baqera Ayat 177 (translation by Abdulla Yousaf Ali as

“To believe in Allah, the last day and the Angels and the Books and the Messengers”

To spend your substance out of love for Him .For the Kin, For orphans For the needy, For the wayfever and for those who ask and for the ransom of slaves. To be steadfast in prayer, and patience pay regular charity (Zakat)

To fulfil the contracts (Amanat, promises) which you have made and to be firm and patient in pain or suffering. And adversity and through out all periods of panic. Such are the people of truth, the God-fearing (Mutteqee).

In Pakistan , so far we have seen
Government of one

For Few
By one.

Although, we had elections but the affairs of the state were run by one man for the few corrupt and not for all the citizens of the country.

Can the present government develop a system which works for Allah for the good of people.

The purpose of Allah's guidance is that we utilize our intelligence, skills and earthly resources for the good of the people within the frame-work and guidelines of Quran and Sunna.

What ever form it may take to run affairs of the state, the basic principals of Islam must remain paramount.

The laws and guidance of Allah cannot be amended or altered. However implementation of Quran and Sunna may require different methods and procedures according to the time, but it must conform and stay within the value systems of Quran.

I may give one or two basic and fundamental illustrations to explain my view point.

1. A clear and easily understood point is the example of Defence. Muslims must remain strong and vigilant and must be fully prepared to face the enemies of Islam. (see Surra Infaal 166)

Quran gives a frame work and value system for this. However for this preparation we need ongoing knowledge and skills to implement it. For achieving this aim, we need the participation of Muslims all over

the world. The elected head and the representatives must evolve a system of preparation and implementation according to the time and need. Peoples representatives task is to make sure to fulfil contract with Allah.

- 1) To achieve this goal we need a healthy and well nourished nation of peoples. It can only be done if we have a system to achieve it.
- 2) To be well nourished nation, we have not only to develop adequate policies for the needs of the capable people but also for the needs of the people who are not so bestowed with skills. We need financial systems which cater for the people within the guidelines and framework of Quran and Sunna.

We also need a system for the distribution of Zakat which eliminates the poverty trap and develops the self preserving skills of the deserving people.

Thus the work of the democratically elected people is well defined by Allah . But needs concentrated efforts by suitable representatives.

Is it democracy or Allah's government?

PEOPLE'S COOPERATION FOR HEALTH AND HYGIENE

I am convinced that there are many areas where participation by the people of Pakistan is of paramount importance i.e. in the field of health, pure water supply, prevention of diseases, prevention of mental and physical handicap and above all in the provision of clean and healthy environment. If we could spread the awareness and play our part as individuals and as groups in making our country clean and tidy, we would eliminate many diseases that cripple our children for life, send our promising young to early death, kill many in the prime of life and make the glorious days of our elders a miserable existence. We must motivate people to work together in this field for their own good health and for the future generations.

There is another aspect, which saddens my heart. It is the undisciplined way we behave generally and drive our cars and buses. I spare no one in this respect, the educated the intelligent, the rich and the poor and specially the bus and wagon drivers. Since my arrival in Pakistan I have refused to drive beyond Islamabad on to the Murree road because I do not wish to change my habits after 30 years.

It seems that ALLAH has proclaimed that the gates of heaven would be closed at a certain time and every body is in a hurry to reach there. Do they ever wonder that they sit and chat for hours in a leisurely manner but as soon as they sit on the drivers seat the

time becomes very crucial. One may say that there are many countries in the world where traffic is as bad but we as Momins cannot take shelter behind others. We were taught the golden rule of patience, discipline and rights of others by the perfect and glorious teacher of all, the Quran and the Holy Prophet Muhammad SWT. I have enumerated above the main areas of concern, now I may be permitted to give some advice on these topics.

ENVIRONMENTAL HEALTH SANITATION

My observation is that people in general are apathetic and have little conception of their responsibilities in this field. The awareness about the detrimental result of pollution on their own health, happiness and economy is practically non-existent.

The Sewerage is blocked by garbage, bricks, shopping bags and other solid materials which are thrown indiscriminately into the drains by nearly everybody. The flow of sewerage is either slow or is stagnant. The drinking water gets polluted. The result is that germs multiply the town and villages smell children and adults suffer from preventable diseases like dysentery diarrhoea, cholera, typhoid and intestinal worms.

I am of the firm opinion that in years to come may be very soon even the monsoon rain would not be able to flush the drains. The possibility is that due to the blockage the sewerage will over-flow and spread all the filth on the roads and towns with horrible results. If only people knew that a clean and healthy

environment is the joint responsibility of the citizens and the local authorities, the situation would be different.

No Government in the world can possibly keep the towns clean if the citizens do not play their part. The cost to the Government and the people is astronomical, poor health leads to poor performance and poor economy. The colossal cost of medical treatment is on top of this, both to Government and the people. I sometimes blame the Indian culture for their social classification and creating untouchable who were to do the dirty work. No other Muslim country or any other country has Jamedars and citizens have to do their own cleaning. We seem to think that such a work is only to be done by sweepers. We must promote awareness among people that a little time/money spent on cleanliness, attention to Hygienic surroundings would give them benefits that would save them and the nation huge cost of providing medical treatment besides keeping them alive. I must also stress that we must pay special attention to the living conditions of Jamadars/Sweepers . They live in filthy surroundings. Do we not think that the people who enter our houses to clean must be clean and disease free. They are the carriers of many illnesses. I have witnessed their living conditions and I cannot imagine that we could be so blind to the primary rules of hygiene. The authorities should provide health visitors to guide them and provide proper, clean living conditions.

I suggest that in order to spread awareness about health matters and benefits of clean water, we

should encourage Pakistan T.V. to have a weekly programme on environmental health. The programme should include a cross-section of people i.e. professionals, representatives from villages, towns, Industries and young students. There should be an open discussion with audience participation. A guest speaker delivering a lecture would be a futile attempt.

It should be made absolutely clear that political discussion and Criticism of personalities would not be acceptable. The discussion should aim at spreading awareness and finding economic ways of drinking clean water, keeping Pakistan clean and tidy.

I am sure that once motivated and taught simple ways of keeping drains flowing, our villagers have the time to make their areas the best kept in the country in the shortest possible period.

My firm belief is that ordinary citizens think that they are only responsible to keep their houses clean and are at liberty to throw rubbish in the streets.

We build houses at huge costs but are reluctant to spend few rupees to keep our streets in better and healthy conditions. Are we not aware that flies can travel miles and come back into our houses to spread infections and make our children face a living death.

MENTAL AND PHYSICAL HANDICAP

The problem of handicap is a serious problem. Research in Pakistan shows that a significant proportion of our children suffer from handicap of one form or the other. Birth traumas, injuries later in life, unhealthy handling of children, infections specially

meningitis, ear infections result in many handicaps which are preventable.

It has also been found that treating a child like a toy, shaking in a jerky fashion, throwing a child up in the air and shaking damages the brain which is vulnerable in infancy but there is little awareness about it. The use of hard drugs is also a cause.

The ear infections result in deafness which retards child's learning abilities in many cases for life.

Common infections of the eye can easily be treated but few days delay can cause blindness.

It is our duty to look after those who are suffering but it is far more important to prevent it happening. If we do not act now a time will come when all the resources in our country would not be enough to provide services for the handicapped population.

I feel that medical profession as a whole has a moral and ethical responsibility in this respect. I beg the Pakistan Medical Association to display posters in every clinic and hospital about hygiene and ways of preventing illnesses. As I have said earlier, our people in general have developed the habit of addressing others but seldom show the way by participating in those activities.

In my humble way, I am now actively seeking cooperation from Loins Clubs and Youth Organizations at Jhelum and at Islamabad to select definite areas to create Models in this respect. I hope that the people will cooperate.

DISCIPLINE IN LIFE AND ON THE ROADS

Muslims all over the world believes that Islam is the last message from Allah and through the final messenger Prophet Muhammad P.B.U.H gave us the complete code for life.

Looking at the present situation of the Muslims one wonders at the lack of civic sense chaos on the roads and the moral sickness of the society and many questions come to the mind. One wonders as to why we have forgotten and ignored our objectives in life while we proclaim our attachment to our Deen and diligently observe the faraiz but we neglect the aim of those faraiz. But I will confine myself to one simple question, which is based on my observations and analysis since 1994.

We have seen the majority of motor vehicles being driven in an erratic and careless manner. In fact in Pakistan far more people are killed and maimed on the roads than anywhere in the world, the ratio is around 30 to 1.

I have asked many scholars of Islam, Immams of Masjids that when you tell people to show discipline in the Mosques and ask them to stay in a straight line and

don't push your way through others to get to the front when you are late or otherwise, Do you also tell them to observe this behaviour while in the outside world, especially while driving on the roads. The answer I got was that it has nothing to do with Islam. It is a worldly matter for the police and it cannot be classified as a sin.

I may be wrong but I believe that when you kill or maim somebody on the roads because of your careless driving you have committed an unpardonable and unforgivable sin and careless driving is a virtue which will be rewarded by Allah manifold.

Is our behaviour on the roads, lack of discipline and lack of care for others outside the domain of the complete code for life? If it is not, then why is it that this aspect of our life is never taught and discussed in the Mosques, while delivering sermons at the Jumma prayers.

TAX DILEMMA

Now-a-days our beloved country of Pakistan is in a very tense state. The government of Pakistan demands that the people must pay taxes and the people who earn lot of money feel the pain of parting with their money.

Why is this turmoil in our country. There are many reasons but let us look at the basis of taxes first to understanding the issues.

What is Tax:

In plain English tax is the money we have to pay to the government.

Unfortunately people do not ponder as to why taxes are necessary and must be paid.

In any country, people can only do few things in individual capacity and there are few things that they can do locally in small groups; For instance they can have a family , build a house for themselves, can earn some money and survive by feeding themselves.

So far so good.

But there are certain things that can only be done by the government of the country whether elected or otherwise.

The country needs defence against an enemy, and protection against any unforeseen situations within. The citizens also need to feel safe in their daily life, so we need police judges and courts etc. The other living needs are roads, schools, means of communications i.e. post office telephones railways etc. Also gas and electricity for food, and comfort and

survival, We also need a environment to live a clean and healthy life.

These jobs can not be done on individual basis, we need a group of people with certain powers to do the job. We pay them because we have asked them to do certain extremely necessary jobs for our survival. We also have a duty to pay them some money, as they do all those jobs for us, and also for their expenses as managers.

There should be no question about it. But if we feel that the managers are not doing their jobs properly then we can question them and also we do have the responsibility to make sure that the money is spent properly. In any circumstances we can not withhold the money for the jobs we have asked them to do for us.

At present they are borrowing money to keep us alive but for how long can we survive with out paying them the money for the job.

May be very soon we will become part of history books as an extinct nation.

Do we want to live with honour or we want a miserable departure from this world and be remembered as people who did not care?

FOREIGN DEBTS

For decades we have been going through the agonizingly painful experience of bearing the crushing weight of foreign loans.

I strongly feel that it is not the question of acquiring loans that causes our troubles.

Loans are obtained for two purposes:-

- a) For developmental purposes, which directly lead to financial gain.
- b) For non-development purposes i.e., projects that do not directly lead to financial gains, but in the long run resulting in an economically healthy and strong country.

Therefore, before we comment on the usefulness or otherwise of acquiring loans, we the citizens of Pakistan should ask the government to name the projects where the loan was spent, how much was earned and how much was used for debt servicing and how much went into the national exchequer.

If debt servicing is presented as a problem, then obviously the money was squandered by the government, the bureaucrats and the people who handled the projects.

The solution lies with us, the Citizens of Pakistan, who elected those people to do what they liked.

We also allowed them to treat us as subjects rather than as Citizens of Pakistan. Thus we have to stop being idol worshippers and become practitioners of democratic rights.

Mankind, Momin and Muslims

In order to publish in the form of a book, I had to go through my articles and lectures critically with Keen and penetrating deliberation. It surprised me to note that although I had covered many areas of life, they were all moving in one direction and that direction was to use our abilities, potentials and (Nafs) Heart for the benefit of Mankind in this life as guided by Allah. SWT. It struck me to note that Allah addressed Mankind more than three hundred times and explained its creation, purpose and gave it directions to follow even though mankind was without faith as momin at that time.

Once man accepts Allah as the creator and Master of the Universe he becomes a believer and as momin he is given specific and clear instructions and guidance: There are about one hundred and fifty iyats addressed to believers, stating that one who says I believe, must act and perform deeds that are ordained by Allah.

Once he submits and carries out those deeds he can then join the group of people whom Allah calls Muslemoon. No where in Quran we are addressed as Muslims. The reason in my view is simple. Quran is a book of guidance and gives only the characteristics and requirements of a momim and does not give a personalized description of people Muslim is one who surrenders his purpose to Allah's Will.

I may be permitted to quote some Ayates from Al-Quran so that we clearly understand a man, as a man as a momin and as a Muslim.

Let us first look at the address to Mankind!

MANKIND

Quotes from Glorious Quran by M. Picktall

AL-BAQARA

Ayat 21

“O, people. Adore your, guardian Lord, who created you and those who came before you, that you may become righteous.

O, Mankind worship your Lord, who hath created you and those before you, so that you may ward off evil.”

Ayat 22.

And has made the earth your couch.
Who has appointed the earth a resting place for you, and the sky a canopy and caused water to pour down from the sky, thereby producing fruit as food for you. And do not set up rivals to Allah, when ye know better.

2 – 30 – 32. CREATION OF MAN

These Ayates had been quoted many times in many articles, I hope that you can read, revitalize and ponder over them.

Ayat 28.

Of the people there are some who say we believe in Allah and the last day. But they do not really believe.

Ayat 29.

Fain would they deceive Allah and those who believe. But they only deceive themselves and realize it not.

Ayat 168.

O, ye people Eat of what is on earth lawful and good. And do not follow the footsteps of the evil one for he is to you an a vowed enemy. For he commands you what is evil and shameful. And that ye should say of Allah that of which ye have no knowledge.

Ayat 200.

There are men who say our Lord give thy bounties in this world but they will have nothing in the hereafter.

AL-IMRAN 14.

Beautified for mankind is love of the joys (that comes from women and offspring and stored up heaps of gold and silver, and horses branded (with their mark) and cattle and land. That is comfort of life of the world. With Allah there is a more excellent abode.

AL-NISA**Ayat 1.**

Mankind be careful of your duty to your Lord who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women.

Be careful of your duty toward Allah in whom ye claim (your rights) of one another, and towards the wombs (that bears you) Lo!

Allah hath been Watcher over you.

JUNAH 12.

And if misfortune touch a man he crieth unto us, (while reclining on his side, sitting or standing, but when we have relieved him of the misfortune he goeth his way as though he had not cried unto Us because of a misfortune that affected him. Thus far unto the prodigal.

SURA ABRAHAM

Ayat 44.

And warn mankind of a day when doom will come upon them, and those who did wrong will say:-

Our Lord! Reprieve us for a little while. We will obey thy call and will follow the messengers will be answered.

Did you not swear before that there would be no end for you.

NAHAL

Ayat 61.

If Allah were to take mankind to task for their wrong doing, he would not leave here one living creature, but he reprieveth them to an appointed term, and when their term cometh they can not put (it) off an hour nor (yet) advance (it)

REHMAN

Sura 1 – 4

The beneficent
Hath made known the Quran
He hath created man
He has taught him utterances.

MOMIN

Iyat 2 - 25

And give glad tiding (O, Mohammad) unto
those who believe and do good works.

That there are underneath gardens which rivers flow,
as often as they are *regaled* with food of the fruit
thereof they say: This is what was given us aforetime:
and it is given to them in resemblance. There for them
are pure companions there for ever they abide.

Sura 2 – 82

And those who believe and do good works:
such are rightful owners of the garden they will abide
therin.

Ayat 2 – 153

O ye who believe seek help in steadfastness and
prayers Lo! Allah is with the steadfast.

Ayat 2 – 112

O ye who believe. Eat of the good things
wherewith we have provided you and tender thanks to
Allah if it is (indeed) He whom ye worship.

IMRAN

Sura III 57

And as for those who believe and do good works. He will pay them their wages in full. Allah loveth not wrong doers.

NISA

Sura 125

Who is better in religion than he who surrendereth his purpose to Allah while doing good (to men) and followeth the traditions of Abraham. The Upright. Allah Himself chose Abraham as a friend.

Sura Nisa – 146

Save those who repent and amend and hold fast to Allah and make their religion pure for Allah (only). Those are with believers and Allah will bestow on the believers an immense reward.

Toba – 80

Ask forgiveness for them (O, Muhammad) or ask not forgiveness for them; though thou ask forgiveness for them seventy times, Allah will not forgive them. This is because they disbelieved in Allah and his messenger and Allah guideth not wrongdoing folk.

(This Ayat came when believers gave excuses for not joining the believers at the time of the Tabuk war)

Sura Momineen.

- 1) Successful indeed are the believers
- 2) Who are humble in their prayers.
- 3) And who shun vain conversation.
- 4) And who are payers of the poor – due
- 5) And who guard their modesty.
- 6) And who are sepherds of their pledge and their comments.

Sura Jinn

And there are among us some who have surrendered (to Allah) and there are some who are unjust. And whoso hath surrendered to Allah, such have taken the right path purposefully.

Ayat 15

and for those who are unjust they are firewood for hell.

MUSLEMUN

Al – Imran

O, ye who believe, observe your duty to Allah with right observance, and die not save as those who have surrendered unto him. (Muslemun)

Nisa 125

Who is better in religion than he who surrendereth his purpose to Allah while following the tradition of Abraham, the upright? Allah (Himself) chose Abraham as friend.

Nahal 128

Lo - Allah is with those who keep their duty unto Him and those who are doers of good.

Children of Ireal 9

Lo, the Quran guideth unto that which is straightest, and giveth tidings things unto the believers who do good works that theirs will be great reward.

The Romans – 53

Nor cannot thou guide the blind out of their error thou can't make to hear save those who believe in our revelations so that they surrender (unto Him).
Muslemun

Fusilat 33

And who is better in speech than him who prayeth unto his Lord and doeth right and said, Lo! I am of those. Who surrender (unto him)

Sura XLIII

Al – Zakhuraf 68

O, my slaves for you nor is no fear this day nor is yeh to grieve ye who believe our revelations and were self surrendered.

Sura – Hujerat 15

The true believers are only those who believe in Allah and His messenger and afterwards doubt not, but strive with their wealth and their Lives for the cause of Allah. Such are the sincere.

Sura Jinn 14

And there are among us some, who have surrendered (to Allah) and there are amongst us some who are unjust. And who so heath surrendered to Allah, such have taken the right path purposeful.

While considering these Ayats of Al-Quran I had cold shiver and trembled in fear of Allah SWT and began to doubt my credentials as a momin, to think of myself even a men became a matter for deliberation: Am I wrong? Am I fulfilling my obligations. No way I could say that as a momin I was surrendering my purpose to Allah's Will!

Allah SWT had tried to induce in men to obey Him and showed him the way throughout the Quran which had nothing but goodness for him.

Those people who said I believe Allah SWT showed them the way to put their thoughts in action, and what a believer has to do.

He will judge us on the Yom-e-Hisab i.e. judgement day.

Only those who had tried to put their thoughts (faith or convictions) in to action and tried their best to act on it. Can hope for merey from Him. If we do not perform or act in accordance with Allah's SWT guidance and framework we can not call ourselves believers!

However in this world we are classed as belonging to Muslim Ummah because only he can judge us.

We are all brothers in faith in this world, should no man try and judge another person:

We can only change or modify the behaviours of others by our good words and deeds.

Let us use our intelligence and wisdom as men and then act on our knowledge in accordance with Allah's guidance, Intelligence, Knowledge, Wisdom, Faith and Actions in accordance with Allah's guidance is the only way we can be successful in this world and hope to be rewarded in the life hereafter.

MIGHT IS RIGHT

Hindustan claims that Kashmir is an integral part of its territory. I have considered all the different permutations of its arguments to justify its claim, but I have failed to find one.

What are then the basis of its arguments or claim. It is said that because.

- a) Maharaja of Kashmir had signed a treaty to join Hindustan.
- b) The Kashmir assembly had endorsed the Maharaja's decision.

If we accept this for argument's sake, one thing becomes absolutely clear that before this so called treaty of accession, Kashmir was not a part of India. Kashmir was considered as an integral part of India only after, 1948 following Maharaja's decision.

As a citizen can I, or any one from the Government of Pakistan ask Hindustan this question. Is above enough

to declare any territory as an integral part of another country?

If so, then if a tribal chief in Assam decides to join Bangladesh or an Indian state chief or assembly decide to join any other adjoining country, without consulting its people, will it then become an integral part of that country? And if a Hindu dominated state of India decides to join a neighbouring country will Hindustan resort to the methods of killing, burnings destroying hospitals and temples, rape, mutilations of people and killing prisoners, similar to those employed in Kashmir.

Let Hindustan answer these questions: If not then can we ask Hindustan to pick up courage and say to the world.

Yes I want Kashmir and I have the might to do so, I want to crush Islam and Pakistan.

The naive Muslims might stop pleading and begging from Hindustan and the world. Begging only invites kicks on the back or?

May be some-where hidden in their conscience there is an iota of courage and pride which will be re-kindled by the heat of the shame and awaken them to face the reality, otherwise we are spiritually, ethically and morally a dead nation.

Women's day

8th of March was celebrated as women's day. I understand that all over Pakistan people gathered to observe this day by making speeches. I also keenly followed the television to note what others had done. There was talk about women's rights, education and status in the society.

I felt that as followers of Islam we were putting the horse before the cart. Islam, not only for women but for us all in every walk of life, gives us a value system and enjoins upon us responsibilities as Muslims:

If we talk about rights outside the Islamic value systems and responsibilities then we have a hollow faith. At first we should ascertain from Quran and Sunnah what is our value system for men and women and our responsibilities. As faithfuls we do not question them but follow them and thus build and develop our society on those lines. All our rights are bound to our Islamic value system.

If few carry out our responsibilities within Islamic value system then the talk about rights would not arise. Our women and men have eyes on the non-Muslim developed countries while we talk about Islam.

Let us talk about Islamic value system, responsibilities and then rights respectively.

To the President and the former PM

First to the President of Pakistan. To you sir, as President of Pakistan, we owe our respect as long as you occupy that chair. That high office should not only command respect but should create that feeling in our hearts.

You Sir, as the President of Pakistan, may have a certain privilege or authority over the Prime Minister and the others who are running the democratic government of the country, but remember Sir, there is another authority over all of us. Allah (ST) is that authority, to Whom we are all accountable in this world and on the day of judgement.

The people at the helm of the government may not be doing all the right things but any remedy that will create chaos and instability will be unpardonable by the people of Pakistan and By Almighty Allah, in the world and in the hereafter as we believe.

What is in our hearts, He knows.

Now a few words for the former Prime Minister. We listened intently your address to the nation on the television n April 17. You delt with the present political situation as you thought fit. It was an excellent speeah and we were able to understand the disturbing past, which we, the loyal Pakistani citizens had to go through. We pray to Allah (ST) that we come out of this for the good of the county (Amin). However, one aspect of your speech came out strikingly unnerving.

The emphasis throughout your speech was on "I". It seemed that the whole country was run by one man as he deemed fit. As a democratically elected Prime Minister, it would have been appropriate for you to refer to the government as 'your government' and, we, rather than 'I'.

The projection of self-image to the point of asking for hero-worship will not only damage the country, but your name in the history book of Pakistan will be tarnished. Please do make sure that you, along with the other members, attend the National Assembly, and that things are discussed there in the democratic traditions.

A good Prime Minister shares responsibility with his colleagues and if he has not got a good bunch of people around him, he should create such a group.

We wish you well and pray for you Amin. Although Nawaz Sharif is no longer our Prime Minister, what has been said above applies to all of us, especially those who are entrusted with responsibility.

The projection of self-image must recede into oblivion before the interest of the nation and the country. Nobody can escape the Final Day of Judgement.

AIDS

The sudden discovery of Aids (Acquire Immune Deficiency Syndrome) many years ago threw the world into a state of panic because of its incurable nature. It was not the causative immoral and unnatural behaviour of people that was under consideration, it was the grave physical aspects of the syndrome that caused anxiety amongst them. Since a worldwide campaign has been started against AIDS, very disturbing facts are coming to our notice, which are going to hit hard and destroy the very moral fibre of Muslim society.

Having seen the advertisements on Pakistan Television on which complete precautions are advocated only, one could imagine the adverse immoral implications of this campaign. But having read an article by UNESCO in a daily newspaper about AIDS in East Africa, in which permissive and immoral sexual behaviour of East African people was discussed openly, two factors became strikingly obvious.

Firstly, the social and sexual behaviour of certain East African clans and people.

Secondly, the reluctance of such Africans to participate in protective methods. Two things came to mind. Firstly, the behaviour of such people in East Africa was totally irrelevant to Pakistan and secondly, it appeared to be a sinister attempt to spread immorality of the most wicked kind in Pakistan. If UNESCO is sincere about prevention of AIDS in Pakistan, then it must take into consideration the

moral, sexual and social/ cultural background of the people. We must not talk about intimacy outside marriage, it only encourages, not prevents sexual deviations. In order to prevent the physical side effects of aberrant behaviour, if we have to destroy the very moral fibre of our social, then we must discard the present programme and replace it with one which reflects our values. In the Republic of Ireland, contraceptives are only available to married people on proof and not over the counter as in Pakistan to anybody. They are only available freely in those countries that encourage permissiveness. The result as observed is more unwanted teenage pregnancies and more AIDS besides psycho-social problems. We have to make our decision now between the light of our value systems and darkness of the free society.

AIDS AS PUNISHMENT:

ANNUAL AIDS day was recently observed all over the world. Ignorance about AIDS was blamed for its spread and preventive measures were suggested.

We, the Muslims blindly follow what Western Civilisation promotes which infact encourages liberty about personal relationship. Thus people are advised about the prevention of the morbid consequences for their liberal and unnatural behaviour.

We, in the Islamic world believe the Allah guides and has laid down a framework for use of our natural potentials.

We are to promote a behaviour pattern, which obeys and acts upon within the divine guidelines and if we deviate we are punished and we suffer deadly consequences.

What message the mankind needs is this. Observe the guidelines of Allah for your welfare and physical and mental health. If you deviate, you will have to bear the deadly consequences.

However there will be some victims of their bad behaviour i.e., blood recipients, for them we should have a sympathetic concern. The clever West have devised ways to turn Muslims a way from Islamic values and they mean to attract us towards liberty and free sexual behaviour.

May Allah help us (Amin) Islamabad.



Bharat digging its own grave or Cutting its own throat

After reading the news on 15th March 1993 in which Stephen Solarz, former U.S. Democratic Congressman had expressed his apprehension that under its constitution, India could give maximum autonomy to the Kashmir but would not quit occupied Kashmir altogether as it would encourage other states to demand independence, certain thoughts crossed my mind which I am putting before the people.

I felt that under certain highly charged morbid emotions how blind one could get! It is abundantly clear that Bharat would dig its own grave if it did not admit that Kashmir is a disputed territory. Kashmiries who are fighting for their freedom to decide their own future in accordance with independence of India act and the united nations resolutions. There are also other areas of concern in Punjab and Assam at the present time.

We all know that Sikhs in the Punjab had decided to join India at the time of partition of India, inspite of the fact that Quaid-i-Azam Mohammad Ali Jinnah had made a very honourable offer to them to stay with Pakistan.

In simple words, Sikhs had conveyed their choice to the British government of India, the Indian

congress and the Muslim League that they wanted to be a part of Independent India and not of Pakistan.

Kashmir, on the other hand has a different story, well known to us and all the world. It is an international matter, inspite of Bharat's denial.

There are three choices for Baharat for solving Kashmir issue with variant consequences that Bharat will have to face.

Firstly, Baharat has to admit that Kashmir is a disputed issue and that it had agreed to a plebiscite under United Nations in which the people under United Nation in which the people of Kashmir had to decide whether they wished to joint India or Pakistan.

Secondly, Bharat could keep on harping that Kashmir is an integral part of Baharat and that therefore it is its Atoqt-Ang.

Thirdly, as expressed by Stephen Solarz, Bharat could decide to give Kashmir maximum autonomy within Baharat.

Now let us look deeply into the three possibilities.

Kashmir people have been showing their determination to free themselves from Bharat for the last three years and a large number of international communities have been expressing their support for them.

They have the fullest support of Pakistan to achieve their freedom from Indian cluches ever since the partition of India.

If and when that happens and Kashmir breaks Bharat's hold and Insha Allah it will be soon, then Bharat will have no legs to stand on and it will open

Pandora's box of freedom for all the states of provinces of Bharat.

The Sikhs and the Assam tribes will have their cake. But if Bharat admits openly that Kashmir is a disputed matter and that its ex-prime Pandi Nehru had given his words to the U.N. that Kashmiries would decide their own future as declared in the partition of India plan, then Bharat would have no problem in its dealings with the Sikhs in Punjab.

The significance of the Sikhs issue will be similar to the struggle of any other groups within any country fighting for their rights.

If Bharat insists on denying the rights of Kashmiries by calling Kashmir as an integral part of Bharat and then gives them autonomy within Bharat, even then the disintegration of Bharat into autonomous regions would not be far off.

It is absolutely clear that it is in the best interest of Bharat to accept the legacy of partition of India and declare Kashmir as a disputed territory by allowing kashmiries to exercise their right of self determination.

It will enhance its dwindling prestige in the world and bring stability in the country. By accepting minorities and their various cultures; it would build its status in the world.

How long Bharat would survive as an honourable country depends upon its ability to deal with its problems realistically.

KASHMIR AND US

It was once said by one of our ex-presidents of Pakistan that "India is a large country with a small heart" I may add that the small heart is also mean and cunning. From Harijans to Muslims, minorities had no right to live honourably.

Pakistan is on the other hand a small country with a big heart and we who live in it trust, forgive, ignore and forget easily and therein lies our problems.

Quaid-a-Azam Mohammad Ali Jinnah challenged the might of the British and the cunning forces of the Indian Congress with such shrewedness, wisdom and courage that he was able to achieve Pakistan. Of course he had the full backing of the Muslim Ummah.

In order to even touch, the heights he set for us by his example we have not only to study what he said but when and how he faced the might challenge and defeated it.

We have heard a lot about the Indian (Bharat) claim about Kashmir being an integral part of India (Bharat).

I would like to put few points to the people of Pakistan which will be useful while dealing with Bharat, in the way Quaid-a-Azam did.

1. When we talk about India we infact mean Indian subcontinent.
2. After partition, the Indian government declared that it would be named Bharat.

3. Bharat, Pakistan like other areas including Bangladesh are part of the Indian subcontinent in geographical sense only.
4. Kashmir is an integral part of Pakistan in geographical terms as it merges with it and all its river flow into Pakistan.
5. Politically it has to decide its future by a plebiscite, though by faith and culture it is a kin to Pakistani people.
6. Politically, Indian subcontinent was never one especially during the pre-Muslim era.
7. A major part of it became politically one three times only by force. Once in the days of Tughluks then the Mughals and lastly during the British rule, though there were 600 independent states.
8. Therefore Bharat must give up the idea of a unified or a single kingdom of Hindustan.
9. Kashmir like other Indian states enjoyed a special position at the time of partition i.e. freedom to decide the position in the political set up, by the will of the people.
10. Therefore it is pertinent to ask Bharat if they say that Kashmir is an integral part of Bharat, then it must give an undisputable reason in its favour, in the sense that the Bharat's attitude in such matters is flawless.
11. For example Bharat can not say that the Maharaja opted for India (then) because India did not accept the decisions of Junagadh and Hyderabad heads of state.

12. If Baharat thinks that the people of Kashmir are with it then why it is afraid of a plebiscite. Let there be one to settle the matter once for all.

Simla Accord was made in 1972 in which both Bharat and Pakistan agreed to sit down and resolve their differences. In twenty years it did not even agree on a procedure to do so. Whenever Bharat finds itself in the corner, it hides behind the Simla Accord.

Accord is made to act on it. Why on earth then Bharat did not sit on the table to discuss the disputed issues?

We must show the courage to call it the day as far as Simla Accord is concern. How long must we tolerate the deceitful manoeuvres of the Bharat Government. At least one thing is clear that Bharat did regard Kashmir a disputed matter when it went to the U.N. and also made the Simla Accord.

The only answer that Bharat can give is that as it is mightier country it can annex Kashmir.

Let the world know what Bharat has in mind. We must also remember that the British government created the problem and the American's are naurisheing it. Let there be no begging or dependence on there words.

Lastly Bharat may be mightier than us but if we have faith in Allah, united and morally strong we can conquer the evil forces with Allah's help.

We have also to use every ability that Allah gave us at the time to of creation within the framework

of Islam to bring peace and justice in the world. It will take time to achieve that physical strength but if we have the Inner strength of faith in Allah, unity of purpose and discipline, we can expect resolution our problems.

Allah will send His angels only when we help ourselves. With a begging bowl in our hands and eyes towards the non-Muslims we will get what they give.

The choice is ours.

We also need to expose Bharat's deceit and cunningness alongwith the British and American hypocrisy. The best way to do so is to call for a dialogue on the World net Television in the American election style. I hope that in Pakistan we have people of that caliber and experience who can face and demolish Bharat's stand.

Would Bharat say it in public that if a Hindu population of a province demanded the right of independence it would torture the Hindu population without trial, main and kill them, rape the Hindu women and your girls as it is going in the Kashmir.

Ask them and let their answer be on record. These are some of my thoughts, hoping that it would stimulate some people. Kashmir, Inshallah will be free from Bharat one day. Lets pray and try to be soon.

FREEDOM FIGHTERS OR SEPARATISTS

For many years to world has been discussing the role of certain groups of people who are actively engaged against the occupying forces. Instead of discussing and defining freedom fighters, separatists or terrorists let us carefully study the following situations then formulate our opinions and course of action.

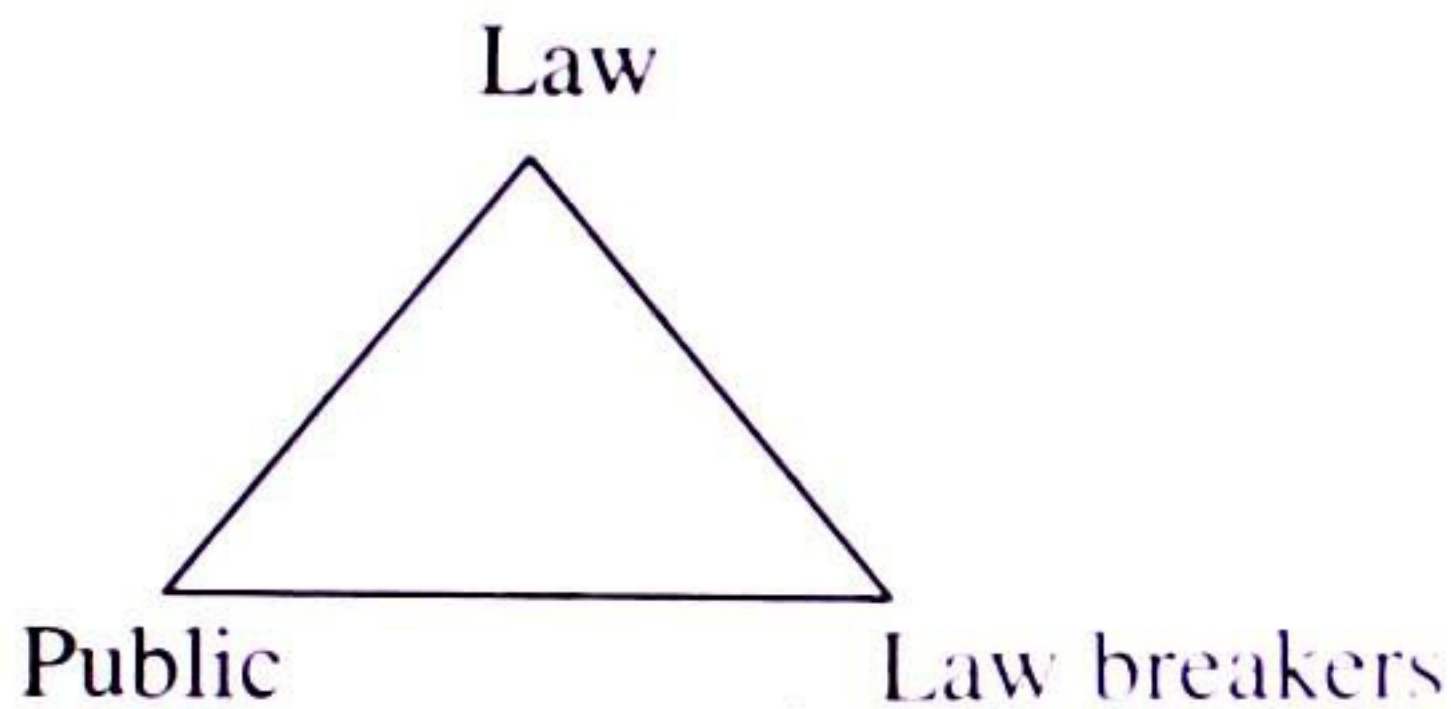
- i) The British became rulers of Indian subcontinent in the eighteenth century and the inhabitants of India fought many battles against them. The Indian national congress started quit India Movement against the British Raj, would Indian congress be willing to call it a separatist movement?
- ii) Let us suppose that the British monarch and the Parliament decide to join France without consulting the British Citizens. If the British people start a movement against the merger or the Union, would we then call them separatists.
- iii) India or Bharat is a sub-continent. History tell us that India had many states, rulers and principalities. If was never one except under force. Infect one may call those people terrorists who are trying to keep it one by force.

Lastly it is possible that Inhabitants of a country may tolerate the occupying forces for a time but if they realize that occupiers are tyrants and oppressor of their religious and cultural freedom and they revolt against it. What would be your advice to the oppressed people, accept the ruler and be slaves or fight till you succeed and achieve your freedom.

THE APPROACH

The country can progress only when there is co-ordination and co-operation between law and the public.

Society works in the shape of a triangle, namely the, (1) Law giving and Law enforcing agencies, (2) The public which includes all the citizens whether they are industrialist, Journalist, traders or workers, (3) The Law breakers which include all those who flout with the Law of the land.



Combination of any two of these make life difficulties for the third.

Namely, if the Law and the Criminals i.e. law breakers have some kind of working relationship or understanding i.e. turning a blind eye, the public suffers.

If the law i.e. law giving and enforcing agencies get together with the public and support each other, the law breaker will find it difficult to survive.

If the public and the law breakers, join hands and collude with each other deliberately or foolishly the law giving and law enforcing agencies suffer.

At present in our society the law, the public and the law breakers are all working together and destroying our society. The law makers are the proud law breakers at present. Therefore the society is in chaos, has become dishonest corrupt and irresponsible.

Let us all ponder for a moment and reflect on our selves. If any of us was faced with a situation when the son, the brother or any relation is in trouble, we tend to rush to his help. We not only try to bend the hand of the law, we also do our best to make a deal with the aggrieved to save the skin of our beloved.

How can then the society function?

Instead of criticising the programmes of the government of the day let us play our part as citizens and support and cooperate with them to bring about a pleasant change in our society.

Life Sketch of Prophet Muhammad (Saw)

Fundamental Characteristics present in the Prophets (Rasul and Nabi)

In Various Proportions but completely in Prophet Muhammad (Saw)

- 1) The Subjective Light
- 2) The definiteness, suddenness and unexpectedness of the new oncoming state.
 - a) Followed by apprehension
 - b) Fear
 - c) Less excitement
 - d) Doubting whether the new sense may or may not be a symptom of insanity.
 - e) Greatly alarmed
 - f) Seeking reassurance
- 3) The Intellectual illumination quite impossible to describe. He not only comes to believe but sees and knows.
- 4) The Moral elevation.
- 5) The previous mental, moral and physical characteristics of the man. Good intellect, high moral qualities and superior physique.
- 6) The added charm to his personality.

Other features

- a) He was taught by Allah only.
- b) The society largely derives human values and knowledge from those few who are Divinely inspired.
- c) All Uninspired teachers derive the lessons directly or Indirectly from the few who are illuminated and inspired by Allah.
- d) A scholar from an Institution or a disciple of a Ustad (Teacher) does not become a messenger of Allah. Therefore nobody can claim the credit that he trained and taught the messenger of Allah.
- e) A proud man desireth of wealth and personal status does not enter the devine consciousness.
- f) Comments: by M. R. Mirza about Prophet hood

A system so organized and the Prophets so united eversince the appearance of, man can only be the work of Allah. We believe in the unseen Allah but through the perfectly planned Prophet hood, we can feel His presence.

World in Crises

Following the 9/11 episode in New York whatever the reasons, we have observed a morbid and dramatic effect on the psyche of leaders in United States of America. The Ordinary Citizens are nervous and panicky.

In my article on Crises in the Islamic World, which was written in 1992 a year after the Gulf War, I had suggested few measures which Muslim Ummah had to adopt to become honourable citizens in the world.

The article was sent to all the leaders of Muslim Countries, hoping that the Muslim countries would show some wisdom and alter their vision and try to think of living a dignified and honourable life on the earth, rather than just dreaming of paradise only.

It is sad that little change was noticed, but now since 9/11 episode, the situation has changed.

We, Muslims, who always believed and preached living in peace and harmony with others, will find it difficult to excel in the field of knowledge and scientific creativity, because of the new doctrine of preemptive action by the U.S.A.

Any person or group or nation which shows progress will be considered a threat and eliminated by U.S.A:

So what is the choice for us now, Allah's (SWT) ways will remain mystery to us. We can only hope and pray for His guidance.

Of course we have to use our head and heart. To, acquire knowledge only, will not be the answer, we have to develop thirst for knowledge as ordained by Allah. (SWT) at the time of man's creation.

Unity, faith and discipline is a must; every body has the right to think and have an opinion but Unity comes first. Faith without unity and discipline is not faith.

GUIDANCE TO MAN

By Dr M R Mirza

