An Enquiry as to the Relevance of the Philosophy of Education of Maulana Ashraf Ali Thanavi to the Present Day Needs of Education in Pakistan

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CHAPTER I

INTRODUCTION

The thatched house of education bequeathed to us as a legacy of the past was founded on bricks made of intoxicating material kneaded with mal-intentions of so educating the subjects that they continue to remain loyal. Its structure was meak, not secure; its edifice, humble and humiliating, not elegant; its roof provided for leaks to enable alien ideology to filter down and soak to skin its entrants; its windows opened to polluted and strangulating foul-smell of alien propaganda making it difficult for the fragrance of freedom to open up the potential of personality of the budding youth.

The past need not always be criticized unnecessarily. But the problem is that the present can't be delinked from the past. Even an eagle, caged for a long time, becomes divested of capacity to fly. When freed, it remains within the proximity of the cage and tends to re-enter it and relies on the security of its bars, instead of flying. Having been accustomed to status-quo it does not dare explore the new vistas of vast and wide world. Likewise, we seem to have remained apprehensive of reforming education, lest it damages the old house of education.

The thunder of the Quaid-i-Azam opened the ears of many of the deaf inmates of the guarded house, the rights of admission to

which were reserved for few, and broke open some of its window panes. The inspiring melody of Iqbal fascinated many, whose untiring camel enchanted by the lore of its rider crossed the great desert of distress of slavery and paved the way for entry to the green pastures of freedom.

In four decades we have closed some more windows of the old house, put more mud on its roof-tops to stop the leaks and did some white-washing to give it some grace and face-lifting. Yet the entire edifice could not be pulled down and a newly designed structure could not be erected. The thatched old house is now about to crumble. We must save those under its roof. We must build it up anew.

The soaked personality infested by foul-smell of alien propaganda may still prefer that their children should also not have to work with hands and should continue to enjoy the "hasheesh" of general education. They have to be awakened. The talented youth have to be prepared for a "quick-march" towards excellence. From the "dote" they have to be shifted by medication provided by our indigenous treatment which may provide panacea for the ills of education.

The caring motherland must now take over to undo the spell.

The youth must learn a new gait and acquire new wings to explore the unlimited spheres of boundless skies. They must search new vistas and come up with "sure news." In short, the old house of education has gradually to be demolished and, in its place, a solid grand edifice built to serve as a beacon of light for those rambling afar in trouble and turmoil.[1]

Before the onslaught of the british the muslims of the South Asian subcontinent were the torch bearers of their own system of education which produced great thinkers, scholars and administrators.[2] According to S. Abul Hasan Ali Nadwi, muslim system of education was not altogether free from every shortcoming or defect, it needed a thorough overhauling and reassessment from a technical view-point; yet its products had certain excellent qualities, both personal and religious, which not only had imparted to it a distinctive character but also had made it superior to the modern educational system. These qualities percolated from generation to generation, from the teachers to the taught. One of its distinctive characteristics was the sincerity and selflessness produced in the scholars. Nadwi further says: "As they held the view, akin to an article of faith, that study and instruction conferred merit, and were a

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[1]Mukhtar Ahmad Bhati, Secondary Education in Pakistan: Perspective planning, (Islamabad: Azhar Aziz Printers, 1987), pp. IX-XI.

[2]Saeed Akhtar, Hamara Nizame-i-Taleem, (Lahore: Shirkat Printing press, 1976), p. 95.

means to earn divine bliss in the hereafter, a majority of the teachers and the taught engaged in the intellectual pursuit as an act of worship liable to be recompensed by God with a goodly return. These servants and scholars have accordingly left shining examples of single minded devotion to scholarly pursuits, while living as anchorites in most frugal circumstances."

Sheikh Abdul Qadir Badauni states that his teacher used to do his marketing, but always had his students with him, whom he used to teach while going to the market. These incidents demonstrate the close relationship between the teachers and the students, which is conspicuous by its absence under other educational systems. The teachers loved their students as their own sons or even more. Many among the teachers used to bear the board and lodging expenses of their disciples. The students, too, showed exceptional attachment to their mentors, an attachment which sprang from the heart and soul of the students.

Another characteristic of this system of education was that the kings and grandees always patronised, or deemed it an honour to help the scholars engaged in dissemination of knowledge. They showed the greatest marks of respect to such scholars, and considered it an act of merit in the eyes of God to serve them in

every possible manner.

A distinctive characteristic of this system, which became the ethos of India during the Muslim era, was that it created a close propinquity between the educational system and the purification of spirit and morals. The scholars, on the one hand, enlarged the minds of their students and endeavoured for perfection in arts and learning, on the other, they tried to establish contact with those who were purer in spirit. Thus, they unified the enlightenment of mind and spirit in their persons. This was, in truth, the spirit of Islamic teaching, since the Divine writ says about the Holy Prophet, "He reciteth to you Our revelations and causeth you to grow and teacheth you the scripture and wisdom." Syed Abul Hasan Ali al-Hasani has correctly stated in the Al-Muslimun fil Hind that "All those personages who have left mark on the pages of history, because of their deep knowledge, and have continued to shine as a star of guidance for hundreds of years, were those who drew inspiration from one of the godly persons of their time." No scholar and no educational institution could be cited as an exception to this general rule of the time: every student gained knowledge in one educational institution, but was spiritually disciplined in

another seminary. It was this happy union of knowledge and deeds which imparted effectiveness and profundity to the educational system. Syed Abul Hasan Ali al-Hasani draws attention to this peculiarity of the system in these words:-

"An important characteristic, unique to this educational system, was that it combined the urge for perfection of knowledge, wide study, search and enquiry, spiritual enlightenment and a living awareness of God, sincerity of purpose and service to humanity; and the result was that the teachers and the taught forged, under the system, a close contact with the masses, provided intellectual, cultural and social guidance to them, and insulated them from the harmful influences of materialistic trends emanating from the royal courts. They guarded the Muslims against political pressures and immoral influences in a way which could never have been possible solely through learning and wit."[3]

During the British rule two parallel systems of education were in vogue in the subcontinent.[4] The secular system of education still prevalent in Pakistan can be traced back to the system introduced by Macaulay during the British period. The Islamic system of education was inspired by the teachings of the Holy Prophet (peace be upon him). It was mainly promoted in the

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[3]S. M. Wazeh Rashid al-Nadvi, "Traditional Muslim Education in India," Muslim Education Quarterly, 2:48-50 (Summer Issue, 1985).

[4]Akhtar, Op. cit., p. 96.

subcontinent by two movements namely the Deoband movement of Maulana Muhammad Qasim (1833-80) and the Nadvatul Ulema of Allama Shibli Nomani (1857-1914). Allama Shibli Nomani wanted to bridge the gulf created between the pro-British Aligarh movement and the pro-religious Deoband movement. The Nadvatul Ulema and latter the Darul Uloom Nadva, were established to give practical shape to Shibli's school of thought. But even those ulema who favoured the Allama in sponsoring his ideas could not agree on the provision of education in english and other secular subjects at Nadva.

Deoband, however, fulfilled to a great extent, the ideal for which it was established. It struggled hard for the revival of the classical Islamic learning and the spiritual awakening among the muslims and it produced great scholars like Maulana Mahmoodul Hassan Deobandi, Maulana Ashraf Ali Thanavi, Maulana Hussain Ahmad Madani, Maulana Ubaidullah Sindhi, Maulana Shabir Ahmad Usmani and a host of others. These great men rendered yeoman's service to religion and education and launched political movements for independence of the subcontinent from the British yolk.[5]

The aim of the founders of the Darul Uloom was to make Deoband a centre of movements for continuing the mission of the

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[5] Ibid., p. 105.

great scholar Shah Waliullah by imparting religious education to muslims and producing scholars fully acquainted with the philosophy of the great thinker. The teachers of the Darul Uloom wielded great influence on the lives of the students due to their simple living, high thinking, profound learning and exemplary character. Teachers spent most of their time with the students. Due to their personal influence the graduates of the Darul Uloom distinguished themselves in different walks of life and won laurels for themselves not only within the territorial limits of the South Asian subcontinent but all over the world.

These men of the highest calibre who got their education and training in the vicinity of mosque, sitting on mats, eating simple food and wearing simple dress, nearly unacquainted with western literature and culture, made their lasting impact on the educational scene of Pakistan, while most of those enlightened gentlemen who received their education in magnificent college buildings with their minds crammed with an unassimilated mass of unrelated ideas and facts passing for knowledge have gone out into the world only to discover that they are ill-equipped for the business of living.

The investigator after a thorough study of the outcome of

the two systems of education came to the conclusion that there is a missing link which must be discovered in order to give proper direction to the educational system of our country. The missing link can only be discovered if a probe is made into the life and achievements of atleast one of the most prominent muslim educationists of Darul Uloom Deoband who devoted his life to the cause of education.

Statement of the problem:

The problem proposed for investigation is----------
An enquiry as to the relevance of the philosophy of education of Maulana Ashraf Ali Thanavi to the present day needs of education in Pakistan.

Objectives of the study:

To study the life and works of Maulana Ashraf Ali Thanavi with special reference to identifying in his writings, philosophy of education and educational contributions.

Scope of the study:

Many eminent educationists have appreciated the achievements of Maulana Ashraf Ali Thanavi in the field of education and in the dissemination of knowledge. They have paid rich tributes to Maulana Thanavi, the great muslim revivalist, by declaring him

the Mujadid (The renewer) of the twentieth century. The investigator was to critically examine the relevant statements of the scholars by making a study of the development of educational philosophy in the writings of Maulana Ashraf Ali Thanavi. Recommendations made in the light of the Maulana's educational philosophy were to bring the educational programme in close consonance with the national ideals and aspirations. Consequently it was to be ensured that the values and the spirit of Islam are woven into the entire warp and woof of Pakistani educational fabric. The study was delimited to the primary sources i.e. the original writings of Maulana Ashraf Ali Thanavi with some comments if needed.

Significance of the study:

1. Since the creation of Pakistan, studies have been made on different aspects of education. But none of these studies have dealt with the problem as proposed here. The present study is significant as a pilot study of its kind on a limited scale.
2. The study was intended to stress the need for critical and creative thinking for developing a suitable, comprehensive philosophy of education.
3. The study was an attempt to bring about coherence in the

western and eastern systems of education.

4. Finally the recommendations made on the basis of this study were intended to provide helpful suggestions for further research and improvement of education.

Methodology:

The main emphasis was on analysis of concepts and lines of thought as given in the primary sources which were contained in the writings of Maulana Ashraf Ali Thanavi. The various trends of his thought relevant to building an adequate philosophy of education were pulled together in a synthesizing unity of form and content.

Sources of data:

Data for the study were obtained mainly from the primary sources i.e. the original works of Maulana Ashraf Ali Thanavi.

Beside the primary sources the investigator studied all the available issues of monthly journals which publish the original works of Maulana Ashraf Ali Thanavi and also the available books of noted authors on his life and work as secondary sources.

The following were used as tertiary sources in the study:

1. Proceedings of the Pakistan educational conference 1947.
2. Report of the commission on national education 1959.

3. Development of education in Pakistan-proceedings of international conference on education at Geneva 1971.
4. Education policy 1972-80.
5. National education policy 1978.
6. National education policy and implementation programmme 1979.
7. Non-formal education in Pakistan 1990.

Procedure:

The procedure followed included these steps:

1. Obtaining data from different sources.
2. Reviewing and interpreting data, and
3. Writing of thesis.

CHAPTER II

LIFE AND WORK

Before muslim rule in India, Raja Bhim developed a Town in district Muzaffar Nagar, named as Thana Bhim. Muslims called it by the name of Muhammad Pur. But the old name Thana Bhim was still popular with a slight modification of Thana Bhawan. This town had been a famous seat of muslim learning and scholarship. The forefathers of Hazrat Thanavi had migrated to Thana Bhawan and had settled there during the attacks of Ahmad Shah Abdali. The chain of his pedigree from father's side goes upto Hazrat Umar Farooq, the second Caliph, and from mother's side to Hazrat Ali, the fourth Caliph. Thus he belonged to a very pious and dignified descent from both the sides. Hazrat Hakeemul Umath belonged to a well to do family. His father Mr. Abdul Haq was a conscientious rich man, a land lord and a government contractor. As far as his education, he was well versed in persian. Although he had not memorised the Holy Quran by heart, yet he had attained much proficiency in reciting the Holy book following the rules of correct pronunciation and intonation.[1]

The fact that Mr. Abdul Haq admitted Hazrat Hakeemul Umath in a religious institution and his younger son Akbar Ali in an english school, in accordance with their aptitudes, speaks of his

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[1]Ghulam Muhammad, Hayat-i-Ashraf, (Karachi: Kaleem press, 1951), pp. 18-19.

intelligence and wit. He was quite sure about the career of his two sons. Once the sister in law of Mr. Abdul Haq gave her impression about them saying, "Your younger son with the proficiency in modern education will fetch some lucrative job while the elder one with religious knowledge will be unable to earn his living." He reacted emotionally to her statement and said, "By God, those whom you think to be prosperous and well to do will look to him with coveted eyes and he will not attend to them."[2]

Mr. Abdul Haq used to spend more money on the education of Hazrat Hakeemul Umath than his younger son Akbar Ali. His father was of the view that Hazrat Hakeemul Umath needed financial support during his study period only and would not accept his share of ancestral property later on. What a fantastic prognostication, proved correct in letter and spirit. One cannot help paying tributes to the extraordinary genius of the father of Hazrat Hakeemul Umath. Hazrat Hakeemul Umath traces his origin from his father's side to noted Sultan Shahabuddin Ali "Farrukh Shah" from Kabul. Sheikh Mujadid Alf Thani, Sheikh Jalaluddin Thaneesari and Sheikh Fareeduddin Ganj Shakkar also owe their origin and allegiance to Farrukh Shah.[3] The Mother of Hazrat

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[2] Ibid., p. 19.

[3] Ibid., pp. 19-20.

Hakeemul Umath was also very sagacious and pious lady. His grandfather, Mir Nijabat Ali was a pious and learned man while his maternal uncle Pir Imdad Ali was a living saint of his time.[4]

Birth and Childhood:

Hafiz Ghulam Murtaza a pious man lost in divine meditation, had predicted well before the birth of Hazrat Hakeemul Umath that the child to be named as Ashraf Ali will rise to the great heights of eminence and will be a bright luminary in the galaxy of scholarship and erudition.

Maulana Ashraf Ali Thanavi, one of the great theologians, philosophers and muslim reformers, was born in a reputed family, distinguished for learning and religion, at Thana Bhawan on Wednesday the 5th Rabi-us-Sani, 1280 Hijra, corresponding to 19th September, 1863. When he was five years old, his mother died. After the death of his mother, his father gave patronage to him and his younger brother, Akbar Ali, with great affection and love.[5]

As a promising child Hazrat Hakeemul Umath won't while away the time during his childhood, in useless pursuits. He had been gifted with a religious aptitude. He would emulate his elders in offering congregational prayers in leading his younger friends.

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[4] Ibid., pp. 20-21.

[5] Ibid., pp. 22-24.

He would also enter a mosque along with his friends in order to give sermons from the pulpit. He started offering midnight prayers "Tahajud" at an early age of twelve or thirteen. This was all due to the training, education and personal influence of his teacher Maulana Fateh Muhammad.

Aesthetic sense exhibited by him in childhood was enviable which lasted throughout his life.[6] While quoting his aesthetic sense professor Muhammad Isa says, "When Hazrat Hakeemul Umath notices a small blemish or blot of ink on his clothes or fingers, he manages to wash it immediately."[7] Telling about his aesthetic sense Hazrat Hakeemul Umath quoted his wife as saying, "You, because of your good taste and appreciation of beauty, should have been a prince in a king's palace."[8]

While narrating difference between grace and beauty, Hazrat Hakeemul Umath said, "Grace (jamal) may be termed as the proportion of the parts of the body which can be judged by a yardstick but beauty and love cannot be judged by any yardstick."[9] "When you look at something beautiful you are wonderstruck and when you see something graceful you are attracted."[10]

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[6] Ibid., pp. 25-26.

[7] Maulana Muhammad Isa, Anfas-i-Isa, (Karachi: Educational press, 1400 A.H.), p. 538.

[8] Khwaja Azeezul Hasan, Husnul Azeez vol. I, (Delhi: Khwaja press, 1916), p. 235.

[9] Maulana Ashraf Ali Thanavi, Al-Ifazatul Yoomiya vol. I, (Lahore: Idara-i-Taleefati Ashrafia, n.d.), p. 485.

[10] Isa, p. 601.

Hazrat Hakeemul Umath says, "I am so touchy about senses of proportion and order that while using clods for toilet I give priority to the bigger clod, followed by the medium and the smaller ones."[11]

Education:

Hazrat Hakeemul Umath received his early education at Merat. He studied there, elementary course of persian and also learnt the Holy Quran by heart from Hafiz Hussain Ali. Then he returned to Thana Bhawan to acquire elementary learning in Arabic and secondary courses in persian from Maulana Fateh Muhammad. He covered some higher courses in persian literature with his maternal uncle Wajid Ali who was an accomplished scholar of persian. Hazrat Hakeemul Umath got admission in Darul Uloom Deoband in 1295 A.H. At Deoband, he completed the remaining courses in persian with Maulana Manfaat Ali. He got command over the persian language to the extent that, at the age of about 18, he wrote a book of verses comprising couplets entitled as "Zeer-o-Bum." He was still a teen-ager when he graduated in 1301 A.H. from this great seat of Islamic learning.[12]

During the period when Hazrat Hakeemul Umath was a student, he devoted most of his time to studies. In leisure hours he would

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[11] Ibid., p. 538.

[12] Muhammad, pp. 29-31.

join the company of his very pious and distinguished teacher Maulana Muhammad Yaqub. When Maulana Rashid Ahmad Gangohi visited the Darul Uloom to examine the students, Sheikhul Hind Maulana Mahmood Hassan introduced Hazrat Hakeemul Umath as the most bright student of the institution. The examiner was impressed with his attainments in the examination. Beside other disciplines of the curriculum, Hazrat Hakeemul Umath was very much proficient in philosophy and logic. That is why, very few were at par with him in polemical writing and oratory. He was gifted with a melodious voice and had acquired proficiency in the recitation of the Holy Quran "Qirat," as a distinguished student of the noted religious scholar, Qari Muhammad Abdullah, emigrant to Makka.[13] Hazrat Hakeemul Umath referring to his predecessors, defines melodiousness saying, "It is the correct recitation of the Holy Quran with submission and fear of Almighty Allah."[14]

Teaching:

Hazrat Hakeemul Umath joined the religious school of Faiz-i-Am as a teacher in 1301 A.H. He worked as a distinguished teacher at Kanpur for fourteen years. He also remained busy in writing, sermons and giving verdicts on Islamic issues at Kanpur.

Management of the school wanted him to make a general appeal

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[13] Ibid., pp. 32-26.

[14] Isa, p. 595.

for subscription to which he turned a deaf ear. Due to this tussle with the management he resigned and left for Ganj Murad Abad to meet the reknowned spiritual guide, Maulana Shah Fazlur Rahman. On his way home passing through Kanpur, he was requested by the citizens of Kanpur to stay at the grand mosque of Mohalla Taikapur to which Hazrat Hakeemul Umath agreed. He opened a new school by the name of Jamiul Uloom which attained great eminence and later became a well known seat of religious learning. In between, he went to Muradabad for sometime and studied medicine for a short while. But he was persuaded to leave it and concentrate on teaching and preaching. His spiritual guide Haji Imdadullah, emigrant to Makka was very pleased to see that he was again busy in his teaching and preaching assignment at Kanpur.

In 1315 A.H. with the consent of his spiritual guide, Hazrat Hakeemul Umath left Kanpur for good and settled in his home town Thana Bhawan for the rest of his life to establish an Islamic monastery and patronise religious schools.

Hazrat Hakeemul Umath had a great love for religious scholars. He considered himself as a student throughout his life. He used to say, "I am just a student and not a saint. I want to teach and preach the Holy Quran and traditions. I consider it the

real mysticsm and saintliness." He would stress the role of ulema by saying, "The services of ulema are more needed than those of the Islamic mystics as they (the ulema) play an important role of religious administration."

He wanted that the general public should show reverence to religious scholars and keep them in high esteem. He would neither ask the religious students to attend to his personal duties nor he would allow other teachers to do so.

His method of teaching was based on psychological principles. He would always advise his students to prepare, before hand, the chapter to be studied, pay due attention to the teacher in the class and revise the lesson. As a teacher, it goes to his credit that he produced scholars who established religious schools and monasteries from where the rays of learning and culture spread throughout South East Asia. The following are some of his famous students:

Maulana Muhammad Ishaq Bardvani was a successor "Khalifa" of Hazrat Hakeemul Umath at Kanpur. He also established Madrasa-i-Aliya at Calcutta for promoting the cause of religious education.

Maulvi Ahmad Ali was an accomplished jurist, stationed at Fateh Pur in the district of Bara Banki.

Maulvi Fazl-i-Haq was a specialist in philosophy. He established a religious seat of learning at Qanuj.

Maulvi Muhammad Mustafa Bijnouri was a specialist in Arabic literature, logic and philosophy.

Maulvi Syed Ishaq Ali Kanpuri was professor of Arabic in Allah-bad university.

Maulvi Zafar Ahmad Usmani was a noted religious scholar of the subcontinent. He was a nephew of Hazrat Hakeemul Umath. A host of other scholars engaged in the dissemination of religious education and promoting the cause of Islamic mysticsm, spread over the subcontinent, have been the students and spiritual successors of Hazrat Hakeemul Umath.

Hazrat Hakeemul Umath was a disciple of Haji Imdadullah emigrant to Makka. Beside Haji Sahib, he met several contemporary spiritual guides like Maulana Rafiuddin, rector Darul Uloom Deoband, Maulana Rahmatullah, Shah Fazlur Rahman Ganj Murad Abadi, Shah Abu Ahmad Bohpali, Shah Muhammad Sher Khan of Peeli Bhait, Hafiz Ghulam Murtaza and his son Pir Ahmad, Hafiz Tafazzal Hussain of Baghra district Muzaffar Nagar and Hafiz Ahmad Hussain Shah Jehanpuri, Soofi Shah Sulaiman Lachpuri, Maulana Ghulam Muhammad Deenpuri, Maulana Taj Muhammad Amrooti and Pir Jhanda

the famous saint of Sindh. Inspite of political differences between him and his teacher Sheikhul Hind Maulana Mahmood Hassan both the teacher and the taught were all praise to one another. Hazrat Hakeemul Umath treated Maulana Rashid Ahmad Gangohi like his spiritual guide and had very close relations with Maulana Khalil Ahmad Saharanpuri. Besides, he met other religious guides like Maulana Abdul Haye and Maulana Muhammad Naeem Firangi Mahli and Maulana Khalil Pasha Makki etc. He liked the spiritual guides so much that he edited and published a book entitled "Nuzhathul Basatheen" narrating about one thousand of these saints.[15]

Mystic Initiation:

In 1299 A.H. when Maulana Rashid Ahmad Gangohi was going for Hajj, Hazrat Hakeemul Umath gave a letter to him for Haji Imdadullah emigrant to Makka requesting Haji Sahib to convince Maulana Gangohi to accept him as his disciple. In response to this letter Haji Sahib considered it appropriate to accept Hazrat Hakeemul Umath as his disciple when he was barely nineteen. When Hazrat Hakeemul Umath and his father went to Makka for the performance of Hajj, he met his spiritual guide, Hazrat Haji Imdadullah, renewed his oath of allegiance to him and returned home with his father after performing Hajj in 1302 A.H. at the

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[15]Muhammad, Op. cit., pp. 37-56.

age of twenty.

In 1307 A.H. he sought permission of Haji Imdadullah to quit his service as a teacher in Kanpur. His spiritual guide replied with the remarks, "Dissemination of religious knowledge is the path of seeking communion with Almighty Allah." In 1310 A.H. Hazrat Hakeemul Umath again visited Makka to perform Hajj and stayed there in the company of his spiritual guide for six months. On his return to India in 1308 A.H. Haji Sahib advised him that he may pass through an ecstatic condition which is to be sustained and in case he had to quit his job at Kanpur then he should be stationed at Thana Bhawan and no where else.

Hazrat Hakeemul Umath rejoined Jamiul Uloom Kanpur, but this time with a renewed vigour and zeal for teaching as well as a yearning for mystical initiation which could be clearly felt and appreciated. Later, as predicted by his spiritual guide, he found himself in an ecstatic condition when he became weary of all of his avocations. He lost interest in teaching, stopped preaching and becamed aloof. People wanted to hear him but he had become almost a hermit. He had to suffer hard from the ecstatic condition he was in for one year. With the blessings of the spiritual guide he gallantly faced the trying conditions and

survived. After this transitionary period, he stated that he was occupied by Tawhid (monotheism), that is why he gave up teaching, lest he may be misunderstood which may be harmful to the religion.[16]

Permanent stay at Thana Bhawan:

He ultimately decided to quit his service at Kanpur and went to Thana Bhawan according to the instructions of his religious guide. He settled there in Safar 1315 A.H. Now he and his Islamic monastery at Thana Bhawan became the resort of all seekers of truth and salvation. People thronged to Thana Bhawan, round the clock throughout the year, in such a big number that the government was obliged to declare it as a permanent Railway Station. Inspite of a very large number of followers, Hazrat Hakeemul Umath commissioned only 129 of them as his spiritual successors, out of whom seventy were entitled to take oath of allegiance in the Islamic mystical initiation and the remaining 59 were assigned to spread the spiritual light simply through their company.

Most of the commissioned spiritual successors were known for their knowledge, erudition and piety. For example, Allama Syed Sulaiman Nadvi, Maulana Mufti Muhammad Shafi, Maulana Abdul Bari

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[16] Ibid., pp. 57-74.

Nadvi, Maulana Abdul Rahman, Maulana Muhammad Tayyib and others.

This illustrious son of Islam remained at Thana Bhawan devoted to the cause of religious education, character building and Islamic mysticsm. Hazrat Hakeemul Umath through his examplary life, religious knowledge, complete devotion and dedication made significant contribution in the revival of Islam. He died on the 16-17 Rajab, 1362 A.H. (19-20 July, 1943) at the age of 82.[17]

Work:

The works of Hazrat Hakeemul Umath have always been a guide and a source of inspiration to the seekers of knowledge and truth. The light kindled by him survived all the storms of time and age. Hazrat Hakeemul Umath was a prolific writer. He wrote a large number of books which were translated in English, Bengali, Gujrati, Sindhi, and other languages.[18] The total number of books Hazrat Hakeemul Umath wrote on different subjects is about one thousand.[19]

In 1354 A.H. Maulvi Abdul Haq Fatehpuri published a list of his books which took 86 pages. The books published later have added to the treasury house of religious literature. As Hazrat Hakeemul Umath has not reserved the rights of his publications so many publishers publish his popular books which are always

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[17] Ibid., pp. 79-103. [18] Ibid., pp. 109-111.

[19] Maulana Najmul Hassan Thanavi, "Azguroh-i-Auliya Ashraf Ali, Monthly Alhasan, (Special Issue, 1987), 10.

available in the market. For example a monthly journal 'Al-Ibqa' issued from Karachi solely covers the sermons given by Hazrat Hakeemul Umath. Similarly several quarterly journals publish illuminative articles on various aspects of the teachings of Hazrat Hakeemul Umath. Some eminent writers have published books on the life and work of Hazrat Hakeemul Umath.

As stated earlier, Hazrat Hakeemul Umath has published large number of books. Some of his important works are:

1. Tajveed (Recitation from the Holy Quran according to the rules of phonetics): Hazrat Hakeemul Umath was proficient in this field and wrote ten books including 'Jamalul Quran,' 'Tajveedul Quran' and 'Adabul Quran.'
2. Tafsir (Commentary of the Holy Quran): Hazrat Hakeemul Umath wrote seven books including the famous commentary of the Holy Quran known as Bayanul Quran which is a standard translation and commentary of the Holy Quran with marginal notes and is useful for both the scholar and the beginner.
3. Uloom-ul-Quran (Different fields of the Holy Quran): Six books were written including 'Ashraful Bayan lima Fil Hadith wal Quran,' in which some important points based on his own findings regarding the Holy Quran and traditions of the Holy

Prophet (peace be upon him) have been collected. 'Masailus Suluk' which gives Islamic mysticsm derived from the verses of the Holy Quran.

4. Hadith or Tradition: Ten books written on traditions including:-

   a. 'Haqeeqatu-Tareeqa'--This is a work on Islamic mystic initiation derived from traditions of the Holy Prophet (peace be upon him).

   b. Athasharuf (published in four volumes).

   c. Jammiul Athar (Criticism on Hanafite jurisprudence has been refuted on the strength of traditions of the Holy Prophet (peace be upon him).

   d. Thabiul Athar (This is an appendix to Jamiul Athar).

   e. Ihya-u-Sunnan (Collection of traditions of the Holy Prophet (peace be upon him) edited and compiled in view of the Hanafite jurisprudence).

   f. 'Al-Isthidrakul Hassan' (A review on 'Ihyausunnan').

   g. 'Ielaussunnan' (Published in 12 volumes).

   h. 'Alkhutbatul Masoora-Minal Atharil Mashhoora' (Addresses of the Holy Prophet (peace be upon him) and the rightly guided caliphates selected from authentic traditions).

i. Al-Khutbatul Ahkam (Fifty addresses compiled for Friday and Eid congregations).

j. Munajathe Maqbool (A collection of daily recital based on traditions of the Holy Prophet (peace be upon him).

5. Fiqh or Islamic law: Five books written on Islamic jurisprudence including:

a. Hawadissul Fathawa (A collection of decisions made in the light of Islamic jurisprudence regarding new world issues and themes).

b. Bahishti Zaiwar (Heavenly Ornaments): Hakeemul Umath was grieved to see the degeneration of muslim women in matters pertaining to Islam and its teachings. He found them involved in anti Islamic activities. In order to bring about a reform in their life he compiled a voluminous book in Urdu language entitled Bahishti Zaiwar meaning 'Heavenly Ornaments.' He took pains in accomplishing this onerous task covering all the aspects of their life from birth to death. This book is an encyclopaedia of Islam dealing in a very simple way with the tenets of Islam as they are practised in day to day life. It is a ready reference to the religious problems we are faced in our daily life. The

esteemed book is so popular that it is offered by parents to their daughters as a part of the dowry.

c. Tarjeehur Rajih:- (An examplary treatise of Hazrat Hakeemul Umath's selfless judicious bent of mind in which he had recourse to the issues already decided by him in the light of Islamic jurisprudence).

d. Fathawai Ashrafia:- (Decisions made in the light of Islamic jurisprudence in three volumes).

e. Bahishti Gohar:- (A continuation of Bahishti Zaiwar with emphasis on issues mainly pertaining to male members of the society).

6. Scholasticsm: Books written on scholasticsm include:

a. Almasalihul Aqlia lil Ahkamul Naqlia (This pertains to the Islamic commandments rationalised and classified in three chapters).

b. 'Al-Intibahatul Mufeeda Anil Ishtibahatul Jadeeda' (This is an answer to the doubts expressed by the products of modern education in respect of religion).

c. 'Ashraful Jawab' (A collection of religious sermons).

7. Islamic Mysticsm: Contribution of Hazrat Hakeemul Umath to this subject is fairly large which bears testimony to his

great interest in it and his access to the sphere of the unknown strictly in accordance with the divine law. Books with ten different titles written on the subject including:

a. Qasdus Sabil (A short but comprehensive book on the subject).
b. 'Masailus Suluk Min Kalamul Maluk' (Already mentioned under Uloom-ul-Quran).
c. Thaidul Haqeeqa (An important book on the subject).
d. Haqeeqatutariqa (This is a part of Athasharuf already mentioned).
e. Al-Takashuf (A book written on Islamic mystic initiation comprising five parts).
f. Kaleed-i-Masnavi (Masnavi of Maulana Romi has been interpreted in the light of the Holy Quran and Hadith).
g. Irfan-i-Hafiz (Explanation of some of the verses of Hafiz Sherazi).
h. Tarbiatussalik (This is an important work of Hazrat Hakeemul Umath in which many case histories of those who sought mystic initiation were recorded and answers to their problems were given).
i. 'Tanhiyatul Halik (This is also concerned with spiritual diseases and their remedies).

8. Books written on the reform of muslims including:

   a. Hayatul Muslimeen or the life of the muslims. Hazrat Hakeemul Umath diagnosed the diseases of muslim ummah and provided the prescription and the remedy to cure the sufferings under the guidance of the Quran and Sunna.

   b. Jazaul Amal (This book has been compiled in simple language pertaining to rewards and punishments for human deeds in the light of Quran and Sunna).

   c. Islahur Rusum (Hazrat Hakeemul Umath was very much worried about deteriorating condition of muslims with regard to their anti-Islamic activities, customs, rites and ceremonies which were detrimental to the attainment of progress. The book suggest remedies for the moral and spiritual deterioration of muslims).

   d. Islah-i-Ummah----self evident from its title.

   e. Islahe Inqilab-i-Ummah----the title is indicative of the contents.

Beside this Hazrat Hakeemul Umath initiated a movement to bring about a reform in muslim society, popularly known as 'Majalis-e-Sianatul Muslimeem. He gave guide lines for the movement in writing which were later published for the benefit of

the 'Majlis.' He gave sermons on a variety of topics which were compiled in the form of books.[20]

The Prophet (peace be upon him) once said, "Verily, Allah will send for this ummah at the beginning of every century a person who will renew (reform and renovate) for it the religion." Hazrat Hakeemul Umath fought against the paganistic trend of his time and became the torch bearer of rationalistic muslim renaissance. He is thus regarded as the Mujadid (renewer) by millions of muslims today.[21]

Maulana Ashraf Ali Thanavi was named as Hakeemul Umath (the sage and physician of muslim community) because he diagnosed and tried to eradicate the ill-beliefs and superstitions prevailing in muslim community through his books, talks and sermons. He established at Thana Bhawan an Islamic mystical centre and a religious school. There he and his followers devoted themselves to the benign task of study, meditation and writing. People flocked to him from every corner of the subcontinent and beyond seeking knowledge and spiritual guidance.[22]

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[20]Muhammad, pp. 109-111.

[21]Maulana Ashraf Ali Thanavi, Bawadirunnawadir, intord. Ghulam Muhammad (Lahore: Elmi Printing press, 1962), 63-64.

[22]Eshrat Ali Khan Qaiser, "Hazrat Thanavi Ba-Haisiyat-i-Mujadid," Monthly Alhasan, (Special Issue, 1987), 256-259.

CHAPTER III

PHILOSOPHY OF EDUCATION

Maulana Ashraf Ali Thanavi like his predecessor Shah Wali Allah (1703-1762) with whom he bears close resemblance for reasons of all round scholarship and profound knowledge of the religious sciences, was primarily a theologian, who had taken upon himself the task of bringing the religion back to its original position in order to achieve his object of renovation or "tajdeed" of Islam for which he took help from all the available means at his disposal.

His philosophy is not merely the philosophy of rationalists or the result of a free investigation of the nature by reason. It is the philosophy of religion and his ideas and thoughts move within the pail of the 'Shariat' of Islam. It is by far an elucidation of his point of view in favour of the tenets of Islam often misunderstood by the people not well acquainted with the religion. When various trends of his thought are pulled together in a synthesising unity of form and content they give rise to his philosophy of education.

Religion and philosophy both deal essentially with three major questions: What is real ? What is true ? What is good ? In the technical language of the philosopher, these categories are called Ontology, Epistemology, and Axiology, for which simpler

terms--reality, knowledge and value--are also substituted respectively, in philosophic discourse. Men hold different beliefs about these categories which influence their conduct and way of life. The task of philosophy is to study our belief that has been historically classified into the above three main branches, in order to clarify, as far as possible, the underlying criteria or principles on the basis of which we can justify them. Both in theory and practice education is essentially concerned with the belief that the society holds about what is real, what is true and what is good, and wishes to transmit them to the new generation.[1]

Islamic beliefs about reality, knowledge and values are rooted in a single all inclusive idea of the unity of God from which follows hosts of ideas about nature, man and the purpose of man's life. The Holy Quran is emphatic on the unity of God and expounds His attributes, and explains and illustrates their operation in the universe. The purpose of man's creation is to seek nearness to Him, to do His will in all things, to win His pleasure and to become the manifestation of His attributes. Thus reality of man is maintained along with the ultimate reality of God.

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[1]Din Muhammad Malik, Doctoral thesis in Education, (Washington State University, 1966), p. 41.

Man and the Universe:

An important theme of the Quran is man and the universe. The universe was created with a purpose.

"And we created not the heaven and the earth and that which is in between in play (i.e. they have not been created uselessly to no purpose)." (Q. 11:16)[2]

The purpose of the creation of the universe is to aid man in achieving the object for which he has been created:

'Observe ye not (O mankind ! through observation and arguments) that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth (This lays down distinctly that everything created, however huge or vast to look at, is subservient to man, directly or indirectly) and Hath completed His favours on you outwardly (such as can be known by senses) and inwardly (such as can be known by reason and reflection).' (Q. 31:26)[3]

'And he hath subjected (to His service) for you (your use) the night and the day and the sun and the moon (i.e. all these are made to subserve you and are not to be the objects of your worship) and the stars are subjected by His command. Verily therein are signs (arguments of the unity of God) for a people who understand.' (Q. 16:12)[4]

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[2]Maulana Ashraf Ali Thanavi, Bayanul Quran, (Karachi: Taj Printing press, 1959), p. 637.

[3]Ibid., pp. 807-808.

[4]Ibid., p. 534.

Man is superior to nature in as much as he carries within him a great trust which the heavens and the earth and the mountains feared to carry. The great trust being moral responsibilities, which is human sense of answerableness for all acts of thought and conduct. Its first and foremost prerequisite is freedom of choice, which is the real function of a human being as a moral agent. The great trust is obviously the trust of free choice or accountability.

'Verily We ! offered the trust (i.e. the commandments which are in lieu of the trust) unto the heavens and the earth and the mountains (after imbuing them with sufficient intellect and understanding), but they refused to bear it and shrank thereof (considering the tremendous responsibility it involved and the attended perils). And man bore it (as he was destined to be the vicegerent of Allah). Verily he (i.e. the majority of mankind) was very iniquitous (to himself pertaining to good deeds, in not fulfilling his obligations and obeying the law he had accepted) and very ignorant (pertaining to knowledge, in not realising the consequences of his disobedience and neglect).' (Q. 33:72)[5]

The Nature of Man:

The Holy Quran speaks of man as fashioned by God in the best

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[5] Ibid., pp. 836-838.

of moulds:

'And follow thou the constitution--(the natural constitution with which a child is created in his mother's womb, whereby he is capable of accepting the religion of truth) of Allah according to which He hath constituted mankind.' (Q. 30:30)[6]

The Holy Quran also describes man as "Gods vicegerent upon earth."

'And recall what time (before the creation of man) thine lord said unto the angels: Verily I have determined to place a vicegerent on the earth.' (Q. 2:30)[7]

But man is not without such weaknesses as forgetfulness, haste, injustice and ungratefulness. Hazrat Hakeemul Umath has discussed these ideas in detail. He says, "Philosophers are of the opinion that perfection of man lies in maintaining balance among the intellectual, lustful and wrathful faculties. Going to the extremes leads one to imperfection and deficiency. The intellectual faculty at the low ebb is stupidity and at the upper extreme is over-intelligence. The balance between the two extremes is wisdom. The power of wrath tends to deter harm and the power of lust seeks credit. The power of wrath in its upper extreme is rashness and in its lower extreme is cowardice. The

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[6] Ibid., pp. 797-798.

[7] Ibid., p. 10.

balance between the two extremes is valour. The power of lust in its upper extreme is wickedness and in its lower extreme is impotence. The balance between the two extremes is chastity. Justice means wisdom, valour and chastity taken together. So the perfection of man lies in the seeking of justice."[8]

Beliefs about Knowledge:

The importance of knowledge was emphasised in one of the very first revelation that came to the Holy Prophet (peace be upon him).

'O prophet ! recite thou the Quran in the name of Thy lord Who hath created----Hath created man from a clot ! Recite thou the Quran: And thy lord is the Most Bounteous, Who hath taught, (mankind) by the pen-----Hath taught man that which he knew not.' (Q. 96:1-5)[9]

Limitation of space does not permit mention of numerous verses of the Holy Quran on knowledge which is also referred to as true guidance, wisdom and power in the Holy Book. Reference is made here only to a few of the verses to illustrate this point.

Witness of the Learned:

'Allah beareth witness----and also the angels and those endued with knowledge--(i.e. men of true religious insight)-----that

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[8]Maulana Muhammad Isa, Anfas-i-Isa, (Karachi: Educational press, 1400 A.H.), p. 20.

[9]Thanavi, p. 1146.

there is no God but He, the Maintainer of equity: there is no God but He, the Mighty, the Wise.' (Q. 3:18)[10]

Knowledge is wisdom:

'And whosoever is vouchsafed wisdom is of a surety vouchsafed abundant good--(i.e. the great blessing of comprehending the Divine truth), as nothing mundane is at par with it.'(Q. 2:269)[11]

Knowledge is a pre-requisite to understanding:

'And these similitudes ! we propound them for mankind; and none understand them save men of knowledge.' (Q. 29:43)[12]

Knowledge and ignorance are not equal:

'Say thou: Shall they who know and those who know not be held equal.' (Q. 39:9)[13]

The source of all knowledge is God:

'And with Him is the mother of the Book--(i.e. the preserved Tablet; the original of all Divine decrees).' (Q. 13:39)[14]

Absolute knowledge is with God alone:

'And they encompass not aught of His knowledge save that which He willeth.' (Q. 2:255)[15]

Traditions of the Holy Prophet (peace be upon him) about knowledge:

The Holy Prophet (peace be upon him) laid much stress on

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[10] Ibid., p. 105.

[11] Ibid., p. 92.

[12] Ibid., p. 786.

[13] Ibid., p. 895.

[14] Ibid., p. 509.

[15] Ibid., p. 86.

knowledge. He used to pray to God to increase him in knowledge. 'And say thou: O my lord! increase me in knowledge.' (Q. 20:114). Many traditions in praise of knowledge and in exhortations to muslims to acquire knowledge have been reported from God's messenger (peace be upon him). A few traditions are quoted here in this regard:

1. To seek learning is the duty of every muslim (men and women).[16]
2. When God wishes good for anyone, He instructs him in the religion. I am only a distributor, God gives. (Bokhari and Muslim).[17]
3. "When a man dies no further reward is recorded for his actions, with three exceptions: 'Sadaqa' which continues to be supplied, or knowledge from which benefit continues to be reaped, or the prayers of good son for his dead father (Muslim)."[18]
4. Kathir b. Qais told how, when he was sitting with Abu Darda in the mosque of Damascus, a man came to him and said, "Abu Darda, I have come to you from the town of the messenger for a tradition. I have heard that you relate from God's messenger (peace be upon him). I have come for this very purpose." Abu

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[16]Maulana Ashraf Ali Thanavi, Bahishti Zaiwar vol. I part I, (Deoband: 1350 A.H.), p. 90.

[17]Ibid., pp. 90-91.

[18]Ibid., p. 91.

Darda said he had heard God's messenger (peace be upon him) say, "If any one travel on road in search of knowledge God will cause him to travel on one of the roads of paradise, the angels will lower their wings from God's pleasure with one who seeks knowledge, and the inhabitants of the heavens and the earth and the fish in the depth of the water will ask forgiveness for him. The superiority of the learned man over the devote man is like that of the moon on the night when it is full over the rest of the stars. The learned are the heirs of the prophets who leave neither 'dinar' nor 'dirham,' (wealth) leaving only knowledge, and he who accepts it accepts an abundant portion." Ahmad, Tirmidhi, Abu Dawud, Ibn Majah and Darmi Transmitted it.[19]

While describing the nature of knowledge Hazrat Hakeemul Umath said, "The excellence of knowledge depends upon the excellence of 'the known.' 'Known' is that which is described by the knowledge. 'Known' of each knowledge is specified. The worth of knowledge is determined, keeping in view the worth of its 'known.' For example; 'The known' in case of the knowledge of agriculture is agriculture i.e. farming and that of sweeping is rubbish. So the difference between the 'known' of the two will

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[19] Ibid., pp. 91-93.

hold good in the case of their knowledge. It is evident that rubbish is bad and filthy while agriculture is good and excellent. So knowledge of sweeping will be inferior and that of agriculture superior. And one will be ashamed of calling sweeping as knowledge while comparing it to the knowledge of agriculture. Similarly 'the known' of religious knowledge is the 'Divine Being' of Almighty Allah, His attributes and commandments. This is the essence of religious knowledge and 'the known' of a knowledge other than the religious knowledge is the world or universe ruinous God."

So the ratio which the world or universe ruinous God has got with Almighty Allah, the same will hold good in the case of worldly knowledge and the religious knowledge. The 'Divine Being' Almighty Allah and His attributes cannot be compared with anything. He is immortal, others are mortal. He is living others nonliving. He is Bountiful others needy. He Exists others nonexistent. 'Everything is to die except the Almighty Allah.' Hence there is no comparison between the two except that religious knowledge is existent and the other non existent. Now my claim is meaningful in the sense that any knowledge other than the religious one is not worth the name. Not to speak of

comparison, don't term the temporal know how as knowledge. Call it an art, a trade, a profession or an industry.[20]

Aims of Knowledge:

Aims are the guide posts or foreseen ends which provide purpose and direction in the dissemination of knowledge. An educator without the knowledge of aims is like a sailor who does not know his destination and the educand too is like a rudderless vessel which will be drifted along some where ashore. Ignorance of right aims or their absence will vitiate the whole system of the dissemination of knowledge, its methods and its products and will ultimately result in the physical, intellectual and moral weakness of the race.

The chief aim of knowledge according to the Holy Quran is to follow the right path:

'Guide us Thou unto the path right.' (Q. 1:5)[21] The straight way is knowing about the oneness and supremacy of God in the universe, and devoting ourselves to the service of God:

'And We sent not before thee an apostle but We revealed unto him that there is no God but I, so worship Me.' (Q. 21:25)[22]

Instruments of Knowledge:

The Quranic view of the instruments of knowledge is that man

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[20] Isa, p. 638.

[21] Thanavi, p. 2.

[22] Ibid., p. 638.

is given true knowledge by revelation and inspiration. The real meaning of the dissemination of knowledge is communication to the educand the attainment and authentication of the goal of his existence. But the pendulum of modern knowledge due to its baseless and goalless concept is naturally forced to swing between the taste and pleasure of status and wealth of mere sensual and animal life.[23]

Hazrat Hakeemul Umath himself experienced this interesting approach to knowledge when an english man requested to meet him. "During discussion the english man asked me, "Have you written exegesis of the Holy Quran ?" I replied in affirmative. He asked as to how much money I got for the attempt. I realised, Oh ! my goodness; This is the thinking of a materialistic mind. When I replied that I didn't get anything. He asked surprisingly enough that I wrote such a big volume and I got nothing, then what was the outcome. Why did I take so much trouble ? To him, one who didn't get money shouldn't work for religion. So I explained to him according to his line of thinking. I said that I got two advantages. The first one is that according to our (muslim) belief there is another life which we call 'Aakhirat,' the hereafter. It is there (in the hereafter) that we expect to get a

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[23]Maulana Abdul Bari, Tajdeed-e-Taleem wa Tabligh, (Lucknow: Nami press, 1950), pp. 2-6.

reward for such endeavours. Another advantage is in this world, that is, I have written the exegesis for the benefit of fellow muslims which is a national service and is rewarding by itself. When I see this exegesis in the hands of my brothers, I feel delighted that my nation is benefited by it. As this explanation suited his whims, therefore, he appreciated my view-point. So one whose sole aim is money and status usually considers the person who spends his resources and energies for the sake of religion alone as a sheer waste of time."[24]

The knowledge imparted these days with unfounded claims in multimillion skyscrap buildings and ultra modern equipments aims at nothing but the attainment of the pleasure of this transitory material world. When an individual behaves like an animal, and he has no other motive but to eat, drink and enjoy, then he can never visualise something more exalted than the attainment of maximum gains and advantages of temporal life as an aim in education, such an attitude may ultimately result in making the man to play the role of a satan in the society, thereby making it suicidal for the life and disruptive for the peace and tranquillity of the fellow inhabitants.[25]

Maulana Abdul Bari elaborates his point of view as follows:

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[24]Maulana Ashraf Ali Thanavi, Haqeeqath-i-Tassawuf wa Taqwa, (Multan: Imroze Printing press, 1971), pp. 344-345.

[25]Bari, pp. 7-8.

1. From one angle there is a great contradiction between the nature and structure of man and the universe. The divine or spiritual nature of man wants ultimate good, immortality and no restriction. But the structure of universe is limited and mortal, which by itself is the natural argument of the fact that this human life is seeking some other life. This life is the channel of that unlimited life and not in itself the destination and the success of traversing the channel lies in, "never losing sight of the goal."
2. If the different individuals of human beings and groups (nations) apply maximum efforts to achieve their unlimited demands within the limited potentials of this world, then the result will be suicidal like the dogs struggling for bones beating black and blue. If you forget Allah, by way of its punishment you will forget yourself.

"Those who forgot Allah (i.e. His commandments and injunctions deliberately) wherefore He caused them to forget their own souls (they mistake evil for good and loss for profit)." (Q. 59:19)

If these two points are visualised, then it will not be difficult to comprehend the basis of our goals of knowledge. The real purpose is the success and prosperity of the good and

everlasting life of the future which will bear testimony to the lofty demands of optimum tranquillity and comfort of human nature. The existing life is not an end in itself but a means to achieve the end. To make this means as an end is the ignorance and self deception of a miser who makes wealth as his goal and tries to attain it at the expense of everything, his honour, comfort and even life. So he himself falls prey to the illconceived goal and consequently gets deprived of his assets: "And whosoever is preserved from coveteousness of his soul then those ! they are the blissful." (Q. 59:9)[26]

On careful thinking it can be realized that the acquisition of modern knowledge is mainly responsible for individual and collective troubles and disturbances which has virtually debarred from life, the objectivity of seeking pleasure of Almighty Allah and visualising the hereafter.

"And whosoever turneth away from My admonition, for him verily will be a livelihood shrunken (in this very world)." Religion being the basic factor of moral, and the fact of all human society, he who is diverted from true religion, is riding a rudderless boat in the ocean, and such a one, all through his life, must be running after illusions and following a false

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[26] Ibid., pp. 10-11.

light. Even in modern times, careful investigators have found that religion has a great influence on the suicide rate, and have maintained that those who are earnestly devout to religion furnish very few suicides. (Q. 20:124)[27]

Hazrat Hakeemul Umath has greatly stressed the simultaneous development of religious, moral, intellectual, vocational and aesthetic aspects of the life of the individual. His philosophy is abundantly rich in educational implications. We can draw from his thought a picture of the complete man (Momin): man as an individual, as he stands in relation with other men, with nature, and finally, with the ultimate reality---God. These very aspects interest the educator for the complete man (Momin) of the philosopher is also the best educated man.

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[27] Ibid., p. 14.

CHAPTER IV

RELIGIOUS EDUCATION

The Commission on national education in its report has stressed the importance of religion and religious education in these words: "Religion has been the most vital civilising force in the history of mankind and religious faith has given to human life directions towards righteousness and piety. Reverence for the almighty curbs egotism and vanity and fosters sobriety and humility and the sense of wonder deriving from religion has stimulated reach in the unknown and is at the root of all scientific knowledge. Religious Commandments have moulded human life and inspired men to deeds of unsurpassed sacrifice and courage. Love for the divine has ennobled the passions of man, created appreciation of the beautiful, and inspired him to produce works of art to satisfy his aesthetic sense. Religious affinity has cemented individuals into harmonious groups with an everwidening sense of brotherhood, leading ultimately to the concept of the universal brotherhood of man. Religion has thus prompted man to the noblest of ideals and aspirations. It has embraced all aspects of his life and is the force which can weld society into a harmonious whole. As education aims at the integrated and balanced development of the whole man----body, mind, and spirit----it must create an appreciation of the

fundamental moral and spiritual value that constitute the foundations of civilization towards which all human endeavour should be directed. In performing this task a system of education must benefit from the humanising influence of religion, which broadens sympathies, inculcates tolerance, self sacrifice and social service, and removes artificial distinctions between man and man. Reverence for God and the prophets has an ennobling effect on the soul and opens the mind to an appreciation of the unity of mankind.

The inspiration to be drawn from religion with its sublime moralising effect has special significance in Pakistan. The great majority of our population being Muslim, the teaching of Islam assumes particular importance. Indeed Pakistan to be true to her soul should take inspiration from Islam, its principles and ideology."[1]

National education policy lays emphasis on Madrassah education, teaching of Islamiyat and mosque schools: "Madrassahs, Maktabs and Darul Ulooms aim at the dissemination of Islamic thought mainly through the study of the Quran, Hadith and Tafsir. These institutions have contributed immensely to the growth of education at all times. It is unfortunate that proper efforts

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[1]Government of Pakistan, Report of the Commission on National Education, (Karachi: Government of Pakistan press, 1961), p. 211.

were never made to make use of the potential available in these institutions. Since the spirit of Islam permeates throughout this policy, it has been ensured that Maktabs, Madrassahs and Darul Ulooms do not remain neglected any more.

Full government recognition will be given to these institutions. All the facilities and concessions, which are otherwise available to the students of other institutions, will be extended to the pupils of Madrassahs, Maktabs and Darul Ulooms. Prior to colonisation, Madrassah was the seat of learning and all education was imparted through these institutions. During the colonial rule, this traditional indigenous system of education was relegated into background and the British system of education was planted in replacement. At present these institutions exist under the names of Maktabs, Madrassahs, Darul Ulooms and Jamias. Maktabs are preliminary level institutions teaching Hifz and the Nazra Quran. No statistics are available for such maktabs. The terms Madrassah, Darul Uloom and Jamia are used more or less as synonymous for institutions which are engaged in teaching Dars-e-Nizami in its original or modified form. The curriculum includes the Quran, Tafsir, Hadith and Fiqh with some elements of logic and philosophy.[2]

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[2]Government of Pakistan, National Education Policy and Implementation programme, (Islamabad: 1979), p. 43.

The mosque has been a centre of learning in a Muslim society. It is an institution which the community owns, supports and in which it reposes faith and confidence. Generally both boys and girls go there to study the Holy Quran and Islamiyat. Unfortunately for a couple of centuries these centres of learning suffered from suppression and mutation by the colonial rulers who intended to strangulate our indigenous educational system which drew its strength from the genius of the people. It has been decided to revitalize this institution which has immense potential of educating the masses. The mosque will be used as a place of learning for the children, for out of school youth and for adults. Mosque is a living institution. All the villages in the country have mosques which are usually of pucca construction and have enough accommodation to run a village primary school. They are usually well provided for and have normal facilities required for a village primary school, namely, covered room space, floor mats, an almirah and arrangements of drinking water. Besides, they are usually kept clean and tidy and provide religious and spiritual environment. Even the children of the village are conscious of the sanctity of the place. No upkeeping as in case of primary schools would be necessary in the form of

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peons, chowkidars, cleaners etc. Therefore, it provides an ideal setting for using it as a basic unit of education and learning.[3]

The village mosques are usually empty between the Fajr and Zuhr prayers and as such this time could be conveniently utilized for running a primary school at day time. The time available between Zuhr and Asr prayers and after Ishaa prayers can be utilized for providing short literacy courses for out of school youth and adults.

The people in rural areas are showing today considerable interest in education. They keep on demanding opening of primary schools in the villages and at times, even offer land and other physical facilities to the Government for such schools. It is expected that they would welcome this move and as such community participation in the effort can also be hopefully mobilized.[4]

In any new venture or an innovative programme, a certain amount of problems and difficulties are always encountered. For example, there might be some resistance from certain sections of the community that the sanctity of the mosque will not be preserved during the process of formal education in the mosque. The trained teacher and the Imam may not get on well with each other. In certain situations sectarian considerations may

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[3]Ibid., p. 8.

[4]Pakistan, Loc. cit.

prevail. People coming for separate prayers and meditations will be disturbed. Mosque, would always be crowded. The authority of the Imam may be eroded etc. All these problems and apprehensions can be solved by launching a strong motivational drive and an appeal to the community and a sincere desire to run the programme effectively and efficiently on the part of Government functionaries. Village committees can be formed to look after some of these difficulties. The advantages accruing to the community are far more than the small inconvenience they might have to face. To a large extent people will welcome it. Even our normal primary school system in rural areas is not the least satisfactory and yet people have put up with it, as something is better than nothing.[5]

The technically advanced nations of the world have realized that mere progress in technology can no longer satisfy the inner urge and desire of those men and women who seek truth, peace, love and salvation in this evergrowing world of anxiety and complexities. They are convinced that Islam, impinging culturally upon adjacent christian countries, was the virtual creator of the renaissance in Europe.[6] So they are redesigning their curriculum in the light of the importance attached to religious education.

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[5] Ibid., pp. 11-12.

[6] Robert L. Gulick, Muhammad The Educator, (Lahore: Ripon Printing press, 1953), p. 5.

'Religious instruction and a daily act of collective worship have been made compulsory in all British state schools by the act of 1944. In America, too, an ever-increasing emphasis is being laid on the role of religion in education.'[7]

All these developments may lead them to appreciate the emergence of a better social order offered by Islam to humanity at large, as rightly observed by an eminent historian, "Islam today. is as full of life and vigour, and vitality, as it was in its early conquering days. There is something eternal, all conquering in Islam something which defies the assault of time."[8] It is in this sense that Hazrat Hakeemul Umath said, "It is obligatory on every muslim to seek religious knowledge and to teach it to his children, either through the study of books or through (the blessings of good) company."[9] "Seeking of the religious knowledge must be given top priority as salvation of the hereafter solely depends on it."[10] Hazrat Hakeemul Umath once said, "Liking of knowledge resembles Tuberculosis which if infects the body eats it like cankers. Love of knowledge is nothing but valetudinarianism rather love and attraction towards anything makes you a valetudinarian. When you fell in love of somebody or something you stick to it to the last breath of your

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[7]Fazal Ahmad, "Religious Instruction," The Punjab Educational Journal, XLVIII: 516 (December, 1953).

[8]Ata Mohy-ud-din. The Arabian Prophet, (Karachi: Feroz Sons Ltd. 1955), p. XXXIV.

[9]Maulana Muhammad Isa. Anfas-i-Isa, (Karachi: Educational press, 1400 A.H.) pp. 541-42.

[10]Ibid., p. 364.

life."[11] "But knowledge worth the name is the knowledge of God and that cannot be attained without action (on divine law). So knowledge without action is nothing but false pretension to knowledge."[12] In view of the importance of religious education, "It is better to adopt the profession of religious teaching than to lead the life of a recluse."[13]

Hazrat Hakeemul Umath said, "Learned men of the past felt contented. Now everybody is knocking at the door of wealthy people. They were happy with their poverty and hunger. They had developed contemptuous attitude towards the world, and were showing an attachment towards religion and were always involved in religious activities. It had got the blessings (of Almighty Allah). Since the time we have given up the style and mode of living of our elders we have been dishonoured and disgraced. There is a bold learned man in Kanpur named as Ghulam Mustafa. He visited a britisher who was L't governor of the area and said to him, "Don't you consider the learned men having any right ? Are they not your subjects ?" The L't governor replied, "why not. They have got their rights. Tell me, what do you want ?" The learned man said, "Fetch me a job." L't governor said, "By all means, but let me give you a good advice. You are a learned man.

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[11] Ibid., p. 384.

[12] Ibid., p. 368.

[13] Ibid., p. 370.

Allah has gifted you with religious knowledge. You should sit in a mosque to teach in the name of Allah. This behooves you. The service which we may offer doesn't behoove you. Allah will sustain you." Then a servant appeared carrying Fifty Rupees in a tray. L't governor took the tray and presented it to the learned man with great reverence and respect. The learned man said, "I have intended to abide by your advice from now onwards. Now I will accept only that which is granted by Allah." What a bold step he took. But if I were in his place I would have accepted that money because it was all due to the sincere intention in the light of religion that Almighty Allah was sustaining him there and then. Allah was granting him the money. The poor fellow (L't governor) was working as a tool. I do not forbid attachment to the wealthy people but I do forbid their flattery. This doesn't behoove the learned men. But how to convince them ?"[14]

Baseless criticism on those who are engaged in religious instruction should always be avoided. Hazrat Hakeemul Umath once said, "If the scholar is not a man of right conduct even then you are not authorised to raise objection to him, because he does not claim right conduct, he only claims proficiency in religious knowledge. If a physician does not observe prevention himself

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[14] Ibid., p. 581.

what harm he has done to the patient (by not observing prevention).[15]

Religious knowledge has been classified into:

1. Obligatory i.e. Compulsory (Fard).
2. Collectively obligatory or almost obligatory that if fulfilled by a part of the community absolves the rest (Fardh-e-Kifaya).

1. **Compulsory (Fard):**

Doctrines are to be learnt, basic principles, conditions and commandments of prayers (Ibadat) are to be remembered. Relevant commandments regarding dealings and social living must be grasped e.g. factors responsible for vitiating prayer (salat), curtailment of obligatory prayers during journey, the religious tax (Zakat) as a basic function of Islam, woman whose hand cannot be accepted in marriage, relationship unlawful due to fosterage, conditions allowed and disallowed in settling wages, lawful and unlawful dress, and lawful and unlawful means of livelihood. A government functionary is to know the divine laws pertaining to settling the law suits though he may not have the authority to implement them, but its knowledge is almost obligatory.[16] "What is lawful and unlawful in eating and drinking ? What is right and wrong in the use of various means of recreation ?

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[15] Ibid., p. 327.

[16] Maulana Abdul Bari, Taideed-i-Taleem wa Tabligh, (Lucknow: Nami press, n.d.), p. 17.

Distinction between laudable and unlaudable matters pertaining to secret conduct. Knowing about the nature of the innerself is essential so that one may be able to trace the spiritual diseases involved and to guard against them and make amends and beg pardon of Allah for the shortcomings."[17] "So this much religious education is essential as its denial is sinful and may lead to the displeasure of the Almighty Allah."[18]

2. **Collectively Obligatory (Fardh-e-Kifaya):**

This involves caring for the overall natural requirements of the society, over and above the personal needs. A comprehensive store of religious knowledge together with its related fields, devices and auxiliary disciplines is to be attained in order to safeguard the interest of the muslim community against the onslaught of alien ideologies and the nefarious designs of evil forces antagonistic to the cardinal principles of Islamic polity.[19]

Commandment in respect of obligatory is that everyone is responsible to attain it individually. One who fails to acquire it will be sinful. Commandment in respect of almost obligatory is that if a group of muslims at a station can meet the necessary requirements, then the rest of the muslims of that locality get

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[17] Ibid., p. 18.

[18] Bari, Loc. cit.

[19] Ibid., pp. 18-19.

relieved of the responsibility, otherwise the whole community will be held responsible for the negligence.[20]

Notwithstanding all these details, "An arrangement is to be made that a group of persons in sufficient number, perfect in religious knowledge and enquiry, having spent life time in the attainment and propagation of religious knowledge with dedication and devotion should be entrusted with the sacred task of the dissemination of knowledge. Holy Quran has pointed out the group in its verse:

'And let there be of you a community calling others to good and commanding that which is reputable and prohibiting that which is disreputable.' Since the duty of enjoying the right and forbidding the wrong entails conditions in which the whole nation cannot share, the Holy Quran, while addressing the entire Muslim people, demands the action of part of it only." (Q. 3:104)[21]

The noble task accomplished by the companions of the Holy Prophet (peace be upon him) who used to sit on a platform in the Holy mosque (Ashab-e-sofa), as given in the traditions of the Holy Prophet (peace be upon him), can be cited as a precedent of the above verse.[22]

It is almost obligatory for the commoners as well as ulema

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[20] Ibid., p. 19.

[21] Maulana Abdul Majid Daryabadi, Holy Quran with English Translation and Commentary, (Karachi: Taj Art press, 1971), pp. 60-60B.

[22] Bari, Op. cit., p. 21.

(in case they are not in the know of some religious issue) to enquire about it from the group of scholars mentioned above, as and when needed. The knowledge gained can in turn be passed on to the ladies as well through their immediate relatives (Muhrim).[23]

The well to do people, who raise objections to the standard of education in religious/arabic institutions are addressed by Hazrat Hakeemul Umath as follows: "Had the students belonging to the poor and neglected families with all their shortcomings been admitted to seek education in the government/nonreligious schools, they would have been deteriorated more than they are at the present, as graduates of religious schools; and had the children of the elite with all the facilities at their disposal been devoted to seeking knowledge in religious institutions, their conduct, mode of behaviour and achievement would have been thousand times better than they exhibit at present as the graduates of nonreligious schools."[24]

Hazrat Hakeemul Umath elaborate this point saying, "This should be borne in mind that the activities of the privileged are usually appreciated more by the general public. So it is almost obligatory on the part of the privileged as compared with the unprivileged to devote their intelligent, wise, sensible and

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[23] Ibid., p. 22.

[24] Ibid., p. 24.

courteous children for the promotion of the sacred cause of education."[25]

Hazrat Hakeemul Umath has underlined the need of establishing religious institutions, "There is no doubt that these days the establishment of religious institutions is the greatest blessing for muslims and the only hope for the survival of Islam. Because Islam means the prescribed creed and action which include doctrines, dealings, mode of living and conduct. The fact that action depends on knowledge is quite evident. The need of the hour demands establishment of religious institutions for the survival of religious knowledge."[26]

The Islamic mystics may, no doubt, be paid their due respect, but "The general public should follow Ulema not the Islamic mystics in matters pertaining to religious knowledge. The administrative system of divine law (Nizame Shariath) rather the administration of the whole world can be maintained if ulema are followed in letter and spirit. These ulema serve as administrative force to safeguard the religious faith of the people. If they fail to perform their duties then the Islamic mystic will have to leave the monastery for the sake of these duties. Because the duties (of ulema) to reform the general

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[25] Ibid., p. 25.

[26] Ibid., p. 66.

public is collectively obligatory."[27]

Students studying in different religious institutions will perform the duties of ulema after their graduation. They must therefore uphold the academic, disciplinary, moral and ethical traditions of their institutions. "In some schools there is no restriction on student's behaviour, their style and dress. Its ill-effect on the general public and students themselves can hardly be explained."[28] "It is very important to see that the students observe rules and regulations of the institution. It is the quality that counts rather than the quantity, as a few efficient students are more preferable to hundreds of dull and inefficient ones."[29]

The system of education introduced by the Holy Prophet (peace be upon him) worked with all its blessings even if a student would remain away from the school at times, "According to a tradition, Hazrat Umar says that I along with my neighbour from Ansar used to live at a distance in the outskirts of Madina and we used to attend the company of the Holy Prophet (peace be upon him) turn by turn. The day I would attend and listen to the Holy Prophet, I would narrate it (the lesson) to my neighbour and similarly he would do so on his turn."

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[27]Isa, pp. 56-57.

[28]Bari, p. 69.

[29]Ibid., p. 74.

"This shows that if a student remain absent from a class, he reserves the right to ask his class fellow for guidance to make up the deficiency. Reading turn by turn in the school is deduced from this (tradition) as well. The verses of the Holy Quran: and the distant neighbour and the companion by your side (Q. 4:36) bear testimony to the Commandment to do good to neighbours, companions and to those who frequently meet. Exegetical writers have ascribed it in their interpretations to class fellows as well so that this right is mutually enjoyed by them as and when needed. For comprehensive details of mutual rights of the class fellows the examples of social living and mode of behaviour of the companions of the holy Prophet (peace be upon him) are to be followed as they were the obedient pupils of the ideal teacher (peace be upon him)."[30]

The companions of the Holy Prophet (peace be upon him) lead an exemplary life. To emulate them guarantees success of this world and the hereafter. This world is like a shadow of the religion of Islam. As an example if someone is interested to catch the shadow of a bird, it is impossible to do so unless one catch hold of the bird, the shadow will follow suit. So muslims cannot succeed unless they abide by their religion in letter and

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[30] Ibid., p. 129.

spirit.[31]

"A person told Hazrat Hakeemul Umath as to why scholars of the calibre of Ghazali and Razi are not seen these days. Hazrat Hakeemul Umath said to him, "How can you make such expectation under the present state of affairs ! Those who belong to good families and are courageous and talented discard seeking religious instructions. The meek and the dull (in general) are now studying religion. If selection of students studying in religious institutions is left to my choice, I shall give you men of Erudition like Ghazali and Razi."[32]

While answering a similar question Hazrat Hakeemul Umath said, "The trouble is that (mostly) inefficient and greedy scholars join religious institutions as the well to do people avoid sending their children to seek religion. How can they be expected to bring laurels. So this is the result of bad selection and the whole muslim community is responsible for this state of affairs."[33]

It is very unbecoming of a muslim to misinterpret religious terminology. One of the novelties these days is that the meanings of the words of divine laws are misinterpreted e.g. the verses of the Holy Quran and traditions of the Holy Prophet (peace be

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[31]Isa, p. 259.

[32]Maulana Ashraf Ali Thanavi, Al-Ifazatul Yoomiya, (Lahore: Idara-i-Taleefati Ashrafia, n.d.), p. 353.

[33]Ibid., p. 419.

upon him) as given in support and excellence of knowledge are quoted to justify the western education.[34]

A true muslim neither keeps himself in the dark nor feed others with false hopes. He is straight forward, never building castles in the air. He is a man of action. An affectionate father doesn't tell the philosophy behind each and every action to his child, rather he orders him to do as advisable irrespective of the fact that he is knowing its philosophy or not. If he is obedient in obeying his father then he himself will realize the prudence and philosophy behind the orders. Similarly this is not proper to make queries regarding the prudence and philosophy of divine laws before action. The moment you initiate an action, you will know about its philosophy as well.[35]

The knowledge which is coupled with ultimate consciousness is creative and angelic while that which is devoid of it is destructive and satanic; i.e. knowledge which gives temptations to things other than Almighty Allah is the greatest veil (Hijabe Akbar). This excludes inspired and intuitive knowledge as it doesn't divert attention to things other than Allah, rather reveals the supremacy of Almighty Allah. In the same way if a man is not attracted towards things other than Allah while seeking

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[34]Isa, p. 371.

[35]Ibid., p. 274.

the current religious knowledge, he will not be veiled in that sense. And the man who is arrogant because of the inspired and intuitive knowledge will be considered as veiled.[36]

A firm faith in Almighty Allah is a panacea for the suffering humanity. 'When the light of faith (Eiman) has the characteristic of extinguishing fire of the hell, then what difference can make the worldly grief, sorrow and affliction. If this light is attained then, by God, the comforts of this world and those of the hereafter are destined to be realized by us. Then there will be no trace of sorrow and grief left. The only concern will be that of seeking the pleasure of Allah and the fear and grief of an encounter with Him (as is true in the case of lovers when they meet). So this grief is very pleasant so much so that if it is attained then you will kick the kingdom of seven climes.'[37]

The more an individual attains perfection as a true muslim the more he gains insight and inner vision, so much so that he is ultimately gifted with God's vision. Those people who are proud of their intelligence for attachments with entities other than God are no match to true muslims in their knowledge and erudition. Perfection in the attainment of religious knowledge

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[36] Ibid., p. 372.

[37] Ibid., p. 351.

and abiding by it guarantees adherence to divine laws and this gives perfection in mundane life i.e. intelligence. As a matter of fact those men are intelligent who have comprehensively acquired knowledge coupled with actions and not those whom you consider as intelligent. Those english knowing people who are devoid of religious knowledge look unintelligent to those who have acquired it. Almighty Allah says;

'Wherefore give thou glad tidings unto My bondmen. Who hearken unto the word and follow that which is the excellent thereof. Those are they whom Allah hath guided, and those are men of understanding' (Q. 39:17-19) i.e. those who follow the divine law perfectly as to the acquisition of religious knowledge coupled with action are on the right path and they are the intelligent people.[38]

Maulana Muhammad Yaqub would feel greatly perturbed if somebody would dub all europeans as intelligent. He used to say, "How can a group of people ignorant of Allah be called an intelligent nation. You may say that they are proficient in making knives and scissors i.e. they are good blacksmiths and artisans. How can industry be equated to intelligence ? It is the knowledge of understanding God which is the domain of

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[38]Daryabadi, p. 458.

intelligence."[39]

Hearing of the graduate investiture ceremony on the day of convocation, Hazrat Hakeemul Umath along with his class fellows called on his teacher Maulana Muhammad Yaqub. Speaking on behalf of his class fellows Hazrat Hakeemul Umath submitted, "We ask you to postpone the convocation as it will bring a bad name to the school to award degrees to the slow learners like us." Listening to it, Maulana Muhammad Yaqub said with a sudden spurt of affection, "This is wrong, By God, wherever you move, you will excel all others, make sure." By the grace of Allah this prediction came true verbatim.[40]

National Education policy has emphasised the teaching of Islamiyat and Arabic as follows: "True understanding of Islam can only be achieved if the principles of Islamic Ideology are given due importance in the teaching of Islamiyat and promotion of Arabic language. To achieve this objective, all the educational institutions should play an important role in the preservation and inculcation of Islamic values through the teaching of Islamiyat. Pakistan is an Islamic Republic. Not only the people of this country derive inspiration from Islam but it is a part and parcel of their every day life. The National Education policy

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[39]Isa, p. 309-10.

[40]Maulana Mufti Muhammad Shafi, "Majalis-i-Hakeemul Umath," Al-Balagh, 6:41 (June, 1972).

is mainly concerned with the promotion of Islamic values among the individuals and the society. Inculcation of deep and abiding faith in Islam, development of Muslim nationhood and integration and cohesion of the society can be achieved by propagating the message of Islam and proper emphasis on the teaching of Islamiyat and Arabic. The present curriculum of Islamiyat will be revised in consultation with ulema so as to inculcate among the students greater sense of commitment towards Islam. Religious leaders will be invited to deliver lectures in the education institutions to increase student's motivations towards Islam and Islamic ideology. The curricula in Islamiyat will have to be evolved through consensus of the ulema and the council of Islamic ideology."[41]

Hazrat Hakeemul Umath said, "A scholar asked me about the emphasis being placed by the general public that in Friday congregations people should be addressed in Urdu and not in Arabic as the listeners know Urdu well and the aim of the address is to counsel them. I replied that certainly Friday address serves as a counsel to the commoners. But there are reasons to believe that the address should be given in Arabic." The reasons are as follows:

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[41]Government of Pakistan, National Education policy and Implementation programme, (Islamabad: 1979), pp. 48-49.

1. As divine law is in Arabic and this is the official language. Therefore, implementation (of religious deeds) should be in Arabic. Just see, legally a viceroy is bound to address and proclaim the imperial decree in English. Viceroy is not allowed to give his address in Urdu. Similarly this address is an imperial declaration, it is almost obligatory to be given in Arabic.
2. If some of the listeners are Indians, others are Arabs, Turks and Egyptians. In that case the address would be an electuary compound and it will also be a sheer waste of time. It is just possible to exceed the time allotted to Salat (prayers) (in case multilingual address system is adopted). Moreover the preacher will find himself answerable to the people (instead of submitting himself to the will of Almighty Allah). Therefore instead of forcing the preacher to give his address in Urdu, the listeners may be asked to seek the necessary religious instructions and learn Arabic. One should follow the dictates of religion and not to subordinate it to ones own whims.
3. Other nations struggle hard for the survival of their languages and they consider it as their nation's (symbol of

dignity and) existence. Why don't you follow Arabic as the language of muslim ummah in this respect ?[42]

Hazrat Hakeemul Umath said, "Certainly Arabic language has its significance. Just see, what a magnificent name seems to be Attaullah. But Allah Dya (Urdu version of the Arabic of Attaullah) doesn't sound well. Similarly the translation of Aaisha is Jeevni (in Urdu), but the original Arabic shows more excellence than its urdu equivalent."[43] However, as a true follower of the Holy Prophet (peace be upon him) Hazrat Hakeemul Umath warns against undue arrogance. 'One who gains proficiency in Arabic is not a perfect man of the highest order. He (inorder to be a perfect man) should be God knowing as well.'[44]

"A pressing need is felt these days that necessary arrangements be made for practice and drill in giving lectures and writing with a good hand in (religious) schools as a compulsory (and not optional) programme for all students."[45]

As an educationist Hazrat Hakeemul Umath gives a provision here too for exceptional cases; "Those who are naturally less inclined towards writing and lectures may seek knowledge without resorting to give lectures and writing with a good hand. Such students may specialise in other branches of knowledge according

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[42] Isa, pp. 602-3.

[43] Ibid., p. 600.

[44] Ibid., p. 372.

[45] Bari, p. 43-44.

to their interest and aptitude."[46]

Hazrat Hakeemul Umath made the impact of his sublime thinking on the school curriculum saying, "In most of the schools the knowledge and practice of the recitation of the Holy Quran according to the rules of phonetics (Tajveed) has not been included in the curriculum. Similarly no book on the inculcation of right conduct has been prescribed. The former (underestimating the importance of Tajveed) causes the religious scholars to recite the Holy Quran in total disregard to the rules of phonetics which makes them a butt of the general public. According to Islamic jurisprudence, this is unbecoming of a learned man to lead prayers without paying due attention to Tajveed. So the knowledge and practice of the recitation of the Holy Quran according to the rules of phonetics should be a compulsory subject in the curriculum for the students.[47] The latter (excluding the inculcation of right conduct from the curriculum) leads to numerous harms. Therefore books on right conduct should be included in the curriculum. It should be made compulsory that after graduation the students are to stay, according to their individual capacities, with the rightly guided scholarly saints to learn from them practical rules of good

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[46] Ibid., p. 45.

[47] Ibid., p. 75.

conduct, and be blessed by their good company. The scholars should maintain contact with their mentors so that the relationships (mystic initiation) is well established and inturn they may be able to show the path of righteousness to the people. Thus most of the common muslims will not link themselves with the make believe saints. They will quit them and the verse of the Holy Quran; '[And say thou: the truth is come, (and is come to stay; has triumphed) and falsehood hath vanished; verily falsehood is evervanishing.' (The triumphant progress of Islam not only exterminated idolatry from its hotbed, and banished judaism from its strong hold, but its reaction on Christianity also have been far reaching and profound.)] (Q. 17:81)[48] will be visualised."[49]

Hazrat Hakeemul Umath has earnestly advocated to bring an improvement in the art of teaching which he considers very essential. There is no doubt that great ulema of the past have been trained with the application of old teaching techniques. Some proficient ulema of today, though quite a few in number, have also been the products of the age old method. But due to lack of attention and comprehension of the students, these days, this (old) method of teaching doesn't suffice.[50]

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[48]Daryabadi, pp. 272-272A. [49]Bari, p. 75.

[50]Ibid., p. 78.

"The old method still in vogue is that the student reads out the passage first and the teacher gives its translation. If there is any doubt, expressed by the students, it is clarified by the teacher. This method can only work in the case of proficient students who are in their final years and are taught by learned scholars of the highest calibre.[51] Inorder to bring about reform in this method, students should be encouraged to take the initiative in learning their lessons under the guidance of their teachers without resorting to spoon feeding. The teacher should illustrate the key issues by giving suitable examples for proper comprehension of the students. This method is useful for all classes in general and for elementary classes in particular. For example: In teaching Meezan Munshaab (an elementary book on grammar) students should not be encouraged to grasp their lessons through learning by heart. Instead, every lesson should be delivered by the teacher making use of practical examples as an aid in teaching.[52] Not withstanding some difficulties at the initial stages, this method will prove highly effective in the long run resulting in better understanding of the students and efficient utilisation of their time."[53]

According to Hazrat Hakeemul Umath, "As learning is

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[51]Bari, Loc. cit.

[52]Ibid., p. 78-79.

[53]Ibid., p. 80.

obligatory for muslims, therefore, it is imperative to safeguard the rights and privileges of scholars imparting religious education."[54] "From the narration of Moses and Khizr described in the Holy Quran a number of rights and privileges of teacher can be inferred. The first one is that the student should attend to the teacher in person. The second point is that if the teacher, in some respect, is below the status of the taught even then the student is to follow him. The third point is that if a teacher disallows his student to pose questions, the latter should abide by it. Fourthly if the student inadvertently say something which irritates the teacher, he should beg his pardon. Fifthly the student should be willing to postpone the lesson if he finds that the teacher is disturbed or indisposed."[55]

"It is narrated in one of the traditions of the Holy Prophet (peace be upon him) that if somebody obliges you, you should reciprocate if possible, otherwise invoke blessings for him. No one can deny the role of religious teacher in the dissemination of knowledge, so, it is obligatory on the part of the student to serve the teacher to the best of his abilities."[56]

"Some students are in the habit of asking irrelevant questions to the teacher. Although, they themselves consider them

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[54] Ibid., pp. 118-119.

[55] Ibid., p. 119.

[56] Ibid., p. 119-20.

absurd, yet, to show off their intelligence and to put the teacher in an embarrassing position they resort to unreasonable and undesirable tactics. This has also been forbidden by the Holy Prophet (peace be upon him)."[57] "This principle is also applicable in the case of teachers. Some teachers are in the habit of not admitting the fact that they do not know a particular subject matter and prefer to give confusing statements in their lectures to mislead the students in order to maintain a false prestige. The tradition implies that the teachers should avoid this practice."[58]

"Anas Ibne Malik has narrated the Holy Prophet (peace be upon him) as saying: Do you know who is the supreme in bounty ? They submitted that Allah and His apostle (peace be upon him) know better. The Holy Prophet (peace by upon him) said that the supreme in bounty is Allah, the Almighty, then I am more generous than all other human beings, next to me is the one who taught and propagated religious knowledge, who will come as a lord on the day of resurrection. This tradition of the Holy Prophet (peace by upon him) includes all those who promote the cause of religious education through instructions, sermons and writings."[59] "On the eve of farewell address of the holy pilgrimage, the

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[57] Ibid., p. 120.

[58] Bari, Loc. cit.

[59] Ibid., pp. 120-21.

Holy Prophet (peace be upon him) told Hazrat Jareer to keep the people quiet. This implies that silence should be observed and due attention should be paid to the teacher during his presentation. There should be no exchange of notes or gestures at that time."[60]

"Hazrat Jabir narrates that Hazrat Umar presented a copy of Torah to the Holy Prophet (peace be upon him) and started reading it. This (activity on the part of Umar) brought about change in the looks of the Holy Prophet (peace be upon him). Hazrat Abu Bakr said; Umar ! Don't you look at the splendid countenance of the Holy Prophet (peace be upon him), showing impressions of displeasure ? Hazrat Umar noticing it, readily said: "I seek forgiveness to see that Allah and His apostle (peace be upon him) may be angry with me." This proves that if a teacher is provocated by a student, it is essential for the taught to beg his pardon. The tradition also indicates the right of the student to be warned by his peers for his misbehaviour so that he may make amends for the fault in right earnest."[61]

"According to Maulana Abdul Bari this can also be deduced from the tradition that if the student knows about a subject which the teacher does not want to cover for one reason or the

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[60] Ibid., p. 121.

[61] Bari, Loc. cit.

other, he should desist prevailing upon the teacher in this regard."[62]

Hazrat Hakeemul Umath is very keen to safeguard the rights and privileges of religious teachers. To him, those teachers who receive salary from (the sponsoring authority/board of governors) a school, are not usually paid due respect. The sponsoring authority/board of governors ignore the fact that the teachers' fundamental rights can not be forfeited because of payments."[63] Some students respect teachers because of their worldly status and dignity. This is also unbecoming of a good student. When the teacher does not exhibit the same pomp and show as the taught then some dandy students consider it below their dignity to attribute credentials to them. Blessed are those (students) who serve the teacher invariably irrespective of his position and status.[64]

Hazrat Hakeemul Umath defends the rights of students saying, "It is clearly narrated in the traditions of the Holy Prophet (peace be upon him) that people will visit you from far flung areas to seek religious knowledge. My word of advice (to you) is to treat them well."[65] Similarly it is narrated in the traditions of the Holy Prophet (peace be upon him) that one who makes

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[62] Ibid., pp. 121-22.

[63] Ibid., p. 123.

[64] Ibid., pp. 123-24.

[65] Ibid., p. 124.

misstatement on my behalf is a liar. Despite the fact that the Holy Prophet (peace be upon him) being himself the most knowledgeable (of all human beings) would say "no" to a question and would respond only on the basis of revelation relevant to the question.[66]

"Hazrat Abdullah bine Masud used to give weekly sermon on every Friday. Somebody requested him to give the sermon daily. He replied, "I don't want to bore you. I take care of you just as the Holy Prophet (peace be upon him) took care of us. The Holy Prophet (peace be upon him) would give short sermons so that people do no get bored." From this tradition, it can be inferred that teacher should always keep in view the capabilities and potentials of students in teaching. Long and continuous lectures without appropriate intervals should be discouraged.[67]

Hazrat Abdullah Ibne Umar says that once in a journey the Holy Prophet (peace be upon him) lagged behind and joined us later while it was the time for prayers (Salat). We were busy in performing ablutions. A companion, while washing the foot, left a part of the foot unwashed. The Holy Prophet (peace be upon him) said aloud repeating two or three times, "Be ware there is a punishment for the heels which are left dry." The following three

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[66] Ibid., p. 125.

[67] Ibid., pp. 125-126.

rights of students can be educed from this tradition:-

1. A teacher should not be contented merely with the transfer of knowledge. He should keep in view the practical aspect of knowledge as well.
2. If teacher's voice is not audible due to the great number of students, it is advisable to adress them loudly.
3. If students do not follow the teacher in the first instance, it is desirable that the teacher repeat his lesson for the second or third time.[68]

Some scholars develop complex to show off their knowledge which may prove offensive at times. This has been forbidden by the Holy Prophet (peace be upon him). Once, the Holy Prophet (peace be upon him) said to Hazrat Muaz that when a man expires with a firm belief of not making any partner with Allah, such a person will enter the paradise. Hazrat Muaz submitted to the Holy Prophet (peace be upon him), "Am I allowed to pass on this message to the people ?" The Holy Prophet (peace be upon him) replied, "Do not make it public because I fear people may rely on it alone, (bidding farewell to good deeds)."

It is worth noting that the subject though true in itself, yet the Holy Prophet (peace be upon him) did not like to get it

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[68] Ibid., p. 126.

propagated as it was not in the interest of the people. This shows that any subject matter, no matter how authentic it may be, should not be imparted to the students if a teacher is convinced that it is against the interest of the taught.[69]

Hazrat Ibne Umar says that he heard the Holy Prophet (peace be upon him) saying, "I was offered a cup of milk during my dream. I drank it to the full. Then I offered the left out milk to Umar." The companions submitted as to what was the interpretation of the dream. The Holy Prophet (peace be upon him) replied that milk denotes knowledge. This points out that pupils should be invited to have lunch or dinner with the teacher casually which promotes a healthy relationship between the teacher and the taught.[70]

A man submitted to the Holy Prophet (peace be upon him) that a person was leading so lengthy prayers that it was difficult for him (follower) to cope with. Hearing it, the Holy Prophet (peace be upon him) was unusually enraged and said, "One who leads the prayers should be brief because there may be different types of people amongst the followers like the patients, the physically weak and others having urgent matters to attend." This shows that teacher should give due consideration to complaint of students

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[69] Ibid., p. 127.

[70] Bari, Loc. cit.

and suggest possible remedial measures. The tradition also implies that facial expression may be used by teacher as an educational tool to channelise the behaviour of students in the right direction.[71] It is narrated be Hazrat Ibne Abbas that once the Holy Prophet (peace be upon him) embraced me and said, "O Allah ! Grant him the knowledge of Quran." This signifies the teacher's concern for the taught to the extent of asking prayers for the advancement of knowledge.[72]

Hazrat Hakeemul Umath usually discouraged students to seek allegiance with a spiritual guide in mystic initiation. However he would encourage individual students to maintain contact with him through corrsepondence for the betterment of their conduct and behaviour.[73]

Hazrat Hakeemul Umath as a conscientious guide of the general public says, "If you want to do something for public welfare, the goal should be set realistically. Say, if a religious school is to be established, it should be initiated with a humble beginning as far as the building facility and the number of students is concerned. Provision may be made at the planning stage so that expansion is undertaken at appropriate time."[74]

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[71] Ibid., pp. 128-29.

[72] Ibid., p. 132.

[73] Isa, p. 513-14.

[74] Isa, pp. 255-56.

While addressing the religious school teachers Hazrat Hakeemul Umath said, "Make sure that your schools may command respect in the eyes of the general public. By wining their hearts your students will be respected. When the students are respected, the people will send their children to religious schools." This shows that maintaing good reputation in the general public is a pre-requisite for the success of an educational institution.[75]

Hazrat Hakeemul Umath has expressed his opinion regarding the establishment of religious educational institutions in the private sector. He emphasises that such institutions should be established through the joint input of the cross section of the society rather than the exclusive patronage of the high ups. He quotes the examples of religious institutions of Deoband and Saharanpur which have shown marvels in the field of education.[76]

A person posed question to Hazrat Ali asking him to differentiate between voluntary and involuntary actions. Hazrat Ali told him to raise one of his feet. He did so. Then Hazrat Ali told him to raise the othr foot as well. How could he do so ? Hazrat Ali reiterated that this is the difference between voluntary and involuntary actions. This is how Hazrat Ali employed the technique of demonstration in teaching, to entire

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[75] Ibid., p. 258.

[76] Hassan, p. 287.

satisfaction of the person concerned. Really speaking, companions of the Holy Prophet (peace be upon him) enjoyed supremacy in matters pertaining to knowledge."[77]

While dilating upon the relationship between piety and intelligence, Hazrat Hakeemul Umath says, "Lack of piety tells upon the intelligence of a person which mars his day to day life while piety leads to intelligence and success in this world and in the hereafter."[78]

According to Hazrat Hakeemul Umath establishing a school is preferable to an Islamic monastery in view of the recurring bounty (Faiz-i-Jaria). The same school will serve as a seat of learning as well as an Islamic monastery, if attainments of right conduct and the teaching of mystic initiation is carried on simultaneously.[79]

A teacher in a religious institution wrote to Hazrat Hakeemul Umath about his concern for giving more priority to educational endeavours to gain monetary benefits rather than engaging himself in the religious pursuits. Hazrat Hakeemul Umath told him that the endeavours for livelihood and struggle for the salvation of the hereafter are linked together. In this context, Hazrat Hakeemul Umath quoted the tradition, "Lawful earning is

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[77] Ibid., p. 11.

[78] Hassan, p. 56.

[79] Isa, pp. 271-72.

obligatory after other obligatory duties." This implies that earning livelihood is a contributing factor to the progress in the hereafter.[80]

This shows that Hazrat Hakeemul Umath was gifted with a broad vision in matters pertaining to religion and he has left no stone unturned in promoting the cause of religious education.

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[80]Maulana Ashraf Ali Thanavi, Tarbiatussalik, (Lahore: al-Makka press, 1975), pp. 274-75.

CHAPTER V

GENERAL EDUCATION

In its broadest meaning, education is any process by which an individual gains knowledge or insight, or develops attitudes or skills. Formal education is acquired through organised study or instruction, as in a school or college. Informal education arises from day to day experiences or through relatively unplanned or undirected contacts with communication media, such as books, periodicals, motion pictures, radio or television.[1]

From time to time various educational theorists have tried to bring out the meaning and nature of education, but their concepts and definitions have been quite different from one another. Education deals with ever growing man in ever growing society. Therefore concept of education cannot be static. It is really dynamic. Society has passed through many stages in the process of evolution. Consequently the concept of education has always been growing and changing.

Education has been described and analysed into different categories and has been interpreted differently. The purpose of this chapter is to probe into the wider interpretation of education or general education.

Pakistan as an independent state came into being in August, 1947. It inherited an educational system installed a hundred

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[1]Brian Holmes, "Education," Encyclopedia Americana, (1980), 9.642.

years ago by a foreign government and founded upon political, social, economic and cultural concepts totally different from those of an independent state. The task was not merely to expand the existing system but to give it a new orientation in keeping with the country's cultural and economic traditions and aspirations. This task was started immediately after independence with the convening of the First Educational Conference in November, 1947, to consider the reorganisation of the educational system.

The Founder of the Nation, Quaide-Azam Muhammad Ali Jinnah's message to the conference stated the task before it in the following words:

"The importance of education and the right type of education, cannot be over-emphasised. Under foreign rule for over a century, sufficient attention has not been paid to the education of our people and if we are to make a real, speedy and substantial progress we must earnestly tackle this question and bring our educational policy and programme on the lines suited to the genius of the people, consonant with our history and culture and having regard to the modern conditions and vast developments that have taken place all over the world. At the same time, we have to build up the character of our future generation. We

should try, by sound education, to instil into them the highest sense of honour, integrity, responsibility and selfless service to the nation. We have to see that they are fully qualified and equipped to play their part which will do honour to Pakistan."[2]

Mr. Fazlur Rahman, the education minister of Pakistan, while addressing the delegates of the Pakistan Educational Conference convened in Karachi from 27th November to Ist December 1947 said, "Our existing educational system as originally conceived by Macaulay, was intended to serve a narrow, utilitarian purpose and its growth has been largely a matter of artificial improvisation. It has been rightly condemned for its lack of realism and its inability to adjust itself to the needs of rapidly changing society, its over-literary bias and its utterly uninspiring soulless character. It has no common faith or a common body of principle to animate it and has conspicuously failed to inculcate and maintain the stern moral and intellectual discipline which is the hall-mark of true education. Thus its products, with their minds crammed with an unassimilated mass of unrelated ideas and facts passing for knowledge, have gone out into the world only to discover that they are unfitted for the business of living. The growing realisation of these grave

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[2]Government of Pakistan, Development of Education in Pakistan, (Islamabad: Printing Corporation of Pakistan press, 1971), p. 1.

deficiencies and their paralysing effect on national life inevitably bred acute dissatisfaction in the minds of all thinking people and has of late years led to a considerable concentration of energies on a complete overhaul of our entire educational structure."[3]

The educational system is the instrument a society uses to equip all its people to lead productive public lives and full personal lives according to their talents and interest. This system must be such that gifted individuals have full opportunity to develop their skill; it must give scope for the training of a leadership group and at the same time provide for the development of all the vocational abilities needed for the creation of a progressive and democratic society. Our educational system must play a fundamental part in the preservation of the ideals which led to the creation of Pakistan and strengthen the concept of it as a unified nation. The desire for a homeland for Muslims on the sub-continent grew out of their wish to be in a position to govern themselves according to their own special set of values. In other words our country arose from the striving to preserve the Islamic way of life. When we speak in this context of the Islamic way of life, we have in mind those values which emanate

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[3]Government of Pakistan, Proceedings of the Pakistan Educational Conference, (Karachi: Government of Pakistan press, 1952), p. 6.

from the concept of a universe governed by the principles of truth, justice and benevolence, where human relationships are based on the ideal of universal brotherhood and where all these are rooted deeply in religious belief. The moral and spiritual values of Islam combined with the freedom, integrity and strength of Pakistan should be the ideology which inspires our educational system. Islam teaches honesty in thought, in deed and in purpose; it lays emphasis on social justice and active participation in the removal of distress and poverty. In short, it seeks the identification of those who know with those who do not know, of those who have with those who do not have, of those who are powerful with those who have no power. These are tasks which can unite all of us, and it is through identification with all our problems and all our citizens that we shall find real unity. In this task differences between the various Muslim sects as well as the differences between the various religious communities inhabiting Pakistan must be forgotten and everyone should dedicate himself to making it a strong and prosperous state of which all its citizens must be justly proud.[4]

The concepts of spiritual and moral values, of nation building, of scientific development, of enlightened citizenship,

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[4]Government of Pakistan, Report of the Commission on National Education, (Karachi: Government of Pakistan press, 1961), pp. 10-11.

and of public service should in our view motivate and guide our educational system.[5]

While describing knowledge Hazrat Hakeemul Umath says, "Knowledge doesn't mean terminology. It means truth or facts."[6]

Hazrat Hakeemul Umath logically proves the limitations of intellectual perception. He says, "Almighty Allah has restricted perceptions to certain limits. Vision is restricted to a limit which cannot be crossed. Hearing is restricted to some limits which cannot be surpassed. Similarly the perception and approach of intellect is limited and cannot be exceeded. I am at a loss to understand as to why people have considered the perception of intellect as unlimited so much so that they deny anything which lies beyond their comprehension."[7]

The Holy Prophet (peace be upon him) was gifted with prefect attributes. While paying tributes to these attributes Hazrat Hakeemul Umath reiterated, "Even infidels have agreed on the perfect intelligence of the Holy Prophet (peace be upon him), rather they are convinced of it more than the muslims. Because the achievements of the Holy Prophet (peace be upon him) are ascribed by the muslims as Allah's blessing while infidels relate it to his (peace be upon him) perfect intelligence. Therefore

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[5]Ibid., p. 13.

[6]Maulana Ashraf Ali Thanavi, Al-Ifazatul Yoomiya, (Lahore: Idara-i-Taleefati Ashrafia), p. 248.

[7]Khwaja Azeezul Hassan, Ashrafussawanih vol. IV, (Multan: New Islami Art press, 1985), p. 126.

they are more surprised to see it. On the contrary the muslims don't wonder because it doesn't look strange to them, as he had been gifted by Almighty Allah with all these attributes."[8]

The pious people are endowed with an intuitive knowledge. The knowledge attained by Maulana Muhammad Yaqub was not gained through deep study. Rather Almighty Allah gifted him with an inner light which revealed all details. No one pours water in the well from outside. It oozes out in the well, from within. Similarly all the knowledge of pious people is not acquired, it is rather partially bestowed. That is why some of our predecessors have said that don't toil hard after the sayings of saints rather try to be as good as the saints themselves so that you may also give oral expression to the intuitive knowledge like them."[9]

Hazrat Hakeemul Umath says, "Man is responsible for voluntary matters which are within the grasp of his comprehension and is not responsible for the involuntary matters which are beyond his comprehension."[10]

Intelligence is based on sense perceptions and it gives material strength but it should be subservient to religion. "Almighty Allah bestowed distinction to man on other creation

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[8]Khwaja Azeezul Hassan, Husnul Azeez vol. I, (Delhi: Khwaja press, 1916), p. 9.

[9]Hassan, p. 128.

[10]Maulana Muhammad Isa, Anfas-i-Isa, (Karachi: Educational press, 1400 A.H.), p. 506.

solely because of intelligence. This faculty should be utilised but in total subservience to revelation."[11]

A muslim never lose sight of religion for a single moment. He gives top priority to religion in every walk of life. What is the fun of education and progress which mars the religion. To hell with the gold (ornament) which may pierce the ear-lobe.[12]

The Afghan King Abdur Rahman showed rare intelligence and sagacity because of his piety and devotion to Islam. Muhammad Khan (being a state guest for a few days) says, "I had privately noted down a few points at night for the welfare of the state. I had a mind to bring forward, these points regarding state welfare in the morning session of the King. I had kept the sheet on which these points had been jotted down in my pocket while the King had graced the occasion of the morning session by his presence. I was waiting for an appropriate opportunity to submit my rectifying measures that suddenly he (the King) initiated the issue himself saying that some friends give advice concerning state reforms and they want to suggest certain measures for the welfare of the country. Then he started elaborating the points one by one. One point mentioned was to select and send young and intelligent scholars of the state to Germany for higher training in industry

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[11]Isa, p. 424.

[12]Ibid., p. 336.

and commerce. Regarding this point he said that it is a sound advice but the procedure proposed to be adopted is wrong. Because those who leave for abroad to seek education, they will be scot-free over there. The thinking and sentiments of the outside environment will adversely affect them. On their return home it is suspected in their case that they may affect others' thinking and sentiments. So its other alternative is that leaders in the disciplines of commerce and industry are invited from outside and they are employed to train others in their respective fields. As they will virtually live here like our subjects and they will be kept under nose from all angles so they will pose no threat to us. The narrator was at a loss to understand as to how the notes enumerated in an order and kept intact in his pocket were made known to him. When the session was adjourned, he asked the King as to whether he has been gifted with the power of divine manifestation. The King replied, "Divine manifestation is bestowed on saints and I being a person always found at fault doesn't claim for it but Almighty Allah has granted me sound mind. The approaches of divine manifestation and sound mind are the same. This can be explained with the analogy of telephone and telegraph. Divine manifestation resembles telephone which conveys

through its receiver conversation, when the required number is dialled, and the sound mind is like a telegraph with inbuilt hint mechanism which requires deep thinking. This wonderful inquiry is a manifestation of the sagacity of a true believer (Momin) which is gifted by Almighty Allah and in most cases it is the product of piety (Taqwa) and sanctity (Taharath)."[13]

Hazrat Hakeemul Umath says, "Almighty Allah has granted faculty of thinking to a man and not to an animal. Man thinks of apprehensions and the animal can't do so. Philosophers have defined a man as a rational animal but to me he may be defined as a thinking animal. So a man who does not utilise his faculty of thinking and doesn't comprehend apprehensions is not a man but an animal in the guise of a human being."[14]

Those who attain perfection become modest in their modes of living. "When one attains perfection in the acquisition of knowledge, he realises that he is ignorant. That is why Maulana Mahmoodul Hassan said that after undergoing teaching learning process for the whole life he has come to the conclusion that from false pretentions to knowledge he now suffers from simple ignorance."[15] The charm of perfection affects the style of living. Therefore those who attain perfection lead a simple life.

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[13] Ibid., p. 495.

[14] Khwaja Azeezul Hassan, Ashrafussawanih vol. II, (Multan: New Islami Art press, 1985), p. 53.

[15] Isa, p. 278.

This is not only true of the Islamic mystics rather the top ranking learners in temporal fields adopt simplicity because of perfection in their respective fields.[16]

Regarding intelligence Hazrat Hakeemul Umath once said, "With puberty the individual reaches perfection from the point of view of intelligence but remains imperfect with regard to experience. At thirty to forty years of age experience is also gained. After puberty there is no significant improvement in intelligence but experience is gained with the passage of time. It is with experience that speech and actions depict maturity and vigour."[17]

A chief from 'Merit' asked Sir Syed as to what does he want, world or Religion ? He said, "I neither want world nor religion. My ambition is to see that the fellow muslim brothers do not suffer from poverty and hunger." To Hazrat Hakeemul Umath, Sir Syed didn't realise that had they practiced religion in its true spirit they would not have been poor and hungry.[18]

Hazrat Hakeemul Umath, in response to a question said, "Diverting attention to things other than the study mars the career of the student. Contentment and concentration is very much important for the student. If this is lost knowledge cannot

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[16] Ibid., p. 38.

[17] Ibid., p. 362-63.

[18] Ibid., p. 617.

be acquired."[19] "Intelligence is a gift of God and a divine blessing subject to the condition that it is not channelised towards the destruction of humanity."[20]

Hazrat Hakeemul Umath wanted the students to seek the affection of the teacher. To him, "Affection of the teacher is a key to success."[21]

Hazrat Hakeemul Umath was keenly interested in the moral and educational development of children. He would always enjoy their company, saying that children are an asset to the society and every attention should be paid to their training, welfare and harmonious development.[22]

Hazrat Hakeemul Umath says, "When someone puts me a question, I usually avoid giving direct answers. A successful teacher doesn't give an answer but motivates the students to find an answer. In this way the student may face a challenge and is forced to think for a reply. In the process the teacher may help or guide a student to find a correct answer."[23]

The matter which is comprehended or told by challenging the thinking power of the addressed is so firmly retained that it is never forgotten. Hazrat Hakeemul Umath frequently utilised this technique of comprehension throughout the training period of

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[19]Thanavi, p. 395.

[20]Isa, p. 402.

[21]Ibid., p. 28.

[22]Muhammad Abdul Hye Arifi, "Khusoosiat-i-Zindagani," Monthly Alhasan, (Special Issue, 1987), 86.

[23]Maulana Saufi Muhammad Sarwar, "Aftab-i-Thana Bhawan Ke Chund Kirnain," Monthly Alhasan, (Special Issue, 1987), 738-39.

trainees.[24]

Hazrat Hakeemul Umath was keen to develop the personality of students in a disciplined way. Once a student asked about a religious issue through a fellow student, and stood nearly, hiding himself to listen. Noticing him by chance, Hazrat Hakeemul Umath remarked, "What is the fun of listening to somebody like thieves. Is there any ban on you to come. If you were hesitant to come personally, you could have inquired of the response from the messenger. Hiding oneself to listen to other's speech is sinful because it is possible that the teller may tell something which he wants to keep secret."[25]

Once Hazrat Hakeemul Umath said to Khwaja Azeezul Hassan, "You must make it a point that when I give answer to your question you must not be dumb founded. This attitude puts me in great trouble. I want a reaction on your part whether you are satisfied with my answer or not. In case you are not satisfied, you should ask the question again and when you comprehend it, then you must respond positively, at least by nodding your head."[26]

"A student was rusticated from the school of Islamic monastery for his incompetencies. Hazrat Hakeemul Umath said that

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[24]Isa, p. 499.

[25]Khwaja Azeezul Hassan, Husnul Azeez vol. III, (Multan: New Islami Art press, 1985), p. 32.

[26]Khwaja Azeezul Hassan, Husnul Azeez vol. I, (Delhi: Khwaja press, 1916), p. 47.

although I had a great liking for the student but, in the interest of discipline, I did not hesitate to rusticate him. He sought admission in some other school. After a lapse of six months, he sent an application requesting readmission in the school on the grounds that he could not get the standard of education and the quality of training in the new school. Hazrat Hakeemul Umath allowed readmission to the student on the condition that he will have to mend his ways. This shows that teacher should not be overwhelmed by personal bias. Student's interest should be given priority while taking administrative decisions."[27]

Hazrat Hakeemul Umath says, "Nowadays people think that Shamsul Ulema (title) is really worthwhile despite the fact that this is a mere patronage." In this connection he quotes the wife of a Tailor who said, "I am not happy with the title of master awarded to my husband by the king. I would feel happy if four tailors could proclaim my husband as master." Hazrat Hakeemul Umath uses this analogy stating that the real title to add to the credentials of a teacher is the trust reposed in him by the student rather than a title bestowed upon him by someone else.[28]

Hazrat Hakeemul Umath is a parables magnate so much so that

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[27] Ibid., p. 457.

[28] Maulana Muhammad Ashraf Sulaimani, "Malfoozat," Monthly Al-Bayan, 3:118 (May-June, 1986).

very difficult structures and meanings are visualised when he uses parables for explanation. As the use of parable is an effective medium for the meaning and interpretation of subjects, so this has been recognised as a branch of prophetic knowledge which is specifically inherited by some of the heirs of the prophets (ulema).[29]

A parable of Hazrat Hakeemul Umath given by him in the context of a letter to a client is reproduced here to enjoy his sense of humour: "The teacher of a primary school was very much disturbed with the release of pungent belly gases by the small children of his class. He asked them to seek permission in such an emergency making the following statement as an excuse for the eventuality; Sir ! May I release the sparrow. The children got the point. They showed over activity with this fun all the time. One would stand from this flank saying sir ! May I release the sparrow. Another would stand from the other flank ! saying Sir ! May I release the sparrow. They teased the poor teacher so much that he uttered in great distress ! you rascals release it here, come what may."[30]

Maulana Muhammad Yaqub was well versed in the interpretation of dreams but if in the first instance he couldn't think of the

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[29]Khwaja Azeezul Hassan, Ashrafussawanih vol. III, (Multan: New Islami Art press, 1985), p. 260.

[30]Thanavi, p. 184.

interpretation then he would frankly admit so. This practice was observed in his teaching as well. At times he would declare during the lesson addressing the students that a particular point is not clear to him. He would not hesitate to ask his fellow teachers or juniors to clarify the point. After obtaining the answer to his satisfaction he would convey the same to the class with no pretension whatsoever. What an exalted stage of selflessness ! Many pretenders may pretend selflessness but no one could envy him in his day to day life.[31]

A school teacher asked Hazrat Hakeemul Umath regarding corporal punishment meted out to students for their negligence in studies or indiscipline. Hazrat Hakeemul Umath expressed his views saying, "You should think as to how much punishment another student would deserve due to such negligence. You must not award punishment more than what you arrive at in the case of an imaginary student so that the element of anger and sentiments may not come in the way of justice and fairplay."[32]

Another school teacher asked Hazrat Hakeemul Umath regarding his anger in reaction to a misbehaviour of his wife or the indifference shown by students to their studies or lack of interest exhibited by students in learning their lesson. Hazrat

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[31] Ibid., pp. 219-20.

[32] Maulana Ashraf Ali Thanavi, Tarbiatussalik, (Lahore: al-Makka press, 1975), p. 129.

Hakeemul Umath said, "Most often, while responding to a situation under the influence of anger, the permissible degree is transgressed. Therefore, in all these conditions, the recommendation is not to react while you are angry. When the excitement completely subsides then there is no harm if you resort to take necessary remedial steps. However, if excitement revives during the remedial measures, have a recourse to the recommendations stated before."[33]

Hazrat Hakeemul Umath narrates an anecdote regarding punishment to maintain discipline amongst the students, "Maulana Muhammad Yaqub while thrashing students used to pass many humerous remarks. He used to say that this stick has got the quality of reviving the dead. On receiving thrash the students would cry and complain as if they are receiving death blows. We beg your pardon for the sake of Allah and His apostle (peace be upon him), the students would submit. He would say that Allah and His apostle have enjoined us to treat the liars and the incompetent persons in such a harsh way.[34]

Regarding the punishment meted out to students Hazrat Hakeemul Umath says, "Circumstantial evidence does not allow punishment. The modern religious writers have, however, allowed

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[33]Ibid., p. 131.

[34]Maulana Ashraf Ali Thanavi, Al-Ifazatul Yoomiya, (Lahore: Idara-i-Taleefati Ashrafia), p. 374.

the superintendent to inflict punishment. But here too in the initial stage, detention is ordained with no penalty and corporal punishment. Subsequently if the default is testified by evidence then corporal punishment may be considered."[35]

If children are harshly treated it is highly desirable on the part of the teacher to make amends for it. "In case a child is harshly treated, you may make amends for it by showing him affection after inflicting punishment so that he is pleased with you. To please children after they are meted out punishment is needed as they may not develop avarice and contempt against their teacher which may tell upon their academic life."[36]

Hazrat Hakeemul Umath gives an instance regarding the informal and straight forward attitude of his teacher in the class, "When Maulana Muhammad Yaqub would enter the class room for teaching we would stand. Once Maulana told us that it hurts him. Thereafter we never stood, thinking that we will feel sorry if we don't stand as a mark of respect but if we do stand then Maulana will get annoyed. Thus we considered it appropriate to act according to the wishes of our teacher rather than satisfying our ego."[37]

It is incumbent upon the teacher to keep his students in

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[35]Isa, p. 348.

[36]Isa, p. 334.

[37]Thanavi, Op. cit., pp. 491-92.

high esteem while imparting instruction or giving training. Hazrat Hakeemul Umath says, "When I ask for explanation of a student for some negligence or misdeed, I consider him superior to me in the heart of my hearts because no one is sure about his position in the eyes of Almighty Allah. It is only the need of the hour that compels me to take disciplinary measure."[38]

Disputation has got its own techniques: Hazrat Hakeemul Umath said, "There was an English knowing mathematician with whom I had the chance of meeting at Mujthabai press Delhi. He asked me about the capabilities of our students. I replied that the capability may be defined first so that I may comprehend the question. In this way I put him on the defensive and he really had a hard time to respond to my question. This is a technique of disputation to pass the ball in the opposite court."[39]

Hazrat Hakeemul Umath lays emphasis on hard work and perseverence in achieving the goals of education. According to him, repeated action facilitates accomplishment. Constant struggle and sincere endeavours are always fruitful.[40]

Hazrat Hakeemul Umath would always pay due attention to proper procedural requirements while granting admission to students. "A student who had joined the Islamic monastery school

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[38] Ibid., 391.

[39] Ibid., p. 121.

[40] Isa, p. 530.

to seek the knowledge of the Holy Quran was asked as to whether he had sought the permission of his teacher in joining this school. He replied in affirmative. He was then required to produce a written statement to that effect. The student's admission was confirmed only when he produced written permission as desired."[41]

Hazrat Hakeemul Umath while explaining the rights of teacher, spiritual guide and preacher concludes, "If the subject offered and mission undertaken aid to and are beneficial for religious knowledge, then the orders in respect of the prelude are as good as in respect of the aim, such teachers will deserve the prescribed rights. If the subjects taught are neither harmful nor beneficial, even then a favour holds good and to offer thanks in return for worldly favours is proved from general categorical order of statements of Quran and tradition."[42]

Hazrat Hakeemul Umath advocates paying due attention to the intellectual faculties of Individual students. According to him the intelligence quotient of students in a class varies. The teacher should pay due attention to this aspect so that the gifted students may be challenged with relatively difficult task inorder to evoke their talents.[43] "It is unlawful to put school

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[41] Ibid., p. 455.

[42] Maulana Abdul Bari, Taideed-i-Taleem wa Tabligh, (Luknow: Nami press, n.d.), p. 131.

[43] Isa, p. 56.

children to hard labour. The teachers should guard against such practice."[44]

Hazrat Hakeemul Umath is of the view that muslim students may join educational institutions for seeking secular education provided due priority is given to religious education as a part of the curriculum. He also lays emphasis on the subject matter of religious education suggesting textbooks written by pious learned men.[45]

Teachers attitude towards the students is a key to his professional competence. "It is required that the teacher should treat his students affectionately so that a conducive atmosphere may prevail for the promotion of the cause of education."[46]

It is a breach of trust if the teacher waste time during the duty hours. "It was submitted by a school teacher associated with Hazrat Hakeemul Umath as to what can be the remedy for the time wasted by him during the performance of duty." Hazrat exhorted him to seek forgiveness from Almighty Allah for the past irregularity with a firm determination not to waste any time in future.[47]

Hazrat Hakeemul Umath was of the opinion that knowledge gained is beneficial only when it is put to practice. To

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[44] Ibid., p. 334.

[45] Ibid., p. 337.

[46] Ibid., p. 403.

[47] Ibid., p. 407.

inculcate knowledge into practice, he would train children of the primary classes to get together during prayer time and say prayer. One of the children would act as leader "Iman" to say prayer in congregation.[48]

Referring to the rules and regulations pertaining to students in schools and Islamic monasteries, Hazrat Hakeemul Umath said, "It is better to frame lenient rules and regulations to be applied strictly rather than formulating harsh and stringent rules which cannot be put to practice."[49]

Regarding misunderstanding between the teacher and the student, Hazrat Hakeemul Umath said, "This is baneful to displease the teacher. Teacher's displeasure is always at the expense of academic life of the student."[50]

Hazrat Hakeemul Umath would like his students to gain insight into the content of their textbooks. In this connection he referred to his meeting with Maulana Qasim Nanauthavi (the founder of Darul Uloom Deoband) at a time when he (Hazrat Hakeemul Umath) was still in his teens. He said, "I joined Deoband (Darul Uloom) at the age of 15 (only a child) but I was fond of attending the company of elders (saints). Once I called upon Maulana Muhammad Qasim who advised me to study intensively

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[48]Maulana Muhammad Amjad Kashmiri, "Hakeemul Umath Ka Nazriay-e-Taleem Wa Tarbiath," Monthly Alhasan, (Special Issue, 1987), 170.

[49]Isa, p. 451.

[50]Ibid., p. 530.

inorder to gain deep insight in learning. He gave me an eye witness account of two students (one of them committed to parrot like rote and the other having acquired the proficiency to use his knowledge to the best of his ability). He said there were two students, one had memorised Hidaya (a noted book of Islamic jurisprudence) and the other had simply gone through it (gaining insight into it). The one who had simply gone through the book expressed his opinion regarding a question based on Hidaya which was refuted by one who had learnt it by heart. Then the former showed him the sentence in the book (Hidaya) in support of his point to which the latter acceded admitting that the former had really learnt Hidaya while the latter had simply wasted his time. Our predecessors had gained deep insight into their learning. And I can dare say that they were at par with Ghazali and Razi."[51]

A learned man submitted that Gulistan and Bostan (popular persian books) are wonderful books. But they are not patronised these days. Changes have been brought about (excluding these books) in the curriculum. Hazrat Hakeemul Umath said, "This is true. These books are so wonderful that instead of studying them at the early stages, if they are covered at the latter stages they can be followed. But they (the curriculum designers) have a

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[51]Khwaja Azeezul Hassan, Ashrafussawanih vol. IV, Multan: New Islamic Art press, 1985), p. 120.

different attitude (antagonistic) towards the problem. During the stage of low comprehension, when they (the students) cannot form ideas and can't appreciate its meanings, these books are taught to them. I am of the opinion that just as the Holy Quran is read and memorised at the childhood stage and at a later stage its meanings and explanations are understood, similar is the case with these books. In childhood for the sake of blessings mere text (of these books) with simple translation should be learnt and in later stages its meanings and explanations should be grasped. Decorum, submission, politeness, modesty and bashfulness all these qualities are inculcated with the study of these books. Due to the new western education the spirit of acquiring these qualities is at stake. People don't pay attention to this aspect. That is why perfection in knowledge or conduct can't be achieved."[52] In most cases vulgarity is not the cause of ignorance, rather it is because of maleducation. Maleducation is solely responsible for vulgarity.[53]

Maulana Syed Manazir Hassan Gilani quotes Maulana Hafiz Muhammad Ahmad (ex rector of Darul Uloom Deoband and son of late Maulana Qasim Nanauthavi founder of the Darul Uloom) that when Maulana Nanauthavi was going on pilgrimage to Makka, the captain

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[52]Maulana Ashraf Ali Thanavi, Al-Ifazatul Yoomiya, (Lahore: Idara-i-Taleefati Ashrafia), p. 161.

[53]Isa, p. 584.

of the ship had the privilege of meeting him and was impressed from his religious discussion conducted through an interpreter. Maulana Nanauthavi determined there and then to learn English when he is back home but he could not materialise it as he expired on his return to India.

Monthly Alnoor of Rabiussani 1361 A.H. quotes Hazrat Hakeemul Umath as saying, "We consider the reward of the study of Mir Zahid Umoor Aama (extra religious field of knowledge) at par with that of the study of Bokhari because we study both the books for seeking the pleasure of Allah." When the elders of Deoband have got this point of view. Will it not be rewarding if instead of the drill purposes of Umoor Aama Sadra and Shams Bazigha (extra religious fields of knowledge) the books of modern sciences and Arts are studied or the teaching of English or some other contemporary language is imparted to seek the pleasure of the Almighty. It is also given in the sayings of Hazrat Shah Abdul Aziz that he had learnt Hebrew from a scholar who visited Delhi. In 1320 A.H. Hakeemul Umath Maulana Ashraf Ali Thanavi and Maulana Abdur Rahim Raipuri were made the members of the consultative body of Darul Uloom Deoband. The following year a resolution was passed on behalf of the Darul Uloom that the

students who have qualified the matric exam and want to seek admission in the Darul Uloom will be granted scholarship. Similarly those students of the Darul Uloom who would like to seek english education after their graduation will also be awarded scholarships. However, due to the paucity of funds the proposals were not materialized."[54]

The students must not study at random. They are to be selective in studying books. Maulana Muhammad Yaqub has quoted Shah Waliullah as saying that first of all look at the title of the book. If its title suits the theme, study it otherwise don't waste time. Certainly the saying of Shah Sahib carries great weight. He is perspicacious. His vision encompass the reality. His sayings impart knowledge and erudition.[55]

Maulana Qari Muhammad Tayeb says, "When Hazrat Thanavi was admitted into the Darul Uloom (Deoband), he chalked out the following schedule for himself:

1. He would sleep immediately after the regular night prayer (Ishaa) which would enable him to wake up at midnight for special prayer (Tahajud).
2. He would give sermon daily at the cross roads in the market of Deoband Bazar opposite to the cantonment after the

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[54]Maulana Muhammad Amjad Kashmiri, "Hakeemul Umath Ka Nazria-e-Taleem Wa Tarbiath," Monthly Alhasan, (Special Issue, 1987), 185-188.

[55]Khwaja Azeezul Hassan, Ashrafussawanih vol. II, (Multan: New Islami Art press, 1985), p. 245.

afternoon (Asr) prayers.

3. He would regularly attend the company of his teachers on Fridays.
4. He would keep letters sent to him to be read only after the completion of courses and examinations."[56]

Such a promising schedule at the elementary stage bears testimony to the greatness of Hazrat Hakeemul Umath.

Khwaja Azeezul Hassan told Hazrat Hakeemul Umath that the day he finished with the examination the sky and earth came into his view and he recollected that he was inhabiting the globe, "On hearing this Hazrat Hakeemul Umath heaved a deep sigh and said that in the same way the sky and earth do not come into the view of those who are worried about the examination of the hereafter."[57] This shows how considerate Hazrat Hakeemul Umath was about the life of the hereafter.

According to Hazrat Hakeemul Umath celebrating the nativity of the Holy Prophet (peace be upon him) is an innovation in religion (Bidaat), still it may be observed in modern educational institutions because in this way the students get familiarized with the ideal life of the Holy Prophet (peace be upon him) and thus develop respect, reverence and love for him.[58]

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[56]Maulana Wakil Ahmad Shirwani, "Hakeemul Umath Ki Mukhtasr Sawanih Hayat," Monthly Alhasan, (Special Issue, 1987), 50-51.

[57]Hassan, Op. cit., p. 22-24. [58]Isa, p. 333.

According to Hazrat Hakeemul Umath a student if involved in a criminal case like theft etc. is a culprit in the garb of a student. He said, "A student at the religious school Kanpur stole away books and clothes of another student. A case was registered with the police. Sub Inspector visited the school and asked me as to whether the students are also involved in burglary. I negated his charges. He charged me of denying the evidence. I said to him that evidence is sound but he could not realise the factual position. On his enquiry about it I told him that sometimes thieves disguise themselves as students (seek admission in schools for their nefarious designs). To be brief and concise I may say that student will never steal anything but a thief in order to garb himself as a student can easily do so. So this is incorrect that the students are burglars."[59]

Khwaja Azeezul Hassan could not qualify the then public service examination in the first attempt and was required to reappear in it. He was hesitant to avail the chance and discussed the matter with his spiritual guide. Hazrat Hakeemul Umath boosted his morale and replied, "The examination must be qualified so that worldly people may not look down upon you. This wretched world should be given up after its adoption. One should

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[59]Maulana Ashraf Ali Thanavi, Al-Ifazatul Yoomia, (Lahore: Idara-i-Taleefati Ashrafia), p. 311.

be the relinquisher of the world and not its relinquished."[60]

It is with the hope of getting lucrative posts, enviable status and other incentives offered to the graduates of secular stream of education that the respected and well to do families admit their children in these institutions. Either those children who are not promising and dull from the respected families or those who are downtrodden and oppressed join the religious stream. This has been put forward as the main reason of the deteriorating conditions of religious institutions. Hazrat Hakeemul Umath once said, "When I visited Dacca. A school principal invited me to visit the school. During the discussion he expressed his doubt regarding a weak point (greed) of ulema. I told him that its root cause is bad selection. As children with meagre sources usually study religion so their mode of thinking and courage is not upto the standard. The principal agreed with my argument in view of his school experience."[61]

Hazrat Hakeemul Umath did not like the students to while away their time in useless pursuits like dialectics. He said, "Dialectics is a chess of students. I don't like it. It is mere controversy and a sheer waste of time. No one tries to tell the truth. Polemical discussions are usually based on stubbornness

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[60]Hassan, Op. cit., p. 23. [61]Thanavi, Op. cit., p. 352.



and bigotry with the intention by either side to get cheap popularity and false prestige."[62]

This shows that Hazrat Hakeemul Umath has discussed almost all aspects of the general stream of education.

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[62]Isa, p. 589.

CHAPTER VI

PROFESSIONAL EDUCATION

There is no need for us to illustrate how our educated citizens and the "White collar" class generally, are dependent on others for the performance of manual task. Nor is there need for us to recall how frequently it is true that even those, such as engineers, who are required by the nature of their work to get their hand dirty, tend, once they have obtained a university degree, to confine themselves to paper work in an office. This state of affairs is not only to be deplored for its effect upon professional competence, but also because it contains a totally unacceptable social principle under which it is suggested that certain tasks are reserved for certain classes of our society. Although this attitude and these conditions may have their origin in historical circumstances, Islam teaches the equality of all men and we wish to make it very clear that the concept that certain men or certain occupations are inherently inferior to others is entirely unacceptable to us. It is inevitable that a society should organize itself into professions and trades involving varying degrees of physical labour. It is equally inevitable that some jobs will be less attractive than others. As far as society is concerned, however, it is obvious that if we are to succeed in a technological age, the professions of the

craftsman, the technician, and even of the labourer must have their honourable place and be recognized as indispensable parts of a progressive nation developing into a social welfare state.[1]

Professional education is always costlier than the general education and it affects the economic development of a country directly because the quality and quantity of production is dependent on the quality of professional education. Therefore greater effort has to be made to match the output with the market requirements. The education and training in the professional institutes must be closely linked with the world of work; however, this is seldom true in our country. Except medicine, education and accountancy, no on-the job training is provided to other professional graduates before the award of the actual degree.[2]

Islam attaches utmost importance to all sorts of permissible professions. The Holy Quran has attached great importance to all sorts of gainful activity and is very much against laziness and waste of time by either remaining idle or by engaging one's self in an unproductive activity. It calls upon man to take full advantage of time by investing it in a gainful pursuit and by utilising it in doing righteous deeds. One who does not utilize

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[1]Government of Pakistan, Report of the Commission on National Education, (Karachi: Government of Pakistan press, 1961), p. 245.

[2]Government of Pakistan, National Education policy and Implementation programme, (Islamabad: 1979), pp. 87-88.

time properly, would be condemned to perdition. There can be no doubt that production of all sorts is the result of work, labour and productive professions. Any improvement in terms of quality or quantity of the product also depends on it. Hence its importance is self evident. Islam enjoins upon a muslim to keep on working and struggling and forbids him from laziness and idleness.[3]

Abdullah bin-i-Masud reported God's messenger as saying, "Trying to earn a lawful livelihood is an obligatory duty in addition to the duties which are obligatory." Baihaqi transmitted in Shuab al-Iman.[4]

Hazrat Hakeemul Umath once said, "I would like to see a man doing some business. He may be busy in promoting the cause of religion or performing his mundane duties and obligations. A busy man is never involved in obscenity. In his preface to Bahishti Zaiwar vol. II part X, Hazrat Hakeemul Umath exhorted ladies saying: "Had the engagements in vocations been something low, then the prophets would not have been adopting it. It has been reported in tradition of the Holy Prophet (peace be upon him) that he himself and all the prophets have grazed goats and that it goes to the credit of a man to earn with his own hands. The

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[3]Mushtaq Ahmad, "Islamic Work Ethics," The Khyber, vol. 69 (1985-86), pp. 62-64.

[4]James Robson, Mishkat al-Masabih vol. II, (Lahore: Ashraf press, 1963), p. 596.

skills, trades and vocations of some of the prophets are as follows: "Hazrat Adam (peace be upon him) has tilled land, grounded grains and baked bread. Hazrat Idris (peace be upon him) has worked as a scribe and tailor. Hazrat Nooh (peace be upon him) has worked as a carpenter in manufacturing a boat. Hazrat Hood (peace be upon him) and Hazrat Saleh (peace be upon him) were traders. Hazrat Zulqarnain was a great king, to some he was also a prophet and used to weave haversack. Hazrat Ibrahim (peace be upon him) has tilled land and worked as a mason in building the Holy Kaaba. Hazrat Looth (peace be upon him) used to till land. Hazrat Ismail (peace be upon him) was engaged in making arrows. Hazrat Yaqoob (peace be upon him) and his sons grazed and sold goats. Hazrat Yousaf (Joseph) (peace be upon him) was a grain trader. Hazrat Ayub (peace be upon him) tended the offsprings of she camels and she goats and tilled land. Hazrat Shoaib (peace be upon him) grazed goats. Hazrat Moosa (Moses) (peace be upon him) has grazed goats for years and this was a dower of his marriage. Hazrat Haroon (peace be upon him) was a trader. Hazrat Alyaas (peace be upon him) used to till land. Hazrat Dawood (David) (peace be upon him) manufactured chain armour i.e. worked as an ironsmith. Hazrat Luqman (peace be

upon him) has been a scholar of great wisdom, to some he was also a prophet and has grazed goats. Hazrat Sulaiman (peace be upon him) used to weave haversack and Hazrat Zakariya (peace be upon him) worked as a carpenter. Hazrat Isa (Jesus) (peace be upon him) dyed clothes for a shopkeeper. Great saints as well as scholars whose books are quoted as reference have worked either as weavers or as cobblers. Some have mended shoes while others have sold sweets."[5]

It is said that empty mind is a devil's workshop. A saint with a team of dedicated men happened to pass along a man who was sitting idle. The saint did not greet him this time but on his return he greeted him. Inorder to show the difference in his attitude he said, "In the first instance he was sitting idle, therefore devil was busy enchanting him. And now though he is busy in an aimless pursuit of playing with loose earth yet devil has departed him. So one should always try to be busy."[6]

"Socialism and Communism have begun to shout from the house tops of the dignity of labour and of the doctrine that he who does not work shall not eat. But more than thirteen hundred years ago, the Prophet Muhammad (peace be upon him) established the dignity of labour by working as a labourer himself. It was he who said, "Pay the labourer before his sweat dries up, and the man

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[5]Maulana Ashraf Ali Thanavi, Bahishti Zaiwar vol. II part X, (Deoband: 1350 A.H.), pp. 21-22.

[6]Maulana Muhammad Isa, Anfas-i-Isa, (Karachi: Educational press, 1400 A.H.), p. 596.

who tills the soil has a better right to the land." He founded a state of workers and peasants and shepherds but he included the honest merchant and the seeker of knowledge too among the workers. What he wanted to discourage was parasitism and living on unearned income."[7]

Hazrat Aisha was once asked; what did the prophet Muhammad (peace be upon him) do in his house. She replied: He lived like an ordinary man. He looked after his clothes, milked his goats and fulfilled all his requirements himself. In Shamail-e-Tirmizi the prophet Muhammad (peace be upon him) is shown like an ordinary man who would do all things with his own hands. He would assist his wives in their household duties. He used to patch his clothes, mend his shoes, repair the drum and buckets, feed his camels, dust his house, and assist his servants in grinding grain and share the toils of labour with them. Muhammad Ali in his book Muhammad the Prophet (page 282) says, "The prophet never despised any work however humble, notwithstanding the dignity of position as prophet and king. He thus demonstrated through personal examples that a man's calling, whether high or low, does not constitute the criteria of his status. It is his righteousness and treatment of others that determine whether he is noble or

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[7]Qazi Mujibur Rahman, Dignity of labour in Islam, (Peshawar: 1972), p. 20.

otherwise. A roadside labourer, a hewer of wood and a drawer of water is as respectable a member of Islamic brotherhood, as a big merchant or a high dignitary."[8]

Al-Aswad told that he asked Aisha what the prophet used to do in his house, and she replied that he used to engage (himself) in the service of his family, and when the time for prayer came he (would go) out to (offer his) prayer. Bukhari transmitted it.[9]

Hazrat Hakeemul Umath said, "Due to the obligation of divine law what Americans boast off as the pride of their cultural attainment was taught by Islam in its initial teachings. That is not to show arrogance, do the household duties yourself. The Holy Prophet (peace be upon him) used to do most of the household duties himself. He used to milk animals, lace up shoes and cut vegetables himself."[10]

Hazrat Hakeemul Umath said, "A nonconformist muslim visited us. On his return he said to a gentleman that people only claim to follow the practice of the Holy Prophet (peace be upon him). I have observed following the practice of the Holy Prophet (peace be upon him) myself there at Thana Bhawan. I needed a book. He (Hakeemul Umath) stood to fetch the book himself. He didn't put others to trouble. What an enviable state of following the Holy

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[8] Ibid., pp. 24-25.

[9] James Robson, Mishkat al-Masabih vol. IV, (Lahore: Ashraf press, 1963), p. 1247.

[10] Isa, p. 415.

Prophet (peace be upon him) in letter and spirit and an example of modesty set by him (Hazrat Hakeemul Umath) that he stood upright and fetched the book without any excuse or hesitation."[11]

Abu Masud al-Ansari told a man who came to the prophet and said, "My camel has become jaded, so give me a mount." On his replying that he had none, a man said, "Messenger of God, I can guide him to one who will give him a mount." God's messenger then said, "He who guides to what is good will have a reward equivalent to that of him who does it." Muslim transmitted it.[12]

This implies that guidance or helping others who are weary of their tiresome labour is something desirable on the part of a Muslim. Hazrat Hakeemul Umath has said, "Learning of all those things which are beneficial to the mankind is allowed provided there is no transgression of limits. But they need not be considered something pertaining to the divine law or a constituent part of religion."[13]

Superiority in Islam does not depend upon wealth, status, family affiliations or man power. It depends on labours, work, action and careful observance of ones duty to Allah and fellow beings. The criterion maintained for receiving bounty from "Baitul Mal" (the government treasury), was pointed out by Umar

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[11] Ibid., p. 453.

[12] James Robson, Mishkat al-Masabih vol. I, (Lahore: Ashraf press, 1963), p. 52.

[13] Isa, pp. 638-39.

to Saad Bin-i-Abi Waqas after the conquest of Qadisiyya as follow: "Give to the people according to their sufferings in and contribution towards the war."[14]

Islam does not agree with the idea of monasticism and separation of world and religion or church and state as it prevailed in Buddhism and Christianity. The Holy Quran in its verses and the Holy Prophet (peace be upon him) in his traditions has disapproved of it. e.g. 'And when the prayer is ended; then disperse in the land and seek of Allah's grace.' (by returning to your commerce and worldly occupations). This required special emphasis in view of the jewish and the christian conceptions of the Sabbath. The Muslim Friday has nothing in common with the jewish Sabbath or christian Sunday. It entails no obligation of a weekly rest; the faithful are merely obliged to attend public noonday prayer. The Holy Prophet (peace be upon him) has also disapproved of monasticsm. It is said that once some companions of the prophet intended to seclude themselves from life. One is reported to have said, "I will never eat meat," another is reported to have said, "I shall never seek a couple." The third is reported to have said, "I shall never sleep on bed." The matter was brought to the notice of the prophet who gathered them

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[14]Qazi Mujibur Rahman, Dignity of Labour in Islam, (Peshawar: 1972), p. 10.

and prevented them from abiding by what they intended to do. He asked them: What do you want ? They replied: We want to forsake all worldly pleasures and crush all sexual desires in order to become hermits and devotees to our religious duties. The prophet said, "What shall be the condition of the people who like such nonsense. Remember ! I am more fearful of my Lord-Allah than any one of you but at the same time I observe and break fasts, I sleep and get up, I eat meat and marry woman. Remember; this is my way of life and whosoever deviates from my path he shall not be of us."[15]

Muhammad (peace be upon him) discouraged idleness and begging. The prophet did not want to see any member of the society idle and jobless. It is reported that once an Ansarite came to him asking some alms and financial aid. The prophet before acceding to his request asked the Ansarite, "Is there any thing in your house ?" The Ansarite replied, why not, there is a piece of cloth, a portion of which we wear and another we strech out on the earth and we have a big cup in which we drink water." The prophet said to him, "Bring both of them here." The Ansarite complied with the orders of the prophet and brought the required articles to him. The prophet took them and said to the gathering,

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[15] Ibid., 14-15.

"Who is ready to purchase these two articles ?" One of his companions stood up and said, "I purchase them in one dirham." The prophet again asked the gathering, "Who is to give a higher bid ?" Another companion stood up and said, "I offer two dirhams." The prophet agreed and sold the articles and said to the Ansarite, "Get food for one dirham for your children and family members and purchase an axe with another." The Ansarite complied with the instructions and brought the axe to the prophet who fixed a wooden handle in it and said to him, "Go, cut wood, sell it and I should not see you here for fifteen days." The Ansarite did it accordingly and came to the prophet after fifteen days with ten earned dirhams. The prophet said to him, "This is better than you stand before Allah on the day of resurrection with a mark of beggary on your forehead."

The prophet not only persuaded his companions to work and labour but showed dislike for idleness and wastage of time and energy uselessly. It is reported by Fatima the daughter of the Prophet (peace be upon him) that she was taking rest, before the sunrise, in her bed. Her father Muhammad (peace be upon him) returned from outside, passed near by her and shook her leg saying, "My daughter, stand up and seek God's provided means of

livelihood and be not from inadvertents."

The prophet once said to his companions: A (physically, mentally, morally) strong Momin (believer) is better and nearer to Allah than a weak believer.

The prophet was asked, "Which profession is better." The prophet replied, "Man's labour with his hands and every permitted transaction (buying and selling). Muhammad (peace be upon him) showed unprecedented respect for labour and work on so many occasions. Once it is reported, he kissed the hands of one of his companions, Muaz bin-Jabal, whose hands he found swollen as a result of labour and work done with his hoe or hatchet. The prophet while kissing the hands of his companion, the labourer, said, "These are the hands which are loved by Allah and His prophets."[16]

Muslims should not sit idle like the crippled and the indolent. They should eat, earn their livelihood and earn something for their offsprings, but they should neither transgress the divine laws nor they should adore wealth and should never forget Allah. Farming, gardening and commercial transactions are preferable occupations according to the traditions of the Holy Prophet (peace be upon him).[17]

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[16] Ibid., 18-22.

[17] Isa, p. 427.

Hazrat Hakeemul Umath says about income and expenditure in Hayatul Muslimeen as follows: Ways and means of income, earning one's livelihood and spending such income should conform with the Shariah.

Hazrat Ibn Mas'ood (radiallahu anhu) narrates that Rasulullah (peace be upon him) said:

"On the Day of Qiyaamah no one will be able to move (on the occasion of Hisaab-Reckoning) until a reckoning of five things has not been taken..."

(Tirmizi)

Among the 'five things' mentioned in the above hadith, two questions pertain to income and expenditure. One will be asked: 'How did you earn your living and how did you spend your income ?"

Earnings and expenses are also matters controlled and regulated by the Deen. In this sphere too, there should be no contraventions of the Shariah. Income must not be derived by unlawful means, e.g. riba, dealing in unlawful items, usurping the rights of others, cheating, defrauding, withholding the inheritance of any one, etc. Many people violate the Shar'i laws of inheritance and deprive the rightful heirs of their Islamic

share of the inheritance. In this way the usurpers add to their income what is haraam and what does not belong to them.

Among the ways of earning which conflict with the Deen, is to become involved so intensively in trade and commerce that even Salaat is neglected, Akhirah is forgotten, Zakaat and Hajj are not discharged and no time remains for one to acquire the essential teachings of the Deen. One should not become so much involved that there remains no time to sit in the company of some saintly person, to learn from him the essentials of the Deen. Association with the pious-with the Auliya-is an important requirement for the spiritual progress of a Muslim. This facet of life should, therefore, never be neglected.

Income should not be expended in such ways, avenues and practices which are condemned by the Deen. Exrtavagance, spending in customs which have no Shar'i sanction, spending for the sake of gaining name, spending in unnecessary luxuries--luxuries which are far in excess of one's needs, etc. are all evil ways which bring about ruin in both mundane and spiritual life.

There is nothing wrong with earning and accumulating wealth provided that one abstains from extravagance, haraam and all ways and means unlawful in Islam. Wealth can and should be used

constructively for one's own benefit as well as for the benefit of others and for rendering service to the Deen. There are a variety of Deeni activities which require wealth. Therefore, a man having wealth can obtain great thawaab by earning and employing wealth in accordance with the Shariah. Aiding the poor and needy, contributing to Deeni projects such as Musjids, Madressahs, works of Tableegh, etc. are wonderful channels in which to employ wealth and thereby build up one's capital in the Akhirah.

Hazrat Abu Khimari (radiallahu anhu) narrates a lengthy hadith in which Rasulullah (peace be upon him) said:

"The world is for four (types) of persons. (One among the four) is a man whom Allah Ta'ala granted wealth as well as understanding of the Deen. He fears his Rabb and is kind (and renders service) to his relatives. And, in regard to the wealth he follows the commands of Allah and discharges rights. This man is the noblest..."

(Tirmizi)

Hazrat Abu Saeed Khudri (radiallahu anhu), narrating a lengthy hadith, said that Rasulullah (peace be upon him) said:

"Wealth is an object of pleasure. Wealth acquired in a

and spiritual conditions of Muslims as they no longer are able to stand up to the rigours of the poverty.

Hazrat Sufyaan Thauri (radiallahu anhu) also said that if we did not have wealth, the wealthy worldly people (those puffed up with pride) would have despised us, held us in contempt and trampled over us in any way they wished. Hazrat Sufyaan Thauri (rahmatullah alayh) also said that whoever is in possession of wealth should increase it and not squander it because in this age the first thing which will suffer in the event of poverty and want is one's Deen. Since people, on account of weakness of Imaan, are no longer capable of enduring the rigours of poverty, they compromise their Deen for worldly comforts.

Hazrat Sufyaan Thauri (radiallahu anhu) said that Halaal wealth does not tolerate extravagance or waste. Therefore, spend carefully and be not reckless. If you are reckless in spending, you will be overwhelmed by worry and frustration. Hazrat Ibn Umar (radiallahu anhu) narrates that Rasulullah (peace be upon him) said:

"Allah Ta'ala loves a Mu'min who engages in a lawful means of earning a living."

(Tibrani, Baihaqi)

A halaal trade or any halaal means of earning should not be despised. Many people consider certain forms of earning as low and regard such people with contempt. The hadith shareef in stating Allah's love for the Mu'min who warns a halaal livelihood, clearly implies the dignity of labour and brings out the great significance of earning one's living irrespective of how low and inferior the work may seem in the eyes of worldly people.

It is in a person's own interests that he saves up some money so that he may be saved from worry and despondency. It is a fact that most people are not able to undergo hardship. When in need of money, they resort to practices which are unlawful and adopt haraam measures to obtain money in order to satisfy their needs. It is therefore necessary to abstain from waste and at the same time save up money. There is nothing wrong in saving. According to the hadith, even Rasulullah (peace be upon him) would give his wives expenses at one time for the whole year. Rasulullah (peace be upon him) advised the Sahaabah to retain some wealth as this is better for peace of mind. This was specifically stated by Rasulullah (peace be upon him) to Hazrat Ka'b Ibn Malik (radiallahu anhu) who had expressed his desire to

contribute all his wealth in the Path of Allah Ta'ala.

In one hadith Hazrat Ibn Mas'ood narrates the Rasulullah (peace be upon him) said:

"I detest a man who is useless. He is neither engaged in any worldly activity nor any Aakhirah activity."

(Ahmad, Baihaqi)

Indolence and inactivity are detestable attributes. A man who is not engaged in Deeni work should involve himself in some lawful worldly activity and earn his livelihood. He should not remain idle and waste away his life. On the other hand, those fully involved in Deeni activities, should repose their trust in Allah Ta'ala. He is the Provider. He will most certainly provide for them. Workers of the Deen should not in the least be worried in regard to their rizq.

Extravagance or waste is evil. The Shariah prohibits waste. Allah Ta'ala states in the Qur'aan Shareef:

"Do not waste. Verily, the wasters are the brothers of shaitaan."

Hazrat Mugheerah (radiallahu anhu) narrates that Rasulullah (peace be upon him) said:

"Allah Ta'ala detests that you destroy wealth (i.e. by means

of wasting)."

(Bukhari, Muslim)

Hazrat Anas Abu Umaamah, Ibn Abbaas and Ali (radiallahu anhu) narrate that Rasulullah (peace be upon him) said:

"Walk along the middle path."

This means the adoption of moderation. Moderation in spending is the instruction of Islam. Spend only when necessary. If people are moderate in expenditure and abstain from extravagance, they will never be dependent on others. They will not be forced to ask others, thereby bringing disgrace upon themselves. Rasulullah (peace be upon him) said that to ask is disgrace. Over-spending and failing to budget one's income lead to debt which in turn brings disgrace, worry and frustration. People are financially ruined and along with such worldly ruin comes spiritual ruin as well.

Among the worst of calamities is debt, especially if one has no means of paying the debts. Rasulullah (peace be upon him) has sounded dire warnings in regard to unpaid debt. Even martyrdom is no absolution for debt. A shaheed (martyr) will be forgiven all his sins, but debt. Debt will be demanded even in the Aakhirah. In this regard, Rasulullah (peace be upon him) said:

"I take oath by That Being in Whom possession is my life that the man who is in debt will not enter Jannat even if he is martyred (in the Path of Allah); then is resurrected and again martyred; then again is resurrected and again martyred. He will not enter (Jannat) until his debt is paid."

(Targheeb, Nisaai, Tibrani, Hakim)

However, there are exceptions. If the debt was incurred on account of a real need and one has the intention of paying and at the same time makes effort to pay, then the warning stated in the above hadith will not apply to such debt. In such cases, even if the debt remained unpaid, Allah Ta'ala will settle the rights of the creditors on behalf of the sincere debtor who was genuinely unable to pay.

The discussion in this section shows that wealth if acquired lawfully and spent in accordance with Shariah is a ni'mat (bounty) from Allah Ta'ala. Wealth becomes an evil when acquired and expended in contravention of the Shariah. When wealth, (like even wives and children) impedes one's spiritual development and interferes with one's Deeni life then indeed it will be an evil. In Surah Taghaabun, Allah Ta'ala describes even one's family as one's enemy. This applies when the family obstructs one in the

Path of Allah Ta'ala. The same reasoning will apply to wealth. The aayat mentioning that family can be one's enemy also states that wealth can be one's enemy. Thus when one's family and wealth cause one to forget the Aakhirah they will be one's enemies.

The Mu'min should make use of the bounties of Allah Ta'ala like an obedient slave and not a rebellious traitor.[18]

People don't differentiate between permissible and nonpermissible matters pertaining to earning of livelihood. As a matter of fact it is very important to see whether the trade you follow as means of livelihood is permissible or not. You can only seek the pleasure of Almighty Allah through the legitimate trade or business otherwise all your worship and prayers are not acceptable in the eyes of Almighty Allah. The following tradition quoted by Bukhari also supports it, "A time will come when a man will not care whether what he gets comes from a lawful or an unlawful source."[19]

Hazrat Hakeemul Umath has given a detailed discussion of professions in his book entitled Taleem-uddin under the heading-Dealings and Politics.[20]

From 583 to 596 A.D. Muhammad (peace be upon him) is known to have been employed as agent in various commercial concerns and

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[18]Maulana Ashraf Ali Thanavi, Hayatul Muslimeen, (Karachi: Gazzaz press), pp. 166-173.

[19]Maulana Hakeem Mahmood Ahmad Zafar, "Mujadid Thanavi Aur Sanf-i-Nazuk," Monthly Alhasan, (Special Issue 1987), p. 538.

[20]Maulana Ashraf Ali Thanavi, Taleem-uddin, (Karachi: Mashhoor press, 1979), pp. 34-47.

to have visited many places throughout the Arabian peninsula. His commercial pursuits were not undertaken for the purpose of amassing wealth but merely to assist his poor family. His journeys to Syria, Yemen and elsewhere were made for relieving his uncle from the financial hardships. In these journeys he got meagre wages for his services. Royston pike in his book Encyclopaedia of religion and religions (page 259) supports this by saying that, "As a youth he [Muhammad (peace be upon him)] was shepherd, and as a young man a conductor of caravans of Makkan traders to Syria, and perhaps to Egypt." The author of the Ideal world prophet has supported this view by narrating that the prophet in his younger days used to graze cattle, goats and sheep for very small wages. He said, "Allah did not raise any prophet who did not but graze goats. I used to graze goats for the inhabitants of Makka for some Qirats."[21]

Hazrat Hakeemul Umath once said, "Honesty and truth are the cardinal principles of business and a passport for trust and confidence in world affairs. Such a businessman will enjoy the company of prophets, the ever truthful, and martyrs in the hereafter."[22]

Hazrat Hakeemul Umath said, "Islam has forbidden those

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[21]Qazi Mujibur Rahman, Dignity of Labour in Islam, (Peshawar: 1972), p. 23.

[22]Maulana Abdul Bari, Jamiul Mujadideen, (Lakhnow: Nami press, 1950), p. 472.

trades and professions which tells upon the spiritual life, breed mutual hatred and ruin the life of the hereafter e.g. one who spends on adultery has been termed as wicked, scarification has been declared as evil doing. Similarly the Holy Prophet (peace be upon him) has forbidden fetching price for dog, dowry of adultery and wages of the wizard. Usurer and photographers have been cursed by the Holy Prophet (peace be upon him). Similarly Allah and His apostle (peace be upon him) have prohibited business and dealings in wine, pig and idol. One who settles dowry with the intention of not paying it has been termed as an adulterer. In all these traditions it has been emphasised that the trade opted is to be permissible, so much so that if prohibited earning is given in alm or spent in some good deed that too will not be acceptable to Allah."[23]

To Hazrat Hakeemul Umath, if a man does not recover with the treatment of a qualified doctor and expires, the doctor is not answerable on the day of resurrection, because he by virtue of his specialized training, is qualified to treat the patient. On the other hand even if somebody recovers with the treatment of a quack, he (the quack) will be called to account and if somebody expires as a result of his treatment, he will be taken to task

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[23] Maulana Hakeem Mahmood Ahmad Zafar, "Majadid Thanavi Aur Sanf-i-Nazuk, Monthly Alhasan, (Special Issue, 1987), p. 539.

for killing the patient because of having no formal education and training as a physician.[24]

A philanthropist wanted to engage a physician in the village on his own behalf. A (Hakeem) physician of the village wanted the recommendations of Hazrat Hakeemul Umath to get this assignment, But he was frankly told that till the time a specialist physician did not assess and ascertain his capability and suitability, his appointment cannot be proposed as it was not allowed according to the Divine law to engage an unauthorised man for the treatment of patients. Consequently Hazrat himself administered a question paper, set by Hakeem Muhammad Mustafa in Merut, to him for his assessment.[25]

A disciple sought permission of Hazrat Hakeemul Umath regarding medical profession submitting questions to elicit authenticated responses of his spiritual guide as follows:

Question I:

Zayed attends his clinic for the prescribed timings to earn his living and considers the income he gets in this way as predestined.

Answer:

If the earning suffice to Zayed and his family then it is

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[24]Isa, p. 44.

[25]Khwaja Azeezul Hassan, Ashrafussawanih vol. III, (Multan: New Islami Art press, 1985), p. 6.

obligatory on his part to do so.

Question II:

Amr attends his clinic for the prescribed timings to earn his living and also gives advertisement, specially emphasising the diseases he treats. He thinks this much arrangement almost obligatory on his part and considers the income he gets in this way as predestined.

Answer:

In case his earnings without advertisement are not sufficient to meet his needs then it is permissible otherwise undesirable to do so.

Question III:

Bakr not only attends his clinic for the prescribed timings to earn his living but also gives advertisement and publishes appeal to the general public for his clinic. When the income does not suffice his needs, he opens clinics in different cities turn by turn and still he is not satisfied with the arrangement. He thinks that new clinics in some other cities may be of use to him in terms of income.

Answer:

Apparently this seems to be exaggeration although allowed

if not detrimental to the spirit of Islam but surely there is the fear of baneful results. If without applying these tactics the needs are not met, then he is excused.[26]

Hazrat Hakeemul Umath once said that the curriculum of religious institutions must have some provision of Arts and craft so that the scholars may not have financial dependence on the general public. However, he cautioned that this should not be the dominant factor as the main goal is to seek the pleasure of Allah through the seeking of religious education.[27]

A book entitled-Atyabul Aksab Lil-Tullab was compiled under the direction of Hazrat Hakeemul Umath. The book comprised of two parts. One part covered details of those Arts and crafts allowed in Islam while the other gave a list of professions, trades, arts and crafts as under:

1. Teaching in the Islamic Institutions.
2. Agriculture.
3. Medical profession.
4. Making of Bags and leather.
5. Books selling.
6. Soap Making.
7. Engraving.

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[26]Maulana Ashraf Ali Thanavi, Tarbiatussalik, (Lahore: al-Makka press, 1975), p. 265.

[27]Maulana Azizur Rahman, Fuyoozur Rahman, (Abbottabad: Tameer Printing press, 1968), pp. 128-29.

8. Carpenting.
9. Making of batteries.
10. Tailoring.
11. Book binding.
12. Tin making.
13. Employment in Government schools.[28]

Once the Holy Prophet (peace be upon him) said to his companions, "A muslim who plants a tree or cultivates a crop and then feeds a man or an animal out of it, that shall be considered charity on his behalf."

Hazrat Aisha has shown respect to labour on so many occasions. She is reported to have said: "A weaving machine in the hands of a woman is better than an arrow in the hands of a muslim warrior in the Path of Allah." Hazrat Umar loved those who worked for the betterment of the muslim community and its members. His love of work and labour was, thus, in accordance with this saying of the Holy Prophet (peace be upon him), "Verily Allah loveth the person doing some profession or labour." Once, it is said, the caliph Umar was sitting with a group of his companions. He stood up suddenly and declared, O ! people, there was a time when I was so poor that I used to provide water to

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[28]Hassan, Op. cit., p. 139.

others and they in return would give me dates in wages. I lead my life on those dates.[29]

Sagacity of Hazrat Umar has been pointed out by Hazrat Hakeemul Umath saying, "Hazrat Umar had ordained that only those persons can be involved in business transaction who are well versed in Islamic jurisprudence. Thus he turned out the whole country as a seat of learning as all the customers had to deal with the jurists." He was really superb in sagacity.[30]

Along with other subjects pertaining to professional education, legal education is one of the most important disciplines in Islam. Law exists in human society from time immemorial. Every race, every region, and every group of men have made some contribution in this sphere. The contribution made by Muslims is as rich as it is worthy and valuable. Muslim law began as the law of a state and of a ruling community and served the purposes of the community when the muslim rule grew in dimension and extended from Atlantic to the Pacific. It had an inherent capacity to develop and to adopt itself to the exigencies of time and clime. It has not lost its dynamism even today. In fact it is getting more and more recognition by muslim countries which were formerly under foreign political and therefore juridical

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[29]Mujibur Rahman, pp. 26-27. [30]Isa, pp. 593-94.

domination and are trying to reintroduce Shariah in all walks of life.[31]

Justice has been duly emphasised in the Holy Quran as evident from the following verse:

'Then if it returneth (to cessation of fighting), make reconcilitation between the twain with justice (have their differences composed permanently and on the basis of Divine ordinances) and be equitable.' (Q. 49:9)[32] Hazrat Hakeemul Umath says, "When Hazrat Ali was sent as a judge to Yemen by the Holy Prophet (peace be upon him), he was told to follow the rule that unless he listens to the statements of both the parties he is not to make any decision."[33]

A true muslim being a firm believer in Islam as the religion of humanity is Allah's vicegerent on earth. The whole world is for him and he is for Allah. A pious muslim is gifted by Almighty Allah with God's vision which bestows him with the power of discernment and intelligence, "A British navigator called on Hazrat Shah Abdul Aziz and asked him about navigation. To his surprise, Shah Sahib gave some technical details of navigation not known to him. On his query, he was told that all the details were given to him from a book on the subject studied in

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[31]M. Hamidullah, Introduction to Islam, (Lahore: Ashraf press, 1974), pp. 120-36.

[32]Maulana Abdul Majid Daryabadi, Holy Quran with English Translation and Commentary vol. II, (Karachi: Taj Art press, 1971), p. 518.

[33]Isa, Op. cit., p. 427.

childhood."[34]

Contributions of Hazrat Hakeemul Umath in the field of professinal education bear testimony to the fact that, "Islam today is as full of life, vigour and vitality, as it was in its early conquering days. There is something eternal, all conquering in Islam--something which defies the assault of time."[35]

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[34]Zuhoorul Hassan, Jadeed Malfoozat, (Thana Bhawan: Maktab-i-Taleefat-i-Ashrafia, 1928), p. 36.

[35]Ata Mohy-ud-din, The Arabian Prophet His Message and Achievements, (Lahore: Feroz sons, 1955), p. XXXIV.

CHAPTER VII

WOMEN EDUCATION

Ministry of education in its report on primary education of the girl child has defined the roles for men and women in the society as follows:

Pakistan is an ideological state. The concept of statehood in this country is based on Islam. It is this particular characteristic which distinguishes it from other countries and nations of the world. The cultural and social values of this country represent a synthesis of religious precepts and the local traditions. The interpretations attached to religious injunctions are deeply rooted into the local customs. In other words, the local customs have been provided protection for perpetual existence with the religious injunctions.

Status of women in society is one such area. Islam defines clear roles for men and women in the society. These roles do not place the two sexes in opposition to one another, nor do they permit unquestioned supremacy of one sex over the other. Islam as we understand is a progressive religion and ensures proper placement of all elements of society. According to the same principle, it has assigned mutually complimentary roles to men and women in the society.[1]

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[1]Government of Pakistan, Primary Education of the Girl Child in Pakistan, (Islamabad: 1990), p. 1.

"In their role as wife and mother, women have the fundamental responsibility for the development of the character of their children. The child is in school only for a fraction of the time and he enters the primary grades with many of habits already formed and many of his attitudes moulded. The mother must accept the primary responsibility for what the child is when he enters school, and it is imperative that she inculcate in him from his earliest days those habits and attitudes which are essential for the development of the country and the well being of its citizens. She must impress on him the importance of cleanliness, truthfulness, honesty, co-operation, and a desire to learn and improve himself and his community. Although the father cannot be completely relieved of his own responsibility for the upbringing of the children, most of their time will be spent with their mother, and it is she who must accept the obligations that her position in the home imposes upon her."[2]

National education policy has stressed women education in these words: "Tradition has demanded the provision of separate educational facilities in our society. The formal education system, however, is so capital-intensive that even facilities for education of males have remained restricted due to acute

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[2]Government of Pakistan, Report of the Commission on National Education, (Karachi: Government of Pakistan press, 1959), pp. 193-94.

financial stringency. Female education has, therefore, suffered from an abysmally low level of coverage. This has resulted in a continuing illiteracy and ignorance among the female masses which in turn has hindered the development of clean, healthy and disease free home environment and the upbringing of properly educated and adequately nourished children. The society at large can only reap fruits of its efforts to the extent it has invested in the education of its females."[3]

There is an institution (mohalla school) in our communities which, inspite of being relegated to neglect, continues to survive. Purdah observing respectable ladies who can read and write but don't go out, teach the Holy Quran, Islamiyat, and selected skills of home management such as embroidery etc. to young girls in the mohalla. The foreign rulers deliberately disregarded the contributions of this community effort in educating the children. Instead, an alien structure was imposed to demolish this symbol of social action in Muslim Communities. Even after independence, this unique arrangement has, unfortunately, not found the desired recognition in our general scheme of educational development. The National Education policy intends to recognize, institutionalize and strengthen the Mohalla

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[3]Government of Pakistan, National Education Policy and Implementation programme, (Islamabad: 1979), p. 20.

schools. The potentials of such schools will be gradually developed to provide educational facilities to female children, youth and adults in each community.[4]

A Mohalla, school concerned at least with teaching of the Holy Quran to young girls, is functioning in each community particularly in the rural areas. An elderly lady generally organizes such classes in her own home where normal facilities of covered space, drinking water etc. are already available. Maintenance and upkeep of the house is duly looked after by the owner. Since such schools are the result of community's own initiative, they carry general emotional support and acceptance. Parents feel more secure and satisfied in sending their girls and women folk to such schools. There is an increasing social demand for opening primary schools and creating educational facilities for female population. This entails huge expenditure in the construction of school buildings and appointment of lady teachers. It is extremely difficult to attract qualified lady teachers from outside to take up teaching assignments in rural areas. As such, the government plans of universalization of education among rural female population are receiving serious set backs. Utilization of the potential existing in the form of

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[4] Ibid., p. 13.

Mohalla schools may provide a fillip to the spread of education among females in general and among the primary school age girls in particular. This step will, it is hoped, encourage more educated ladies in rural areas to teach and perhaps, partly solve the problem of dropout among females.[5]

Co-education is not socially acceptable in rural communities. Education of female children, therefore, does not take roots in facilities created primarily for males. Separate arrangements and provisions are necessary for the spread of education. This will help in overcoming the pressure for opening separate female primary schools. There may be more than one centre in the community where the teaching of the Holy Quran is in operation. Pressure may be brought to bear upon the selection of each of such centres for conversion into Mohalla schools. This may be sorted out with the co-operation of the community concerned.[6]

Before entering on a study of the issue in detail, it will not be out of place to keep in view the perspective of muslim women's education in the middle ages. Starting from the early days of Islam we refer to the statement made by al-Baladhuri. He says: At the beginning of Islam, there were five Arab ladies who

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[5] Ibid., p. 11.

[6] Ibid. p. 16.

could read and write. He gives the names of Hafsah, the daughter of Umar, Umm Kulthum bint Uqbah, Aishah bint Sad, Karimah bint al-Miqdad and above all al-Shaffa, the daughter of Abd Allah al-Adawiyyah, who had taught Hafsah and whom the Prophet requested to continue teaching her after their marriage. Two more wives of the Prophet namely Aishah and Umm Salamah could read although they were unable to write.

The example of al-Shaffa's teaching Hafsah privately was taken as a model for the teaching of girls. I have found no evidence to show that the girl joined the Kuttab or the women learnt with the men. It is recorded that a group of women met the Prophet and asked him to appoint a weekly day for teaching ladies. The Prophet did so and met them regularly to teach and exhort them.

A brief account of a few of the women known for their competence in religious studies will be given here:

Pre-eminence must be assigned to Aishah, the Prophet's wife. It is related that the Prophet told his followers to rely upon her for half of their religious instruction. She was credited with a thousand Traditions received directly from the Prophet.

Nafisah, a descendant of Ali, was such a great authority on

Traditions that Imam al-Shafi sat in her circle in al-Fustat when he was at the height of his fame.

Fatimah bint al-Aqra was a reknowned scholar and a gifted calligrapher. She attended the lectures of many brilliant teachers and from her considerable number of students received their knowledge.

Mention should be made of learned women to whose knowledge and instruction many learned men were deeply indebted.

Al-khatib al-Baghdad, the celebrated scholar, was a pupil of Karimah bint Ahmad al-Marwazi, She interpreted and explained to him the Sahih al-Bukhari.

"Ali b." Asakir had over eighty women among his numerous professors.

In counting his teachers, Abu Hayyan of Granada mentions three noted ladies namely Munisah, the daughter of al-Malik al-Kamil, Shamiyyah, the daughter of al-Hafiz and Zainab, the daughter of "Abd al-Latif al-Baghdadi.

Two distinguished ladies "Aishah bint Muhammad and Zainab bint Kamal al-Din gave certificates to the well-Known traveller Ibn Battutah.

Medicine:

The humanitarian duties which in this age of civilization

are done by Red Cross organizations were in most of the battles of Islam carried out by women. When Muslim troops were organized in preparation for the conquest of Khaibar, Umayyah bin Qais al-Ghaffariyyah came to the Prophet with a group of ladies and asked his permission to accompany the army to bandage wounds and offer whatever help they could. The Prophet permitted them and they performed these duties. Al-Rabi bint Muawwadh, too, is recorded to have said that ladies used to accompany Muslim armies for the purpose of supplying water, attending the wounded and conveying the casualties back to Madina.

Moreover we have records of women who gained a good reputation as medical scholars:

Zainab of the Bani Awd was an eminent physician and an expert oculist.

Umm al-Hasan bint al-Qadi Abi Jafar al-Tanjali was a lady of wide knowledge in various subjects but she was particularly famous as a medical doctor.

Al-Hafid b. Zahr's sister and her daughter, who flourished at the time of al-Mansur b. Abi Amir, were proficient doctors generally, and in gynaecology they had experience and detailed knowledge. They were the only medical scholars to be invited to

treat the ladies of the Palace.

Islam seems to have produced a considerable number of women warriors. We read of Nasibah, the wife of Zaid who took part in the famous battle of Ohod. When the enemy made a concerted attack, she fought and wounded eleven persons with her sword.

In the battle of al-Yarmuk Muslim women fought vigorously. Hind bint Utbah repeatedly exhorted the other women to support the men with their swords. In the thick of that battle Juwairiyyah bint Abi Sufyan was seen fighting side by side with her husband.

A Red Camel was conspicuous in the battle of Siffin upon which al-Zarqa bint Adi was riding. Her enterprise and vigorous speech urging on Ali's followers had a great influence on the result of the battle. Another lady called Ikrishah bint al-Atrash took part in the same battle. In the field of battle she was seen carrying her military equipment and full of energy.

Under al-Mansur we read of two royal princesses namely Umm Isa and Labbabah who, clad in mail, accompanied Muslim troops marching towards the Byzantine territories.

The Empress Zubaidah was a lady of wide accomplishment. When she made a pilgrimage in 186 A.H., she realized that the Makkan

people suffered greatly from a lack of water. Then she ordered her private treasurer to have the aqueduct made which exists to this day. Noticing that he seemed to hesitate on account of the outlay, she ordered that the work should be put in hand at once even though the cost for each blow of the axe should be one dinar. The expense which amounted to over one million and a half dinars was paid from her own purse.

It is said that a maid was offered to Harun al-Rashid for ten thousand dinars. He agreed to take her on condition that she submit to an examination. Therefore the most notable professors of theology, law, exegesis, medicine, astronomy, philosophy, rhetoric and chess examined her in succession and in each case she not only gave satisfactory replies to all their questions, but ended by putting to each of them a question which he was unable to answer.

All these historical evidences show that the quality of education received by the medieval muslim girl was no less superior to that of the muslim youth.[7]

Muhammad (may peace be upon him) elevated the position of women as one of the essential teachings of his religion and this he achieved at a time when it was the custom of many of the pre-

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[7]Ahmad Shalaby, History of Muslim Education, (Karachi: Kutub Printers and Publishers Ltd., 1979), pp. 190-201.

Islamic Arab tribes to bury their female children alive and when women were universally considered to be chattels or at best, an ornamental possession and when the relations between man and wife had so degenerated that unlimited polygamy prevailed throughout Asia and prostitution was rife in all the countries of western Europe. Among all the nations of antiquity a maiden, before her marriage, was regarded as the property of her parents and, after her marriage as the property of her husband, the jews and the christians going so far as to sell their daughters as slaves.[8]

From the material as well as the spiritual point of view Islam recognizes the position of woman to be the same as that of man. It claims that both come from the same essence, and, therefore if woman could be regarded as wicked (as some of the cults and religions like to call her), man should also be regarded as such. Or, if man has a single spark of nobility in him, woman should also have it. "Women," declared The Holy Prophet Muhammad (peace be upon him), "Are the twin-halves of men."

The position of the mother is very much exalted in Islam. The Prophet Muhammad (peace be upon him) said: "Paradise lies underneath the feet of your mothers."

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[8]Ata Mohy-ud-din, The Arabian Prophet His Message and Achievements, (Lahore: Feroz Sons, 1955), pp. 327-28.

As regards the position of woman as a wife, the Holy Prophet (peace be upon him) said categorically, "The best among you is the one who is best towards his family."

With regard to woman as a daughter, the Islamic attitude can be realised from the reproaches which the Quran makes against the pagan, pre-Islamic behaviour at the birth of daughters.[9] Regarding the status of daughter Anas reported God's messenger (peace be upon him) as saying, "If any one cares for two girls till they grow up, he and I will come on the day of resurrection thus," and he joined his fingers. muslim transmitted it.

Ibn Abbas reported God's messenger (peace be upon him) as saying, "If anyone provides food and drink for an orphan. God will absolutely guarantee him paradise, unless he commits an unpardonable sin; and if anyone cares for three girls or a like number of sisters, training them and showing kindness to them till God enriches them (this is taken to mean till God gives them property or a husband), God will guarantee him paradise." A man asked God's messenger (peace be upon him) if this would apply supposing there were two and he said it would. And if they had asked whether it would apply supposing there were one he would have said that it would.[10]

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[9] Islam an Introduction, (Karachi: Fazlee sons, 1982), p. 9.

[10] James Robson, Mishkat al-Masabih vol. III, (Lahore: Ashraf press, 1964), pp. 1034-35.

Maulana Muhammad Mian Siddique in his article on Hazrat Hakeemul Umath says: "Women had been ignored by ulema since long. No serious measures had so far been taken for their reform and training. The magnificent job done by Hazrat Hakeemul Umath in imparting education, training and inspiring guidance, from religious point of view, to women of the twentieth century is unparallel in the contemporary muslim history. Popularity of the book---'Heavenly Ornaments' is its greatest testimony."[11]

In his appendix to first volume of the book entitled Bahishti Zaiwar (Heavenly Ornaments), Hazrat Hakeemul Umath has classified three types of people:

1. Those who are neither against women education nor in favour.
2. Those who are against it.
3. Those who are in favour.

To him they all show lack of wisdom. The neglect on the part of the first type is that these people do not consider the need for women education. It must be understood that getting a job for financial benefits is not the goal of education. Knowledge in general and particularly the religious knowledge is responsible for the rectification of man's creed, action, dealings, mode of living and conduct. The fruit of religious knowledge in this

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[11]Maulana Muhammad Mian Siddique, "Hakeemul Umat Maulana Ashraf Ali Thanavi Ka Tareeq-i-Taleem wa Tarbiat," Monthly Alhasan, (Special Issue, 1987), 162.

life, as ordained in the Holy Quran, is "These are on guidance from their lord." (Q. 2:5) and in the hereafter is the glad tidings of "And these are the blissful ones." (Q. 2:5). Therefore it is obligatory both traditionally and logically on the part of women to acquire religious education.

Arguments from the traditions of the Holy Prophet (peace be upon him) are as follow;

'Seeking of knowledge is almost obligatory on every muslim.'

'Seeking of knowledge is obligatory on every muslim.'

'Seeking of knowledge (of Islamic jurisprudence) is almost obligatory on every muslim.'

'Seek knowledge and educate the people.'

'Seek knowledge before it is elevated.'

'O people ! stick to the seeking of knowledge before it is elevated.'

'O people ! gain knowledge before it is elevated.'

'The ignorants are miserable.' And many other traditions have been transmitted pertaining to seeking of knowledge. From logical point of view it is obligatory on the part of a muslim to revitalise creed induction which depends on knowledge. Logically speaking the means of seeking any thing obligatory is in itself

obligatory. Thus seeking of knowledge becomes obligatory.

As far as the second category of people is concerned, they consider seeking of religious education harmful in the case of women. When ladies publish their articles in dailies to which men with devilish mentality react in their own way keeping in view the mode and style of their writing. They add fuel to the fire when complete address with full particulars of lady contributor is also given at the top. Another trait of literate woman is that she sends for a variety of books, novels and fictions where love affairs are discussed and concocted demoralising stories are given. She studies amatory verses which instigate passions. These habits lead her astray from the right path. This cannot be denied, but it has not been understood properly. As a matter of fact education is not responsible for all these trends, rather the curriculum, method of teaching, mode of action or defective planning leads to such undesirable habits. The books to show the commandments in respect of permissible and prohibited modes of behaviour are to be prescribed, the concept of reward and punishment and manners of conduct are to be inculcated which bring about fear of Allah and His magnificence and grandeur,

forbidding the individual to indulge in sinful acts. For example when a girl studies that backbiting is a sin, and she is then involved in it, by virtue of her education and training she is reminded of the foul play inorder to nip the evil in the bud. Hazrat Hakeemul Umath has pleaded the cause of women education with the argument that the exposure of men to obscene writing is equally harmful. If men and women are not treated at par, this would mean that a sin committed by men is underestimated as compared to the same sin ascribed to women which is a vilification of the religious legal verdict. Hence baneful and undesirable.

Regarding the third type of people who are in favour of women education, Hazrat Hakeemul Umath is critical of following the west blind folded. Instead of teaching them religious education, history, geography and english etc. are taught to them. Not to speak of customs and habit etc., the main difference between us and westerners is that they are either atheists or their religion is quite different than the religion we have embraced. Therefore they have nothing to do with our religious education.

When the aim of our education, against the western concept of knowledge, is to know and revitalise the Islamic creed and action, social dealings and the knowledge of right conduct, so it is quite evident and unbecoming on our part to follow those in the west. Some encourage their girl child to be taught by free and rash women. Company does affect conduct and temperament, especially children are readily influenced by their teachers.

This discussion leads us to two modes of the current system of education. One is the opening of women schools for the admission of girl children and mixing up of girls from different origins, classes and modes of thinking under the guidance of a muslim lady teacher observing strict purdah. But in view of facts and experiences there are reasons to believe that it also tells upon the conduct of the girl child. If the woman teacher is rash and cunning, then she plays the part of a person with an evil nature that has been further incited. On the other hand if daily or weekly contacts are developed with a christian missionary madam on the pretext of educational supervision or training in handicrafts, that would be at the expense of faith and honour. It is very much regretted that some families take pride in extending

invitations to the members of the western missionaries to visit their homes. In the case of girl children the safe side, in vogue since the good old days, is that a few girls may assemble in a secure place for teaching learning process. Past experience shows that if a lady teacher is engaged, on honourary basis, her teaching is more effective and auspicious. However, if such an arrangement is not possible, there is no harm in engaging a lady teacher on permanent basis. Where no lady teacher is available, then the male member of the family from whom the women need not go into hiding should teach. To begin with, the girl students, as far as possible, should start with a correct reading of the Holy Quran as part of the curriculum. Then religious books constituting all the essentials of religious education in simple language should be taught. The book entitled "Heavenly Ornaments" may serve the purpose effectively.

After covering the necessary curriculum, the students be encouraged to learn Arabic inorder to learn the Holy Quran, traditions of the Prophet (peace be upon him) and Islamic jurisprudence, from original sources. To Hazrat Hakeemul Umath, study of mere translation of the Holy Quran on the part of some girl children doesn't seem sound in general as its comprehension

is difficult in most cases. This is all about reading. So far as writing is concerned, there is no harm in acquiring this skill if the student doesn't look rash as this is required for domestic needs. But if there are chances of some mischief, it is important to avoid the evil than to attain a skill which is almost nonobligatory.[12]

Good questioning, like good exposition is the outcome of habits of clear thinking and precise expression. Precise expression can only be successfully attained if it is cultivated in speech and this spirit of inquiry dominates the life of an individual in the form of clear, definite, to the point, relevant unambiguous and economically worded questions.[13] Students suffer hard (in gaining knowledge) when they feel proud and are ashamed of asking questions. Tradition of the Holy Prophet (peace be upon him) gives two reasons for the deprivation of a student, pride and shyness. Pride and shame won't do in matters pertaining to religion, neither in uttering of what is right, nor in telling it to others or inquiring from others. The Holy Prophet (peace be upon him) says; "Women from Ansar are noble ladies as they don't feel shy of asking religious questions."[14] Women have an important role to play in the rearing of children as good

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[12]Maulana Ashraf Ali Thanavi, Bahishti Zaiwar, (Deoband: 1350 A. H.), pp. 99-109.

[13]James Welton, Principles and Methods of Teaching, (Oxford: University Tutorial press, 1929), p. 92.

[14]Maulana Muhammad Isa, Anfas-i-Isa, (Karachi: Educational press, 1400 A. H.), p. 612.

muslims. This important role demands that they should receive education and training which may enable them to shoulder the responsibilities to the best of their abilities.

In view of these considerations, Hazrat Hakeemul Umath would like a woman to receive only religious education so that she may devote her life to the sacred cause of producing true muslims who may pass their lives on the pattern set by the companions of the Holy Prophet (peace be upon him).[15] The Holy Quran says that God has made man and woman from the best stock and each has to play its own distinctive role. In fact Islam envisages a natural division of work between man and woman. While man is suited to fight and make his way through the thick and thin of life on account of his stronger physique and other attributes, woman is entrusted with the onerous task of bringing up the younger generation because of the preponderance of the quality of love and compassion in her. The functional division of work does not mean that woman has entirely been excluded from other activities. The history of Islam is witness to it. The care of children did not prevent women from helping soldiers in the field of battle, to perform a large number of duties such as the carrying of provision, taking care of the sick and wounded, removing the

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[15] Ibid., p. 307.

wounded and the slain from the battlefield or taking part in actual fighting when occasion arose and the exigencies of time called for it.[16] In every epoch of Islamic history, including the time of the prophet (peace be upon him), one sees Muslim women engaged in every profession that suited them. They worked as nurses, teachers, and even as combatants by the side of men when necessary. Caliph Umar employed a lady Shifa bint Abdallah, as Inspector in the market at the capital (Madinah), as Ibn Hajar (Isabah) records. The same lady had taught Hafsah, wife of the prophet (peace be upon him) how to write and read. The jurists admit the possibility of women being appointed as judges of tribunals and there are several examples of the kind. In brief far from becoming a parasite, a woman could collaborate with men, in muslim society, to earn her livelihood and to develop her talents.[17]

Hazrat Hakeemul Umath has, however said, "Women are readily impressed when they are treated well and easily get annoyed when they are meted out badly. Nowadays, ladies seek secular education, which is detrimental to the very make up of women. Almighty Allah says; "Verily those who accuse chaste, unknowing, believing women." (Q. 24:23) Just see negligence has been

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[16] Islam an Introduction, (Karachi: Fazlee Sons, 1982), p. 11.

[17] M. Hameed ullah, Introduction to Islam, (Lahore: Ashraf press, 1974), p. 156.

appreciated in her case. This shows that her negligence is appreciable than her involvement in mischief of this nature."[18]

Sultan Mohyuddin says about the aims and ideals of women's education in Pakistan, "What does Pakistan expect of her womanhood ? It expects her womanhood to occupy her rightful place in society given to her by Islam about fourteen centuries ago, long before the feminist movement of the west, and to share in the social and cultural inheritance which we call the civilization of today. She should be prepared to understand intelligently and enter effectively into the various relations that the complex civilization of today has created. She should be a human being and a citizen of trained intelligence and informed understanding. In addition to this she should be prepared to play the role that nature designed for her. She is to be the maker of the home and the stabilizer of society. Pakistan does not want her to be any longer either a costly ornament or a household, drudge. Pakistan wants new wives and new mothers for old; but she wants wives and mothers all the same, good and wise, to share with men the burdens and privileges of life. They (the citizens of Pakistan) demand that the girls should have the fullness of opportunity for the participation in the richer life of the

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[18]Khwaja Azeezul Hassan, Husnul Azeez vol. I, (Delhi: Khwaja press, 1916), p. 357.

school, physical, social and intellectual, without being exposed to moral risks during the most susceptible period of their life. They want their girls to grow up in the best traditions of Islamic womanhood.[19]

Hazrat Hakeemul Umath also emphasises the same, "Inorder to attain religious knowledge is enough to listen to oral presentation attentively. You should try to relate punctually all the commandments of the code of Islamic laws, written in urdu treatise, at an appointed time to your women. It is very risky to impart temporal knowledge to the girl child in girl schools or women institutions. So far as writing skill is concerned, it is neither obligatory nor forbidden. This should be suggested after ascertaining the nature of girls. If the girl is modest and shy, it should be allowed otherwise not."[20]

"To some education and not training, is necessary for all (men and women). As a matter of fact training is more important than school education. School education is not included in the list of strict obligations. Many companions of the Holy Prophet (peace be upon him) were not having school education but they were never forced to acquire it. Training i.e. self refinement is one of the strict obligations for all. Education is to impart

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[19] M. Sultan Mohyuddin, School Organisation and Management, (Lahore: Mahmood Printing press, 1963), pp. 197-98.

[20] Isa, p. 309.

knowledge while training implies action in accordance with the knowledge gained. Anyhow training may be considered important than education or at par with it, but one can never afford to consider it of secondary importance. In short, it is incumbent upon the parents and husbands to give their girl children and wives respectively education and training in self refinement.[21]

It is important both from psychological as well as Islamic angles that separate class should be arranged for the girl child. Coeducation should be discouraged right from the early stages. Puberty being the most impressionable period in the life of girls should not be exposed to the miseries of coeducation. Hazrat Hakeemul Umath was deadly against mixed groupings. He said, "Ladies submitted to the Holy Prophet (peace be upon him) that gents have over powered them as they (the ladies) don't find the opportunity to listen to his sermons. They may also be allotted one day----(for sermon). The Holy Prophet (peace be upon him) earmarked (for them) one day." This gives the expediency of fixing and dividing time schedule and classifying the students. Another important corollary deducted from it is that never to combine the groups of gents and ladies. Separate classes are advisable for such groups.[22]

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[21]Maulana Hakeem Mahmood Ahmad Zafar, "Mujadid Thanavi aur Sanf-i-Nazuk," Monthly Alhasan, (Special Issue, 1987), 544-47.

[22]Abdul Bari, Tajdid-i-Taleem wa Tabligh, (Lucknow: Nami press, 1951), p. 128.

Both men and women enjoy rights and obligations according to the Islamic code. In the interest of smooth living it is essential to attend to the obligations and not to place a long list of rights enjoyed by men, to women. Such an attitude results in broken homes which in turn adversely affects family life and stunts the harmonious growth of its members. In this perspective Hazrat Hakeemul Umath once said, "One must not be involved in disputation with women."[23]

According to the verse of the Holy Quran; 'Say thou (O Prophet) unto the believers that they shall lower their sights and guard their private parts (in their entirety). This bans altogether every form of nudity whether under cover of naturism or in the name of 'health and efficiency,' that is cleaner for them (if this were the universal practice, how different would have been the record of sexual morality all over the world !); 'Verily Allah is aware of that which they perform (so he is sure to punish any and every infringement of His commandments). (And not look freely at the faces of the women who are not their sisters, daughters, mothers or wives).' Here is a law of onward purity of the strictest kind and a piece of very sound advice to the tempted. This injunction puts a full and complete stop to

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[23]Isa, p. 649.

lusting with eyes, and the maxim, if acted upon, does and must serve as a most powerful agency for the prevention and control of sexual crimes. Islam is not at all enamoured of free and unrestricted intermingling of the sexes and of the mixed gatherings at bridge tables and supper tables, and in schools, colleges, clubs, cinemas and public parks. It insists upon segregation of sexes, and bans altogether lewd literature, lewd pictures and lewd cinemas. The Bible: 'But I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.' Collaborates the injunction of the Holy Quran. (Q. 24:30)[24]

According to another verse of the Holy Quran: 'And stay in your houses[1] and display not yourselves[2] with the display of the times of former paganism (Aljahilya);[3] and establish the prayer and give the poor-rate and obey Allah and His apostle.[4] Allah only desireth to take away uncleanliness[5] from you, O people of the house-hold,[6] and to purify you with a thorough purification.'[7]

1. (Apart from menfolk) Islam enjoins strict isolation upon its womenfolk, which is not without parallel or precedent in the teachings of the ancient prophets of Israel. 'The women had indeed in the innermost part of the house their apartment to

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[24]Maulana Abdul Majid Daryabadi, Holy Quran with English Translation and Commentary vol. II, (Karachi: Taj Art press, 1971), pp. 341-341A.

which access was not permitted to men, or, in the case of wealthy people or people of rank, they had a separate house to themselves.' The rule was also observed, at any rate, in regard to the public worship--------the practice may probably have come into the christian church without any formal enactment from the usages of jewish worship, in which the women, were (and are to this day) separated from the men.

2. The muslim women are strictly warned against adorning themselves with their finery and going abroad into the streets to show themselves to men.
3. Not that the condition of women in pagan Arabia closely resemble that of her sister in the west today. Indecent exposure of parts of her body was as common in the streets of Makka and Madina as it is today in the electrified centres of modern civilization. (Aljahilya) denotes the time or state of paganism that preceded the advent of the Holy Prophet (peace be upon him)---a way of life that is reasserting itself in the west. And there can be little doubt that this new paganism is far more licentious than its ancient variety.
4. (In all their commandments).
5. (Of sin and disobedience).

6. (Of the Prophet).

7. (In deed, word and thought). (Q. 33:33)[25]

Corroborating the views of Maulana Abdul Majid Daryabadi as expressed in his translation and commentary of the two verses of the Holy Quran, Hazrat Hakeemul Umath says, "When my wife is away from the house, and a woman or a girl guest or a maid servant from whom I have to observe purdah is in the house, then I don't enter the house. And if there is something very urgent, I dispose it off standing at the threshold of my house instead of gaining access to the interior. I relate all this to people with the intention that they have to observe utmost precaution in dealing with such a situation. Because in the first place baserself is not dependable. It is also important to keep thinking free (from being contaminated with bad ideas and evil suggestions). Rather one should also be on the guard against girl children from whom one is to observe purdah. Because sometimes you pet a girl child out of affection (in the beginning) but with the passage of time sensual feelings are felt. I notice that people generally do not pay attention to these subtle carnal effects and they are doing all this under the guise of affection. It is almost obligatory to observe precaution in these cases."[26]

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[25] Ibid., pp. 414-414A.

[26] Khwaja Azeezul Hassan, Ashrafussawanih vol. II, (Multan: New Islami Art press, 1985), p. 327.

"Almighty Allah says; 'Substance and sons are the adornment of the life of the world.' (Q. 18:46) and does not say substance and daughters. This shows that the thing not to be displayed in public is not an adornment of worldly life. As a matter of fact adornment needs display. Therefore the word sons is mentioned as this is the adornment of worldly life. This is a proof for women to stay indoors."[27]

"If women are allowed to move care free then it is very difficult to check them (as is true in the case of Europe). In this case it is impossible to develop inborn mechanism of checks inorder to avoid temptations. Moreover, it is but natural that if the age old pent-up feelings are given vent they gush up all at once."[28]

Some of the women companions of the Holy Prophet (peace be upon him) rendered services as teachers of the new cause and they did so at a great personal risk to themselves. Um Sharik Dawsiyyiah started her secret propaganda among the women of Makka during those days when the Muslims were still a persecuted minority and she was ejected from the town by the Quraysh. At Madina her residence was the rendezvous of the visitors from outside who came to learn about the new religion. Another woman

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[27]Isa, p. 589.

[28]Ibid., p. 254.

Ghyziyyah who worked among the women of Quraysh was evicted from Makka under appaling circumstances. She was secured tightly with cords on the naked back of a camel and was kept without food and drink for three days during the journey.[29] Ayeshah's house appears to be an educative and a playing centre for girls in the earlier years and the rendezvous of scholars and intellectuals during the later period. The pleasure of her company and the attractive display of her playthings of the days of childhood must have brought to her the girls of the neighbourhood in numbers who had a chance to benefit by her talk and experience. A breath of joyous life appeared to have passed over the house when they joined company with Ayesha and they were not daunted by the presence of the prophet in their merry makings. Women were taught reading and writing and we have it on the authority of Shifa bint Abdullah, a scholarly women of the period, whom the prophet visited frequently and often had his siesta at her house. Once the prophet visited her and she was with Hafsa; thereupon he said, "Why did not you teach Hafsa the incantation for Namlah (minor swellings on the sides) as you had taught her writing. It is remarkable that more specific injunctions and promises of higher rewards were held out especially in case of girls

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[29]Abdul Ghaffar Chaudhri, "Muhammad the Educator of Women," The Punjab Educational Journal, XLVIII: 351 (September, 1953).

education. The Education of the boys was most probably a normal feature of the social life and the prophet was more solicitous about women's Education because it was one of the most neglected spheres of social and cultural activity during that period.[30] Women lag far behind men in many spheres of life, particularly in the field of education. In their zeal to criticize Islamic way of life, unfortunately some writers wrongly associate under-development of women with Islam. Conditions attributable to sociological phenomena and consequences of political history are erroneously or even maliciously linked to Islam as their allegedly causative factor. One should remember that, of all the religions, Islam is the biggest promoter of knowledge and education. The Holy Prophet Muhammad (peace be upon him) enjoined acquisition of knowledge as a duty incumbent on all Muslims, male or female. While the Quran declared that, "He created you (both men and women) from one and the same soul." (Q. 4:1) The Holy Prophet (peace be upon him) discouraged discrimination against women, defining their role for better organization of the society. Remaining within the serenity, Mothers of the faithful and ladies like Rabia Basri acquired great quantum of knowledge and became literary authorities by their own rights. Therefore,

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[30] Ibid., pp. 370-72.

the real reason of Pakistani women lagging behind men in education is not any of the Islamic injunctions working to their detriment, but the sociological customs, rituals, folk ways and economic factors.[31]

After giving the content in Home economics (in Bahishti Zaiwar), Hazrat Hakeemul Umath shows them (the ladies) the way how to seek higher education: "That is grasping the subject matter of the book entitled Bahishti Zaiwar "Heavenly Ornaments" in urdu you will learn persian in close consonance with the schedule followed by men. Then you will try to learn Arabic as the literary treasure house of our religion (Islam) lies in the Arabic language. If you have got the courage and guts to seek higher education in Arabic, a beginning can be made with the book entitled, "Taiseer Almubtade." Instructions on the first page of the book will guide you, how to proceed further. By the grace of Almighty Allah within a short period you will know how to read Arabic. If you follow the curriculum of the condensed course provided on this very page (viz. the first page) of the book, you will Inshaallah become a female scholar (Aalima) within a short span of three years. Thus you will be in a position to give sermons, pass verdicts on religious issues and teach Arabic to

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[31]Mukhtar Ahmad Bhatti, et al. Female Teachers in Rural Pakistan, (Islamabad: 1988), pp. VII-VIII.

women. All this will go to your credit both in this life and in the hereafter.[32]

Regarding health and physical education, Sultan Mohyuddin says, "The qualities of courage, self reliance, loyalty to ones group, capacity to co-operate with others, subordinating personal interest to the interest of the team--all these outcomes are as desirable for girls as for boys. Such training is essentially valuable for counter acting the tendency in some girls to be sensitive and introspective. In general girls, under ten or twelve years of age can do all exercises except the most strenuous ones which are advocated for boys of the same age. But later on considerable modification in the exercises for girls are necessary because of the anatomical and physiological changes which occur about that time."[33]

Report of the commission on National Education and National Education policy, Government of Pakistan have stressed health and physical education as follows:

"It is universally accepted today that education should be concerned with the all-round development of the individual, intellectual, emotional, social and physical. These aspects of his life are interrelated and a child who is emotionally upset,

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[32]Maulana Ashraf Ali Thanavi, Bahishti Zaiwar vol. II part X, (Deoband: 1350 A.H.), pp. 56-57.

[33]M. Sultan Mohyuddin, School Organisation and Management, (Lahore: Mahmood Printing press, 1963), p. 270.

or a social misfit, or unduly susceptible to physical fatigue cannot do his best intellectually. It is for this reason that physical education, related to the whole personality of the child, is to be regarded as part of the integrated life and programme of the school, not as merely an added activity. Physical education includes provision for promoting the health of the school-child, for guarding him against illness and weakness, and for the correction of defects and compensation for handicaps. It must concern itself with matters of hygiene and public health. It must also relate physical activity to the pupils association with his classmates, and to this end it develops a programme of games and sports to encourage such desirable social characteristics as a sense of fair play, team work, and fortitude and endurance for the sake of a cause. For these reasons physical education must be accepted as having an exceedingly important place both in the programme of education in all schools and ultimately, therefore, in the development of the nation.[34]

Physical education, sports and cultural activities are recognized as an important factor in the all round development of an individual's personality. It is a strong means of development of democratic leadership, discipline, national integration,

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[34]Government of Pakistan, Report of the Commission on National Education, (Karachi: Government of Pakistan press, 1961), p. 206.

patriotism and international understanding.[35]

A strong and stout believer enjoying robust health is preferable to one who is physically weak, feeble and infirm. The Prophet once said to his companions: "A (physically, mentally and morally) strong Momin (believer) is better and nearer to Allah than a weak believer.[36] Hazrat Hakeemul Umath gave due importance to health and physical education of both boys and girls.

Chapter IX of Heavenly Ornaments has a provision of necessary discussion and treatment of diseases of frequent occurrence. In this chapter pertinent advice has been given regarding health and its maintenance so that ladies may be in the know of it and thus the whole family may observe necessary precautions and prevention against diseases. A healthy individual is always, happy, performs regular prayers and achieves the object of doing virtuous deeds with zeal and devotion. Physically healthy individuals can do good deeds and can serve others to the best of their abilities. Therefore taking care of health with this intention is a religious activity and quite in accord with the commandments of Allah and his apostle (peace be upon him). Especially it is very essential on the part of ladies to be well versed in these affairs as they are responsible for the broughtup

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[35]Government of Pakistan, National Education policy, (Islamabad: 1978), p. 13.

[36]Qazi Mujeebur Rahman, Dignity of Labour in Islam, (Peshawar: 1972), p. 20.

of their children. The list of topics given in chapter IX includes description of air, food, water, rest and work. All this shows the keenness of Hazrat Hakeemul Umath in matters pertaining to physical and health education.[37]

Hazrat Hakeemul Umath was keen in maintaining his health and physique as evident from the excerpt of his biographical sketch, given by Khwaja Azeezul Hassan. "I asked Khwaja Sahib very affectionately, Khwaja Sahib ! I am going outside for a walk. Will you accompany me ? Khwaja Sahib gave me an answer in affirmative. After the exchange of these words (with Khwaja Sahib) I made a pause for a little while and kept quite. Then I stood up and took Khwaja Sahib for a walk."[38]

All this shows that Hazrat Hakeemul Umath was very much particular about going for a walk, taking care of his health and inciting others to follow him in the performance of his daily schedule chalked out in the light of Quran and Sunnah.

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[37]Maulana Ashraf Ali Thanavi, Bahishti Zaiwar vol. II part IX, (Deoband: 1350 A.H.) pp. 1-3.

[38]Khwaja Azeezul Hassan, Ashrafussawanih vol. II, (Multan: New Islami Art press, 1985), p. 77.

CHAPTER VIII

THE ROLE OF EDUCATION IN THE BUILDING OF CHARACTER

There is a saying coming down from ages that if wealth is lost, nothing is lost; if health is lost, something is lost; but if character is lost, everything is lost. Very few people contest the truth of this statement, but there are fewer still who know exactly what character means. Western philosophers have evolved a science of 'Ethics' or 'Moral philosophy' to answer this question but this science, too, has failed to give a final verdict. Ethics is derived from a Greek word which means custom. The latin word 'mores' from which morality gets its origin also means custom. Custom is no more than a usual practice or the sum-total of habits of certain community or nation. It is no more than the animal behaviour called herd-instinct. Now, if the same is followed by the same group for centuries without a purpose or motive or an urge except the following of a practice just for the sake of following it and no more, then this mechanical action cannot explain any goodness or moral sanction behind it. Nor it can form the foundation on which to build the theory of moral philosophy.

Animal below the level of man are not supposed to possess character even though some of them do have some traits which we classify as 'virtues.' Character, or the sum total of both

negative and positive habits, (as the psychologists define it) is, then, the speciality of man or rather the so-called civilized man only. The "natural law" which is at work in both the human and non-human realms is inviolable in material things as well as in animals, but man has the choice to disobey it. His limited free-will is an asset to him in as much as it is a liability. It is an asset if it is used in conformity with the true guidance of Allah and it is a liability if it is let loose to pursue the way of individualistic motives. The Holy Quran is the Book of Divine Commandments with not the least doubt, discrepancy, lacuna or hiatus in it. It gives right and sure guidance to those who, on the one hand, very cautiously remain on guard against all possible attacks of the destructive forces of evil and, on the other hand, stick fast to truth and goodness and carefully follow the right course of action in all eventualities.

As belief without action and action without belief are meaningless, therefore, Iman (i.e. faith), Islam (i.e. submission and obedience) and Taqwa (i.e. fear and restraint) all the three virtues get blended into one indivisible integrity and the words Momin, Muslims and Muttaqee are to be taken synonymously for one who possesses the highest 'character' as conceived by the Holy

Quran.

From the educational point of view, these characteristics are to be considered not merely as desired traits of morality or the contents of a course of formal instruction in moral education or some important aspects of religious teaching, but as compulsory idealistic values which every child must possess and cherish. Anything falling short of these values is not acceptable to Islam therefore, the educators cannot be permitted to select a few and leave out others according to their personal likings or dislikings or the exigencies of times or social circumstance or political or environmental pressures. Their curricula, educational activities, programmes, textbooks, methods of teaching, evaluation processes etc. must all remain subservient to the achievement of these standards even if the whole world opposes them or accuses them of regimentation or indoctrination. This is because we are commanded that "For each is a goal to which Allah turns him; so strive together (as in a race) towards all that is good." (Q 2:148). This common goal of goodness or quest for perfection of the individual in conjunction with the perfection of the whole ummah, and not separate from it, is the first and the last aim of Qur'anic Education. This objective

cannot be realised in its fullness unless the whole of the educational system is based on the permanent values which have been set by the Holy Qur'an as the ultimate aims of education. All educational planning is, therefore, to centre round this special purpose of the life of a Muslim whose duty it is to enjoin righteousness and forbid evil for all times to come and for all places of the world.[1]

So, character development is of vital importance in any educational programme. No educational reforms will achieve the desired results unless they lead to the inculcation of personal and national values based on a deep concern for the welfare of Pakistan.

The basic element in the personality of the individual is his character, in a broad sense his truthfulness, honesty and integrity; his sense of duty, justice and fairplay; his disciplined behaviour and his spirit of service above self. The upbringing and education of a child should aim at developing these traits in him, in such a way that thinking and acting according to them becomes spontaneous and natural to him.

The school is not the only nor necessarily the most important force that influences a child during the formative

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[1]Mahar Abdul Haq, Educational Philosophy of the Holy Qur'an, (Lahore: Qaumi press, 1990), pp. 237-44.

years. The home and the community at large, also contribute to the formation of his mind and character.

A school is essentially a community within a community and it is the total impact of the larger community that is the ultimate determinant of a child's character. The home environment and the conduct of parents and of the members of the community affect the child in various ways and make an impression on him which it is difficult to undo later. Although the school is only one of the factors influencing a child, its effect on character-building can be decisive because the child spends a considerable portion of his time there at an age when he is exceptionally susceptible to influence.[2]

In the formation of character no school can function effectively unless it is run efficiently by a headmaster who has a clear idea of what he wants to achieve and has the strength of personality and resolution of character to achieve it.

Careful planning and co-ordination of efforts will be required to mould the character of youths along lines that are calculated to serve the national interest. If the ideals to which we aspire are to be realised, the home, the school, the community must work together.[3]

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[2]Government of Pakistan, Report of the Commission on National Education, (Karachi: Government of Pakistan press, 1961), p. 242.

[3]Ibid., p. 243.

Allama Saiyid Sulaiman Nadvi says, "Like the natural phenomena, human character also shows a multifariousness of characteristics, traits, dispositions and capacities. And, for the guidance of all these diverse human characters and characteristics, there can be no comprehensive and everlasting guide and teacher save Muhammad, the last of the prophets of God. This is the reason why God commanded Muhammad to proclaim: "If ye love Allah. Follow me; Allah will love you." "Follow me," only Muhammad can say, "If you love God, whether you are a soldier or a commander, a teacher or a student, a beggar or a millionaire, a subject or a ruler, a saint or a commoner-for the path of virtue and goodness and righteousness lies only in following my example." Blessings of God be upon him, his family and his companions.[4]

Hazrat Hakeemul Umath says, "Action is a concrete form of knowledge and character is a concrete form of action. Character means seeking the pleasure of Allah through knowledge and action. The aim of Islamic mysticsm is the attainment of perfection in all walks of life. The exalted stage in the life of an individual termed as 'Ehsan,' cannot be attained according to the traditions of the Holy Prophet (peace be upon him), unless one

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[4]Allama Saiyid Sulaiman Nadvi, The life and message of the Holy Prophet Muhammad (peace be upon him), Mohyuddin Ahmad translator (Karachi: 1977), p. 105.

gives up forbidden actions and useless pursuits."[5] Hazrat Hakeemul Umath while quoting Sheikh Ibne Arabi says, "The patron (who patronise character building) is one who is gifted with religion like the prophet, prescription like physician and politics like the king."

Religion like the prophet means religion of the prophet devoid of worldly interests and this does not mean religion as perfect as that of the prophet.[6] The above quotation has been explained by one of the disciples of Hazrat Hakeemul Umath, Maulana Muhammad Maseehullah, in his book-Shareeat wa Tasawwuf.[7]

In the case of younger children, the staple material for moral instruction should be examples and incidents taken from folklore, legend, sacred literature, biography, history, travel, newspapers, magazines, particularly examples of heroes who have displayed great moral virtues, examples may be selected from the life of the Holy Prophet (peace be upon him), his companions and the heroes of Islam.[8] "It is very important to take care of character-building at the elementary stage of education as this is the most impressionable stage in the life of an individual. The traits of character formed at this stage are permanently

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[5]Maulana Muhammad Isa, Anfas-i-Isa, (Karachi: Educational press, 1400 A. H.), p. 633.

[6]Ibid., p. 394.

[7]Maulana Muhammad Maseehullah, Shariat wa Tasawwuf, (Multan: Idara-i-Taleefati Ashrafia, 1982), pp. 111-12.

[8]M. Sultan Mohyuddin, School Organisation and management, (Lahore: Mahmood Printing press, 1936), p. 108.

fixed and lasts throughout ones life."[9]

Islam as a complete code of life has got provision for any eventuality. Hazrat Hakeemul Umath says, "It has been reported in the tradition of the Holy Prophet (peace be upon him) that when you give a reply three times to a beggar and even then he does not excuse you, then there is no worry if you ignore him. This shows that there are limits even for the right conduct and man is not forced to bear the harm done to him if the limits are crossed."[10]

According to Hazrat Hakeemul Umath action devoid of sincerity and love is an almond without Kernel or a mango with no juice. However, he emphasises that even this dummy should not be underestimated as sometimes the dummy paves the way for the required objective. In fact the need of the hour is that the outerself may be wedded to the innerself, preferably simultaneously otherwise alternately. Haji Imdadullah, immigrant to Makka, used to say that action even for the sake of show should not be underestimated, because pretence or show sometimes paves the way for attainment of sincerity in action.[11]

Hazrat Hakeemul Umath says, "I am not negligent of my reform. I always struggle hard to mend this or that way of myself

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[9]Isa, p. 331.

[10]Ibid., pp. 138-39.

[11]Ibid., p. 591.

in matters pertaining to reform."[12]

A true muslim is always afraid of Allah's wrath and the torture of Hell but he is at the same time consoled and encouraged by the hope of Allah's grand forgiveness and great mercy. It is essential for him to entertain fear and hope side by side. He should always avoid extremism, rather he should follow the golden mean. Hazrat Hakeemul Umath corroborating these views says, "Fear and sorrow are considered good and exalted stages. The man is granted a boon to martyrdom of the highest order who expires in such a stage. But the verdict of Sunnat (practice of the Holy Prophet in this respect is that so far as knowledge and power play their role, moderation in this respect should be adopted. Fear should be coupled with affection, sorrow and bad impression should be coupled with optimism and compassion, mortality with immortality and over-modesty is to be wedded to the observation of blessing. All these should be taken and visualised in right earnest."[13]

Most people believe that they will be rewarded or punished for their good or bad deeds in the hereafter only; not realising that these deeds also affect their life in this world.[14] Hazrat Hakeemul Umath adds, "Sometimes due to a sin one cannot perform

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[12] Ibid., p. 437. [13] Ibid., p. 443.

[14] Maulana Ashraf Ali Thanavi, Jazaul Aamal, (Karachi: Mashhoor press, 1400 A.H.), p. 3.

acts of devotion. Similarly acts of devotion have the effect of paving the way for other acts of the devoted, rather it has also its good effect on the descendants. Acts of devotion performed by father provide favourable turn of circumstances for his children to follow suit. But children are not affected by the sin of their father, no doubt worldly harms may be done to them. Acts of devotion has got the blessing of bringing about discontinuation of sins in succession.[15] He further says, "I never scorn at an immoral believer, rather it reminds me of a beautiful person who covers his face with soot. One who knows him will like the person but not the soot and he will think that the moment soap is applied to his face the countenance will show its brilliance. So I despise the performance of a bad deed and not the one who performs it."[16]

Hazrat Hakeemul Umath once said, "I am very much particular that, on my own behalf or on behalf of my friends, no one is harmed morally, physical or monetarily. If something of this nature occurs unintentionally then I do not feel shy of begging pardon for the same."[17] He further added, "I am more particular about right conduct and good dealings than the teaching learning process. Emphasis on teaching and learning is laid everywhere but

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[15] Isa, p. 313.

[16] Ibid., p. 435.

[17] Ibid., p. 502.

no one cares for right conduct. For example I don't mind that somebody attended the prayer in congregations or not. There is a possibility of some excuse in this negligence. Moreover it harms him individually and has nothing to do with harm done to others. But there must be a ban on an individual not to show improper behaviour to another individual, as bad behaviour hurts the feelings of others."[18]

Salma b. al-Akwa reported God's messenger as saying, "A man will continue to exalt himself till he is recorded among the imperious ones and is smitten as they are." Tirmidhi transmitted it.[19] Hazrat Hakeemul Umath says, "In the past when the ulema of the highest rank would notice that somebody is suffering from status consciousness, they would rusticate him from their class. Now nobody pays heed to it."[20]

The prescription of Hazrat Hakeemul Umath which serves as the most effective tranquilizer in all the vicissitudes of life is the attainment of religious knowledge, inculcation of courage to abide by the Islamic laws and joining the company of muslim saints. The prevention in such cases lies in self assessment in order to guard against evil deeds in our mode of living.[21]

For the treatment of bad conduct Hazrat Hakeemul Umath has

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[18] Ibid., p. 524.

[19] James Robson, Mishkat al-Masabih, (Lahore: Ashraf press, 1964), p. 1059.

[20] Isa, p. 59.

[21] Muhammad Idris Haushyarpuri, Mahasin-i-Islam, (Lahore: Zahid Bashir Printers, 1402 A. H.), p. 558.

given his two words prescription;

1. Hesitation (giving careful thought to see whether the action of an individual is allowed according to the divine law).
2. Endurance (not to make haste i.e. patience).[22]

Hazrat Hakeemul Umath makes the student subservient to himself in matters pertaining to education and training and there lies the welfare and expediency of the student, which is corroborated by the Quranic verse; 'Were he to obey you (instead of your obeying him) in many affairs, ye would surely be in trouble (i.e. if the prophet followed you in your wishes, instead of your following, the results would be simply disastrous.' (Q. 42:7)[23]

Hazrat Hakeemul Umath pays due regard to the student's sentiments, not giving heed to impertinent requests and irrelevant questions. He says, "By the grace of Almighty Allah although my answers may not suit the student's taste yet they do suit their spiritual needs."[24]

Hazrat Hakeemul Umath says, "I don't allow beardless lad to meet me privately. For those who show an allegiance to me this is very important that I being their spiritual guide guard against my sensuous feelings, so they being my disciples, should observe

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[22]Khwaja Azeezul Hassan, Ashrafussawanih vol. II, (Thana Bhawan: 1354 A.H.), p. 306.

[23]Maulana Abdul Majid Daryabadi, Holy Quran with English translation and Commentary vol. II, (Karachi: Taj Art press, 1971), p. 517-517A.

[24]Hassan, Op. cit., p. 187.

more safety precautions in this regard."[25]

"Always guard against your sensual appetites and keep in view the golden principles of Hazrat Hakeemul Umath in reforming your baserself, that is to say; take courage and visualise in carrying on your activities."[26]

Hazrat Hakeemul Umath once said, "An Englishman took me on an outing in Hyderabad. On my return I thanked him saying that I was very much pleased with you. Your character and conduct are just like muslims. Muslims are in reality men of character because their character is not subject to the common law of the land, it is subject to the Ultimate Reality which never changes. So Islamic character is a character in the real sense of the word."[27]

Assuredly there hath been for you in the apostle of Allah an excellent pattern (as combining in himself all types of virtues), says Almighty Allah in the Holy Quran. Note that it is a personality, a living personality, rather than abstract Copy-book maxims that is in Islam held up as the object of imitation. The Holy Prophet (peace be upon him) of Islam is the great example. 'Serious or trivial,' his daily behaviour has instituted a course which millions observe at this day with cautious mimicry. No one

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[25]Ibid., p. 327.

[26]Ibid., p. 334.

[27]Maulana Ashraf Ali Thanavi, Al-Ifazatul Yoomia vol. I, (Lahore: Idara-i-Taleefati Ashrafia, n.d.), pp. 262-63.

regarded by any section of the human race as perfect Man has been imitated so minutely. (Q. 33:21)[28] "Sheikh Mashooq Ali and Khwaja Azeezul Hassan were sitting in a railway compartment along with Hazrat Hakeemul Umath. While they were taking their food, a slice of meat fell on the floor. Sheikh Mashooq Ali tried to hide it under the seat. Hazrat Hakeemul Umath while noticing it said, "I suppose a slice of meat has fallen. Pick it up and wash it, I will have it. The slice after duly washing was taken by Khwaja Azeezul Hassan." Sheikh Mashooq Ali submitted before Hazrat Hakeemul Umath that since the day onwards even if a small piece of bread falls on the ground out of the table cloth, I have it, after dusting it off and clearing it from impurities. Surely practical demonstration is very much effective."[29]

Aisha said: God's messenger used to patch his sandals, sew his garment and conduct himself at home as anyone of you does in his house. He was a human being, searching his garment for lice, milking his sheep, and doing his own chores. Tirmidhi transmitted it.[30]

"It has been reported as a tradition of the Holy prophet (peace be upon him) that the courtyard outside home is to be kept clean. Hazrat Hakeemul Umath interprets this tradition for

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[28]Maulana Abdul Majid Daryabadi, Holy Quran with English translation and Commentary vol. II, (Karachi: Taj Art press, 1971), pp. 412-412A.

[29]Khwaja Azeezul Hassan, Husnul Azeez vol. I, (Delhi: Khwaja press, 1916), p. 273.

[30]Robson, p. 1248.

overall cleanliness of the body, mind and spirit."[31]

Hazrat Hakeemul Umath in his preface to Jazaul Aamal says, "It is well known that nowadays, we muslims are sunk in a state of general neglect and tardy observance of commandments of Allah Taala, and have become bold in disobeying His commandments and indulging in sins.

Upon close consideration, it appears that the main reason for this deterioration lies in our wrong notions about the recompense for deeds, good or bad in the hereafter. Most people believe that they will be rewarded or punished for their good or bad deeds in the hereafter only; not realising that these deeds also affect their life in this world."[32]

"Right conduct and doing away with sins play a major role in the enhancement of subsistence. Almighty Allah says: 'And had the people of those townships believed and feared. We would of a surety have opened up to them blessings from the heavens (such as the rains in abundance) and the earth (such as the produce of the earth in plenty).' (Q. 7:96)[33] Similarly sins play a great role in the scarcity of subsistence and a bolt from the blue. Thus it is reported in traditions of the Holy Prophet (peace be upon him) that a nation often indulging in usury (as it challenges the

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[31]Isa, p. 552.

[32]Maulana Ashraf Ali Thanavi, Jazaul Aamal, Abdul Kareem, Translator, (Lahore: Kutub Khana Faizi), p. 3.

[33]Maulana Abdul Majid Daryabadi, Holy Quran with English Translation and Commentary vol. I, (Karachi: Taj Art press, 1971), pp. 151-151A.

wrath of Almighty Allah) is famine stricken, and that which often indulge in adultery is infested with diseases like plague etc. So the basis and roots of all reforms, temporal and religious, cultural and political, is that man should develop the habit of opposing the baserself and he should always make his self endure the rigours of life."[34]

Ibn Umar reported God's messenger as saying, "When a man lies the angel removes a mile from him because of the bad odour of what he has produced." Tirmidhi transmitted it.[35] Hazrat Hakeemul Umath has quoted the tradition saying, "The evil influence of telling a lie desert an angel a mile away."[36]

To one who would miss his obligatory prayers for one reason or the other, Hazrat Hakeemul Umath leaves no room for an excuse. "I can point out to you a practical procedure which will take only two or three days to make you perform five time prayers regularly. That is, for a lapse of time of prayer once, starve yourself once, for a lapse of time of prayer twice, starve yourself twice, so on and so forth. Only starving yourself twice or thrice will do the needful i.e. the baserself will be harnessed and punctuality in the performance of prayers will be attained."[37]

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[34]Isa, pp. 43-44.

[35]Robson, p. 1010.

[36]Hassan, p. 253.

[37]Khwaja Azeezul Hassan, Ashrafussawanih vol. II, (Multan: New Islamic Art press, 1985), p. 33.

Abu Musa has reported God's messenger as saying, "The contrast between a person who glorifies Almighty Allah and one who does not remember Him is like that between the living and the dead. (Bukhari, Muslim, Baihaqi, Mishkat).[38] Corroborating it Hazrat Hakeemul Umath says, "Participation of muslims in any enterprise add to its splendour as they are lively and cheerful because of their faith, unlike other people who at the time of accident lose their heart and senses due to their attachment with the temporal world, muslims on such occasions stand firm like a rock because of their faith and are all the more cheerful which testifies to the liveliness of muslims and dejection of others."[39]

Just as sounds are recorded and played back by tape recorder or a view of events being covered by a video recorder is televised, in the same way, "If some one doubts the sense of perception of parts of the body and consider them as unaware of action and speech. By the same analogy, the phonographic plates are also devoid of sense perception, but they give rise to sound and play back the recorded events. Similarly it is just possible that Almighty Allah has endowed the quality of recording all actions performed by parts of the body and when they are blessed

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[38]Maulana Muhammad Zakariya Kandhalvi, Virtues of Zikr, Shafiq Ahmad, translator (Lahore: Kutub Khana Faizi, n.d.), p. 36.

[39]Isa, p. 582.

with the power of speech they will speak revealing all secrets like the phonographic plate."[40]

Sufyan b. Asad al-Hadranie told that he heard God's messenger say, "It is great treachery that you should tell your brother something and have him believe you when you are lying." Abu Dawud transmitted it.[41] In this connection Hazrat Hakeemul Umath said, "It is a sin to relate statement without confirming it. This is also sinful to speak out hearsay without verifying it."[42] Abu Huraira reported God's messenger as saying, "It is enough falsehood for a man to relate everything he hears." Muslim transmitted it.[43]

Hazrat Hakeemul Umath used to say, "I have studied three books along with my textbooks and they are:

1. Haji Imdadullah.
2. Maulana Rashid Ahmad Gangohi.
3. Maulana Muhammad Yaqoob."

Maulana Hakeem Muhammad Akhtar adds that by this Hazrat Hakeemul Umath means to say that he has studied the living highest cadres in the spiritual pivot. He has to his credit 'Qutub Beeni' along with studying his books Kutub Beeni).[44]

Imran b. Hittan said: I went to Abu Dharr and found him

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[40] Ibid., p. 272.

[41] Robson, p. 1010.

[42] Isa, p. 188.

[43] Robson, Op. cit., p. 42.

[44] Maulana Hakeem Muhammad Akhtar, "Irshadat-i-Dr. Muhammad Abdul Hye," Monthly Al-Balagh, 16:49 (March, 1982).

alone in the mosque sitting with a black cloak supporting him round the knees. I asked him why he was thus solitary and he replied that he had heard God's messenger say, "Solitude is better than an evil companion, a good companion is better than solitude, dictating what is good is better than silence, and silence is better than dictating what is bad."[45] Corroborating this tradition Hazrat Hakeemul Umath said, "After all there is something which has forced muslim saints to quit all the tastes and lusts of life. They are disgusted and fed up with the things which the people want to get by hook or by crook. They are neither interested in wealth nor honour and status. There is some anguish tormenting them which makes others who sit beside them perturbed and restless. This provides an ample proof that they are definitely in the know of certain facts unknown to the common people."[46]

Religion of Islam has become detestable in the present age, because the present age is engaged in the present, while religion directs attention to the future; the present age is after pleasure, while religion insists on piety; the present age teaches, "Eat, drink and be merry, whereas, religion commands, abstain, think and be wise." The path of materialism and

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[45]Robson, p. 1012.

[46]Isa, p. 127.

modernism is so easy to follow. It is the path of desires and enjoyments. On the contrary, the path of religion is difficult. In following it one has to control the baser elements of the self. But it is upto you to choose the path of least resistance that is to fall into the pit of debasements or to struggle with yourself to win the battle of life; and reach the pinnacles of piety.[47]

"The stations of mystic initiation means the intrinsic actions like fear and hope, love and affection, trust in God and pleasure of Almighty Allah. These are to be attained according to the commandments of divine law and every muslim especially the Islamic mystic is always, all the time, busy in its pursuit. This is not like a world journey which ends when you reach at the destination, rather this journey has got no end, it is its own end."[48]

The basis of imposing fine on the baserself is provided in the traditions of the Holy Prophet (peace be upon him), "One who utters the sentence; come ! let us gamble, then he should give charity for ending misfortune)." Similarly if some one copulates unknowingly during menstrual course, is required to give charity, at the rate of one 'dinar' in the beginning and 'half dinar' at

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[47]Shabbirul Hassan, Truth and Islam, (Karachi: Ibrahimi Printing press, 1964), pp. 38-39.

[48]Isa, p. 138.

the end of the menses. The secret of this fine is that by giving charity, the baserself is subjected to extra labour and the mystic faces some hardship to avoid its reoccurrence.[49]

It is true that the company of pious men has far-reaching effect on the life of an individual. Philosophers have told its reasons. Man is burglar by nature i.e. man absorbs the conduct and habits of one who is close to him and this absorption and burglary is so secret that the pilferer himself does not know about his pilfering. This stealing is not confined only to the devoted fellows. Rather a man by nature absorbs the conduct and habits of one with whom he has no devotion. As this pilfering lasts even in the case of those who have no devotion to each other, so if company of the devoted and saint is sought then this pilfering will be going on at the optimum level. That is why mere company of saints even for a little while has far reaching effect on ones life while making their company as a permanent feature of ones life is fantastic.[50]

A true muslim keeps love and affection subservient to intelligence and subordinates intelligence to the code of Islamic laws: "The companions of the Holy Prophet (peace be upon him) were used to overcome love and affection by their insight and

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[49] Ibid., p. 43.

[50] Ibid., pp. 645-46.

intelligence."[51]

Hazrat Hakeemul Umath has simplified Islamic mode of living saying, "The involuntary thoughts should not be taken care of. If these are not repulsed as such then you must not lose patience in this regard for the whole of your life."[52] He was so much considerate of others' welfare that he says, "I cannot tolerate that anybody may be disheartened due to me for a minute or even a second."[53]

Hazrat Hakeemul Umath gives Ibne Mansoor's position on mysticsm: Ibne Hanif called upon Ibne Mansoor in prison and said to him, "I ask you a question regarding Islamic mystiesm. What do you mean by patience ?" Ibne Mansoor said, "If I concentrate on the shackles, they will be unfettered but inspite of the will power at my disposal I keep on fettered my feet round the clock. Similarly if I gaze on the wall of the prison, the wall will break open for me, but inspite of all that, I prefer to live in the prison all the time. This is patience."[54] A muslim is the vicegerent of Allah on earth. Contentment, good opinion, mercy, confidence--all these are the essentials of valour and are the attributes of muslims. Other nations haven't got these gifts.[55]

Abdullah b. Amr reported God's messenger as saying, "He who

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[51] Isa Loc. cit, p. 635.

[52] Ibid., p. 635.

[53] Ibid., p. 584.

[54] Ibid., p. 627.

[55] Ibid., p. 617.

keeps silence will be safe." Ahmad, Tirmidhi, Darimi and Baihaqi, in Shuabal-Iman, transmitted it.[56] "The trend of being talkative shows pride. People think that one who talks too much generally shows off and knows nothing in the real sense."[57] Sincerity differs from the fear of God limits (Khushu-Khuzoo). The bent of sincerity is towards good intention, while fear of God and humility is the tranquillity of soul and smooth conduct of body with respect to movements of the outer and innerself inspite of the fact that there is no intention of disobedience in these movements. Thus sincerity (Ikhlas) can be differentiated from fear of God and humility (Khushu and Khuzoo).[58]

Once Hazrat Ali called on Hazrat Umar. Hazrat Umar instantly put out the lamp. Responding to a query Hazrat Umar said that the lamp with its oil purchased out of government funds was lighted to dispense with the affairs pertaining to the state which could not be utilized for personal purpose. Relating it Hazrat Hakeemul Umath said that once he was obliged to stay for a night at an office of a small railway station named as 'Lalpur.' Its station master being Hindu couldn't be apprised of the situation regarding the personal use of official lighting arrangements from the Islamic point of view. So he prayed Almighty Allah from the

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[56]Robson, p. 1009.

[57]Isa, p. 619.

[58]Ibid., p. 573.

core of his heart for relief. His prayers were answered and the station master's ordered the servant to fetch lamp from his house for the guest. All this indicate that if a man shows courage and determination he is readily extended succour and help by Almighty Allah in his odd hours.[59] Almighty Allah says, "Is not He best Who answereth the distressed when he calleth unto Him [with the advent of monotheism, prayer reaches a new dignity and power. Belief in the one Deity, sovereign in the universe, carries with it a sense of security and of elevation which has an ennobling influence on thought and life. It makes man strong and free in the world. Here is the secret of the transformation which Islam affects for the African animist. (EREX p. 171.)] and removeth the evil [(which distressed him). It is absolutely forbidden in Islam to address prayers to any other being than God. Contrast with this the frankly quasi-polytheistic practice of the christian churches]." (Q. 27:62)[60] It is possible to do away with sin, if one visualises ones faults and takes the courage to act in right earnest, then no sin can be committed.[61]

Hazrat Hakeemul Umath had undergone such a rigorous and perfect training in the discipline of Islamic mysticsm that he

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[59]Maulana Ashraf Ali Thanavi, "Mawaez," Al-Ibqa. 53: 99-101 (April, 1982).

[60]Maulana Abdul Majid Daryabadi, Holy Quran with English Translation and Commentary vol. II (Karachi: Taj Art press, 1971), pp. 374-374A.

[61]Isa, Op. cit., p. 465.

said, "When somebody praises me, it instantly makes me visualise my defects."[62]

The key to leading a successful life is to 'Know thyself.' How absurd it is that those who are suffering from infectious spiritual diseases show concern over the moral predicament of humanity at large caring little of their own. 'People think of others and don't think of themselves that sensuality tells upon their religion.'[63]

Spiritual diseases are infectious by nature. The mystics have termed it as 'stealth.' The company of saint and mystic has an ennobling effect on both sides. Both gain in brilliance or spiritual light. On the other hand, bad company stunt the growth causing spiritual starvation and death.[64]

Hazrat Hakeemul Umath says, "A man busy in useless pursuits will naturally show slackness in necessities of life. Excess of all permissible things is bad including conversation and enjoyment. But if there is moderate involvement in permissible things with no excess then instead of being harmful they are beneficial. Specifically when the involvement is based on some expediency, because this involvement happens to be a precursor of a jolly mood which in turn facilitates acts of devotion."[65]

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[62] Ibid., p. 437.

[63] Ibid., p. 111.

[64] Ibid., p. 50-51.

[65] Ibid., p. 508-9.

Hazrat Hakeemul Umath wanted muslims to guard against harming others, "It looks very awkward on the part of a man to address someone from behind. Imam Abu Haneefa advised Imam Abu Yousuf not to respond to a man who addresses him from behind. By doing so the man rather takes you for a beast, as beasts are called from behind."[66]

Hazrat Hakeemul Umath while offering financial help to the needy person would always take care that he may not develop the habit of greed and may not become a parasite on others.[67]

Hazrat Hakeemul Umath paid little heed to formal favours and likings and people's acceptance or rejection versus expediency. Once he said, "I always allow the intellect to have an upper hand on temperament and religion to dominate over the intellect."[68]

Hazrat Hakeemul Umath says, "On the day of judgement many ulema who are sold to intricacies will desire, Alas ! they could be like the villager who proved himself to be a true muslim."[69]

Answering question of a student, Hazrat Hakeemul Umath said, "The moment you make a complaint of somebody you should also describe his qualities before a group of people there and then."[70]

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[66] Ibid., pp. 522-23. [67] Ibid., p. 537.

[68] Muhammad Sharif, Maktoobat-i-Ashrafia, (Multan: Idara-i-Taleefati Ashrafia, 1982), p. 183.

[69] Isa, p. 582.

[70] Khwaja Azeezul Hassan, Ashrafussawanih vol. II, (Multan: New Islami Art press, 1985), p. 145.

'Fair seeming is made into men (for the purpose of their trial) the love of pleasurable things from women and children and talents heaped up of gold and silver and horses branded and cattle tilth. All that is the enjoyment of the life of the world, and Allah with Him is the best resort.' (Q. 3:14) When we are born with the love of money, therefore, we don't submit to dispense with it, as instincts don't change. Of course we request (your Benevolent Lordship to grant us Divine help) that this love (of money) may be channelised into your love so that it may prove to be the cause of your obedience and may check (the causes of) disobedience (like worries of poverty etc.). The instinct has to be directed in creative channels which has been ordained (as well).[71]

Almighty Allah exhorts people: 'And cast not yourself with your hands into perdition.' (Q. 2:195) Hazrat Hakeemul Umath would like muslims to avoid any mishap while crossing the road. Don't talk or shake hand while crossing the road. But if you pay simply compliments (Salam) to somebody that doesn't matter.[72]

A gentleman advocate by profession and descendant of the famous saint Sheikh Abdul Haq Dehlavi, is quoted to have said, "Two things have been revived by Hazrat Hakeemul Umath. The first

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[71]Hassan, Op. cit., p. 145. [72]Ibid., p. 274.

Abdulllah bine Amr reports that God's messenger (peace be upon him) curses one who accepts illegal gratification and one who offers it. (Abu Dawud and Mishkat).[78]

Hazrat Hakeemul Umath preached throughout his life that mystic way of life (Tareeqat) is nothing but observance of outward law (Shareeat). Mystic way of life is nothing but sincerely obeying at the optimum level the Divine commandments. He worked so hard both orally and in writing regarding mystic way of life that he said, "Now by the grace of Allah, this art (mystic way of life) is clear. There is no need of its revival for centuries. If the need is felt, Almighty Allah will commission somebody else. This is His blessings to detail anyone inorder to meet His own ends. It doesn't depend on any particular person."[79]

Hazrat Hakeemul Umath once said, "I like the saying of Maulana Gangohi very much, as it suits my taste," "Don't undertake an assignment which you cannot endure."[80]

In a saying attributed to the Prophet (peace be upon him) (and reported by Qadi 'Iyad, in his Shifa, ch. 2) we see the concept of life envisaged by Islam: "Ali asked the Prophet (peace be upon him) one day about the principles governing his

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[78]Maulana Abdul Ghaffar Umarpuri, Intikhab-i-Hadith, (Lahore: Waqar Printing press, 1975), p. 284.

[79]Haroon Saad, "Hakeemul Umath ka Nuskha-i-Kimiya," Monthly Alhasan, (Special Issue, 1987), 14.

[80]Khwaja Azeezul Hassan, Husnul Azeez vol. I, (Delhi: Khwaja press, 1916), p. 239.

general behaviour, and he replied: Knowledge is my capital, reason is the basis of my religion, love is my foundation, desire is my mount for riding, remembrance of God is my comrade, confidence is my treasure, anxiety is my companion, science is my arm, patience is my mantle, contentment is my booty, modesty is my pride, renunciation of pleasure is my profession, certitude is my food, truth is my intercessor, obedience is my sufficiency, struggle is my habitude and the delight of my heart is in the service of worship."[81]

Khwaja Azeezul Hassan has narrated that Akbar Ali, the brother of Hazrat Hakeemul Umath asked from a christian regarding the provision of twenty four hours schedule for leading life according to the will of God. The christian replied in negative. Mr. Akbar Ali stated that there is such a provision in our religion, Islam, which if followed with sincerity will lead to success in this world and in the hereafter. Code of conduct, etiquette, repeated invocation of God's name, all have been chalked out in our schedule for each and every posture of an individual, sitting, standing, lying on the bad, taking food, entering the lavatory and coming out of it. In short all the minute details have been earmarked in that schedule, each

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[81]M. Hamidullah, Introduction to Islam, (Lahore: Ashraf press, 1974), pp. 94-95.

prescribed with relevant repeated invocation of God's name. Hazrat Hakeemul Umath said, "Surely this schedule has been designed by the Islamic divine law. And a distinct prayer has been assigned in the schedule to each and every situation in which an individual is placed which makes him happy, contented and triumphant."[82]

Allah tasketh not a soul except according to its capacity. (Q. 2:286) 'Recommendation if lawful is accepted with pleasure. Because this doesn't harm one to whom recommendation is made and if it is suspected that the man addressed will be forced not to take decision against the recommendations made, then it is unlawful to make your influence felt in such a situation.'[83]

Islam is a complete code of life. To trespass the limits set by that code means crossing the boundaries of Allah and his apostle (peace be upon him) which is a heinous crime and must not be taken lightly. People do not consider negligence of religion as crime. As a matter of fact negligence of religion is the root cause of crimes.[84]

I (Khwaja Azeezul Hassan) submitted that teaching of character building has not been conducted on an exhaustive scale since long. Hazrat Hakeemul Umath said, "Yes ! It is true. I

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[82]Hassan, Op. cit., p. 153. [83]Isa, p. 649.

[84]Isa, Loc. cit.

would say, the leaned men teach textbooks and the elementary school teacher teaches alphabets. I have been assigned the job of teaching alphabets."[85] Thus Hazrat Hakeemul Ummath shows humility, under rating his endeavours. As a matter of fact, he has done the difficult job of an elementary school teacher as well as that of an accomplished scholar simultaneously to the best of his abilities.

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[85]Hassan, Op. cit., p. 72.

CHAPTER IX

NON-FORMAL EDUCATION

That the people of a country are its greatest national asset and responsibility is now a universally accepted fact. If they are literate, healthy, and productive, they are a vital and economic asset to the whole nation. If they are illiterate, diseased, and unproductive, they become a national liability.[1]

Pakistan is among the countries of the world having the lowest rates of literacy. This has hampered the overall progress of the country. Providing access to education is considered as a Divine duty for every Muslim, and therefore, it cannot be ignored. Unfortunately, there is a little provision in the formal system of education for those who want to acquire knowledge and skill by entering the system at an advanced age. Moreover, formal system of education alone cannot meet this challenge due to the limited financial resources and other pressing demands of the economy.[2]

Education is a process of learning or acquisition of knowledge which takes place in a variety of manners. There are three well recognised models of learning which are: formal, non-

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[1]Government of Pakistan, Report of the Commission on National Education, (Karachi: Government of Pakistan press, 1961), p. 197.

[2]Government of Pakistan, National Education Policy, (Islamabad: 1978), p. 6.

formal and informal. The three could be seen as forming a spectrum, at the one end of which are highly structured and deliberately planned activities taking place in schools and at the other end, informal, incidental learning which takes place subconsciously through the medium of culture, home, work place, media, etc. Non-formal education spreading itself between the two ends may then be seen as offering alternatives to formal education while retaining the flexibility and relevance of informal education.[3]

Seeking of knowledge from cradle to grave is one of the sayings of Prophet Muhammad. This saying has been further substantiated by the international council for Educational Development (ICDE) which defines education as a continuem into three categories based on the degree of formalisation of learning. Those are informal, formal and non-formal which are briefly described below:

Informal Education:

Informal education is a life long process by means of which the individual acquires attitudes, values, skills and knowledge through day today experience, educative influences and the resources of his environment, that is his family and neighbours,

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[3]Government of Pakistan, Non-formal Education in Pakistan, (Islamabad: Pictorial Printers, 1990), pp. 1-2.

his work and his recreational activities at the market place, the library and from mass media.

Formal Education:

The hierarchically structured and chronologically organised education system extending from primary school to the university and including in addition to general academic studies a variety of specialized programmes and full time technical and vocational training institutions.

Non-formal Education:

Any educational activity organised outside the established formal system-whether functioning separately as a significant component of a broad activity and designed to serve identifiable clienteles and educational objectives.[4]

The 1979 conference held at Allama Iqbal open university (AIOU) agreed on the following definition:

"Non-formal education is any deliberately organised educational activity outside the established school and university system, particularly for adults and out of school youth, for the purpose of communicating ideas, developing skills, changing attitudes or modifying behaviour related to the realisation of development goals and the achievement of higher

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[4] Ibid., pp. 13-14.

standards of living and welfare of the people."

This definition was subsequently modified in a regional workshop held in August, 1985. The modified definition is reproduced below:

"Non-formal Education (NFE) is an organised and systematic arrangement or process for imparting education and/or training outside the established and conventional stream of education and training, which supplements and complements the latter including appropriate interaction between the two in the development of human resources to enhance both the quality of life and productive capacity."[5]

Allama Iqbal open university (AIOU) has been implementing various programmes in Non-formal education. There are several programmes which are formal but non-formal methods or techniques are used. Allama Iqbal open university is the innovative experiment which has been using distance learning techniques.[6]

The university employs all methods and techniques of print, broad cast and non broad cast media and their communications, appropriate to the level of the students and the requirements of the courses, including face to face instruction where necessary.[7]

One of the spurs to widespread interest in non-formal

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[5]Government of Pakistan, Non-formal Education, (Rawalpindi: Hafeez Printing Corporation, 1985), p. 137.

[6]Government of Pakistan, Non-formal Education in Pakistan, (Islamabad: Pictorial Printers, 1990), p. 31.

[7]Government of Pakistan, Non-formal Education Ten years plan for Pakistan, (Islamabad: Pan Graphics, 1987), p. 42.

education in recent years has been the growing recognition that education can no longer be viewed as a time bound, place bound process. The idea, and the necessity, of seeing education as a life long process has been most recently emphasised by the International Commission on the Development of Education (ICED). In contrast to the view that equates education with schooling and measures it by years of exposure. ICED adopted from the outset a concept of education that equates it broadly with learning, regardless of where, when or how the learning occurs. Education thus defined, embraces much more than the conventional "academic" skills and subject matter. It includes also, for example, the acquisition of occupational, house hold skills (commonly called training), the development of aesthetic appreciation; the formation of attitudes, values and aspirations; the assimilation of pertinent knowledge and information of many sorts. These different kinds of learnings to be sure, vary greatly in their depth and complexity; in the time, effort and maturity required to attain them; in their degree of generality, specificity and transferability to new situations, in their inherent value and durability. Yet all of them if relevant to the circumstances, can enhance human capabilities and the behaviour of both individuals

and communities.

This learning-centred view of education obliges us to start our analysis with the clients and their needs before moving on to consider alternative means for meeting these needs. It obliges us also to recognize that education by its very nature is a continuing process, starting from earliest infancy through adulthood, that necessarily entails a variety of methods and sources of learning.[8]

This is quite manifest that Hazrat Hakeemul Umath was the first and foremost educator of the South East Asia Subcontinent who took a leading and pioneering role in adopting and popularising non-formal education. Bahishti Zaiwar (Heavenly Ornaments) was first published in the form of small pamphlets. Muslims men and women took interest in studying these pamphlets. They began to write about the problems faced by them in their letters addressed to Hazrat Hakeemul Umath with self addressed envelops enclosed. The convincing remarks of Hazrat Hakeemul Umath on the original text of their letters despatched to them would go a long way in solving their problems and bringing home to them the fruits of non-formal education/distance learning techniques.

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[8]Philip H. Coombs et al. New paths to learning, (New York: 1973), pp. 9-10.

the work may be completed in right earnest. It is almost obligatory on the part of men to involve their wives and daughters in grasping the content of the book entitled Bahishti Zaiwar (Heavenly Ornaments). It is also essential for (muslim) women to learn it and to induce their children especially the female children to pay due attention to the religious and temporal need and requirement of their life.[9]

The book entitled, 'New Paths to learning for rural children and youth' gives the following definition of non-formal education:

"We define non-formal education as any organized educational activity outside the established formal system-whether operating separately or as an important feature of some broader activity-that is intended to serve identifiable learning clienteles and learning objectives. We have received many interesting suggestions on alternative ways of defining non-formal education, but the best of them, it seemed to us, came down to saying the same thing in different ways. What is important to stress is that any educational activity falls into the non-formal category if; (a) it is consciously and purposively organised and systematically pursued,

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[9]Maulana Ashraf Ali Thanavi, Bahishti Zaiwar, (Deoband: 1350 A.H.), pp. 2-5.

(b) with a view to facilitating particular kinds of learning by a particular learning clientele and

(c) it is not an integral part of the formal educational system.[10]

The technique adopted by Hazrat Hakeemul Umath fully satisfy the above mentioned three conditions. Hence he may rightly be regarded the father of non-formal education/distance learning techniques of South East Asian Subcontinent. Hazrat Hakeemul Umath used non-formal learning technique in the promotion of the cause of Islamic mysticsm as well. The disciples were required to express their problems, feelings and other issues in writing. Replies of the written statements would be given in the marginal spaces left in their letters so that questions and answers are given together and there is no misconception after wards. They were instructed to enclose a self addressed envelop with their letters. He did not like the devoted scholars to despatch post cards instead of envelopes. Instruction were given to write a letter once a week and only one query was to be raised in each letter. The devoted scholars were strictly prohibited to reveal details about their innerself to persons other than Hazrat Hakeemul Umath. It was also required to enclose the previous

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[10]Coombs, p. 11.

letter with the subsequent one in the envelope and keep all the letters under lock and key so that the devoted scholars may refresh their memories by going through the letters as and when needed."[11]

The brochure issued by the Ministry of Education, Government of Pakistan, Islamabad under the title of 'Non-formal Education in Pakistan' shows that Allama Iqbal open university uses correspondence courses in addition to radio and T.V. programmes as a long distance learning technique.[12]

The published work of Hazrat Hakeemul Umath makes it crystal clear that he used correspondence courses as an innovative distance learning technique of education. He says, "I don't like letters (of mystic initiators) delivered to me by hand as I think one who handed over the letter to me doesn't bother about its reply. Had he been particular about its reply he would have spent some money in despatching the letter to me by post with a self addressed envelope enclosed."[13]

Non-formal programmes can add important learning experiences to what the school offer; they can help with the unfinished business of hard-pressed school systems; they can pick up where schooling leaves off and provide continuing education; they can

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[11]Maulana Muhammad Amjad Kashmiri, "Hakeemul Umath ka Nazria-e-Taleem wa Tarbiath," Monthly Alhasan, (Special Issue), 175.

[12]Government of Pakistan, Non-formal Education in Pakistan, (Islamabad: Pictorial Printers, 1990), p. 31.

[13]Khwaja Azeezul Hassan, Ashrafussawanih vol. II, (Multan: New Islami Art press, 1985), p. 313.

meet essential learning needs and serve important clienteles beyond the reach of the schools; and not least important, they can test out significant innovations that, if successful, may then be applied to the renovation and improvements of formal education.[14]

Another technique of teaching imparted by Hazrat Hakeemul Umath was to discuss topics of public interest in his daily meetings with the people who would come to meet him. For example; fair dealings, doing away with social evils, character building etc. would be explained in an effective way in order to bring about a positive change in the people's attitude.[15]

The need of the hour is to emulate Hazrat Hakeemul Umath in developing a model which may cater to the educational needs of the non-formal system of education. "The formal system of education has become discriminating because of its inability to absorb very large segments of society whose whole educational needs therefore cannot be met. When we look at the situation in Pakistan we realise that the Ministry of Education is concerned with only 10% of the population of Pakistan. looking at the total enrolment from grade 1 through 10 and including higher education there are approximately 10 million students enrolled in institutions. However, the remaining 90 million people of

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[14]Coombs, p. 61.

[15]Kashmiri, p. 175.

Pakistan also have their educational needs and there is no system which caters for them; the formal system offers no second chance or further chance."[16]

A big gathering which had not taken oath of allegiance to Hazrat Hakeemul Umath but showed great respect and affection to him, sat in his company to receive training and bring about reform. Hazrat Hakeemul Umath had chalked out a written schedule for them with comprehensive directions as to how they should pass lead their lives. These directions could also benefit those ladies and gentlemen who had not the privilege of the company of Hazrat Hakeemul Umath or had not been exposed to his books or written sermons. Hazrat Hakeemul Umath did not ignore any class, sex or individual of the society. He took care of them all and provided training and used innovative techniques of reform according to the capabilities and aptitudes of every one of them.[17]

Quran literally means reading or recitation. While dictating this to his disciples, the prophet assured them that it was the Divine revelation that had come to him. He did not dictate the whole at one stretch: the revelations came to him in fragments, from time to time. As soon as he received one, he used to communicate it to his disciples and asked them not only to learn

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[16]Abdul Ghafoor, Non-formal Education in Pakistan, (Islamabad: Pictorial Printers, 1990), p. 9.

[17]Masud Ahsan Alavi, "Khanqah-e-Ashrafia," Monthly Alhasan, (Special Issue, 1987), 108.

it by heart inorder to recite it during the service of worship but also to write it down and to multiply the copies. The nature of the revelation necessitated that the prophet should repeat them constantly to his companions and revise continually the form which the collections of fragments had to take. It is authoritatively known that the prophet recited every year in the month of Ramadan, in the presence of angel Gabriel, the portion of the Quran till then revealed, and that in the last year of his life, Gabriel asked him to recite the whole of it twice. It is also known, that the prophet was in the habit of celebrating an additional service of worship during the fasting month every night, sometimes even in congregation, in which he recited the Quran from the beginning to the end, the task being completed in the course of the month. This service of Tarawih continues to be observed with great devotion to this our day.

When the prophet breathed his last, a rebellion was afoot in certain parts of the country. In quelling it, several people fell who knew the Quran by heart. The caliph Abu-Bakr felt the urgency of codifying the Quran and the task was completed a few months after the death of the prophet. During the last years of his life, the prophet used to employ Zaid Ibn Thabit as his chief

amanuensis for taking dictation of the newly received revelations. Abu-Bakr charged this same gentleman with the task of preparing a fair copy of the entire text in the form of a book. There were then in Madinah several hafizes (those who knew the Holy Quran by heart) and Zaid was one.[18]

Hazrat Hakeemul Umath himself knew the Holy Quran by heart and encouraged others to do so, as part of his non-formal education programme. There was no age restriction for this task. In his adult education programme even the elders could knew the Holy Quran by heart if they had got the aptitude and capabilities for it. Maulana Abdul Hye ex professor of Jamia Usmania learnt by heart the Holy Quran at the age of fifty and died a martyred death while leading 'Tarawih' prayers in the holy month of Ramazan. He was the disciple of Hazrat Hakeemul Umath and was later commissioned as his spiritual guide. It is said that Maulana Qasim Nanauthavi, Maulana Shabir Ahmad Usmani and Maulana Hussain Ahmad Madani learnt the Holy Quran by heart while they were quite aged. Learning the Holy Quran by heart in old age is a practice which has been in vogue in India from the very beginning. Really speaking in case of learning the Holy Quran, this practice may be claimed as 'sunnat.' After all it is

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[18]M. Hamidullah, Introduction to Islam, (Lahore: Ashraf press, 1974), pp. 18-20.

evident that the apostle of Allah (peace be upon him) learnt the Holy Quran at 40+. Those who had learnt the Holy Quran by heart amongst the companions of the Holy Prophet naturally got this chance in their old age.[19] This age old practice in Islam is in consonance with the present day non-formal adult education programme.

The mass literacy programme of Hazrat Hakeemul Umath covered all types and categories of students. "For the beginner and novice who had not got the privilege of seeking higher learning, simple books like Hayatul Muslimeen, Islahul-Muslimeen, Taaleemuddin, Islahur Rusoom and Tableegh-i-Deen were available in his literary treasure house, which could be followed and read by every one."[20] This shows that Hazrat Hakeemul Umath was well aware of the importance of literacy programme for the adult and took practical steps to promote this form of non-formal educational technique.

Islam lays very strong emphasis on the fact that man is composed simultaneously of two elements: his body and his soul, and that he should not neglect anyone of these for the sole benefit of the other. To devote oneself exclusively to spiritual needs would be to aspire to become an angel (whereas God has

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[19]Kashmiri, pp. 188-89.

[20]Maulana Muhammad Mian Siddique, "Hakeemul Umath Maulana Ashraf Ali Thanavi ka Taleem wa Tarbiyat," Monthly Alhasan, (Special Issue, 1987), 162.

created angels other than us); to dedicate oneself to purely material needs would be to be degraded to the condition of a beast, a plant, if not a devil, (God has created for this purpose objects other than men). The aim of the creation of man with a dual capacity would remain unfulfilled if he does not maintain a harmonious equilibrium between the requirements of the body and those of the soul simultaneously.[21]

The correspondence courses used as a distance learning technique by Hazrat Hakeemul Umath paved the way for the best individual behaviour of the devotee i.e. gradually it enabled him to acquire control over his own self and to develop the realization of the constant presence of God in all his acts and thoughts. In certain cases this technique of non-formal education would prove so effective that the spiritual guide, having been satisfied with the accomplishments of the devotee, would favour him with permission to apply it to others. Really speaking this has done wonders in bringing about spiritual purification as well as improving the mundane life of the devotee. The book entitled, "Tarbiatussalik" is replete with case histories of such devotees. Some of the case histories are given as under:

A man reported that at times he considers some individual as

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[21]Hamidullah, p. 50.

less knowledgeable than him. He sought the counsel of Hazrat Hakeemul Umath in this regard. The reply was, "Address your baserself saying that no one knows who is righteous in the eyes of Allah. May be, the person considered less knowledgeable is in high esteem before Allah. Almighty Allah has given you an opportunity to show off to others that you know a few words. That is why you exaggerate. The moment He likes He would snatch it away and then you will be helpless. Repeatedly keep this idea in mind and seek the prayers of Almighty Allah to get rid of the problem."[22]

A mystic wrote that he merely thinks of the preparation of the hereafter all the time but can't act in that direction. Similarly he feels for his short comings but can't endeavour to bring about reforms. Hazrat Hakeemul Umath replied, "Thinking precedes action. The divine help of precedence is blessing of Allah and thanks giving on blessing has been promised in the form of additional help. This additional help includes the divine help of action as well. But as this action is voluntary so an adjunct of courage is needed as well. The thanks giving in turn will facilitate the use of voluntary discretion but the will to do it is essentially needed to get the promised additional help."[23]

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[22]Muhammad Isa, Anfas-i-Isa, (Karachi: Educational press, 1400 A.H.), pp. 154-55.

[23]Ibid., p. 610.

A scholar wrote to Hazrat Hakeemul Umath, "The time I am engaged in the study of books on Islamic mysticsm especially Mathnavi (of Maulana Rumi) and key to Mathnavi (explanation of Mathnavi by Hazrat Hakeemul Umath), Ihyaul Uloom (by Imam Ghazali) etc. then I feel the development of clear manifestation of Allahs bounties, tenderness of heart and an ecstatic mood. But since the days I have taken upon myself translation of the Holy Quran into english and the study of literature hostile to Islam for contradicting the objections raised by the nonbelivers, I feel a distinct difference in my mood. Is this darkness and heaviness of heart due to the consequence of the study of literature against Islam ?" Hazrat Hakeemul Umath replied, "Surely this makes the difference, but it is not the real heaviness or darkness. Because real heaviness or darkness is always due to doctrinal conversion and this is a natural effect and consequence. e.g. One restraint (in temperament) is the result of eating filth. This resembles the real darkness and heaviness and the other restraint is because of filth touching hands and feet. This resembles the effect and condition under discussion. And it is clear that eating filth because of sin is harmful for the soul and touching of the filth is not so. Rather

if you purify your own body or other's body with your own hand, then because of obedience it will be more soothing for the soul and the natural dislike and hindrance will be more rewarding because of endeavour in this regard and hands will be purified much more with subsequent washing and application of soap. So you are busy in purification and you are making progress in sanctity and saintliness, yet if soap is also applied along with it, well and good; that is the study of books on Islamic mysticsm and the remembrance of Almighty Allah may also be included in this schedule."[24]

"A head of the school wrote to Hazrat Hakeemul Umath that he doesn't use the school pen and ink for personal correspondence. Isn't there any confinement of the self ? Hazrat Hakeemul Umath replied, "Rather there is confinement of the self, which confines the bird (i.e. the self)."[25]

A student wrote in detail about the repercussion of some cases involving love of wealth and enquired whether there is any possibility of sin and mischief: In his reply Hazrat Hakeemul Umath said, "Alhamdu Lillah there is neither any mischief nor sin. All these are the repercussions of the love of money. But this is a natural love which is not sinful. Had it been at the

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[24] Ibid., p. 477.

[25] Mufti Muhammad Hassan Amratsari and Maulana Fazle Rahim, "Malfoozat-i-Hazrat Thanavi," Monthly Alhasan, (Special Issue, 1987), 576.

doctrinal or intellectual level it would have been sinful. Hazrat Umar had prayed at the time of the conquest of Persia and the observation of plunders, O Lord, you have said (in the Holy Quran): 'Fair seeming is made into men (for the purpose of their trial) the love of pleasurable things from women and children and talents heaped up of gold and silver and horses branded and cattle and tilth. All that is the enjoyment of the life of the world, and Allah with Him is the best resort.' (Q. 3:14)[26] When we are born with this love of money, it is natural. Therefore we don't submit to dispense with it as instincts don't change. Of course we request it of the Benevolent Lordship to grant us divine help that this love of money may be channelised into the real love so that it may prove to be the cause of Allah's obedience."[27]

A student asked in his letter about the treatment of his sensuous desire; Hazrat Hakeemul Umath gave him a reply, "The treatment lies in punctually studying the books of saints, thinking over the punishments that may be awarded and threats that have been given on committing sins and visualising it at the time of evil suggestion of sins. In this way, Inshaallah the urge of the baserself will be subsided.[28]

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[26]Maulana Abdul Majid Daryabadi, Holy Quran with English Translation and Commentary vol. I, (Karachi: Taj Art press, 1971), p. 49.

[27]Khwaja Azeezul Hassan, Ashrafussawanih vol. II, (Multan: New Islami Art press, 1985), p. 147.

[28]Ibid., p. 147.

While giving a reply to the letter of a scholar who was feeling concern about not rising from the bed to offer mid night prayers without resorting to an alarm clock, Hazrat Hakeemul Umath said, "When Almighty Allah has made us indigent of all good things of life, then why should we hesitate to use any helpful device for divine blessings."[29]

A student wanted to know through correspondence as to what is gained from saints and how to gain it. Hazrat Hakeemul Umath wrote, "There are some deeds which are ordained both in case of the outerself and the innerself while there are some deeds which are forbidden both pertaining to the outerself and the innerself. In both cases some mistakes, due to lack of knowledge and ignorance of right actions, are committed. Spiritual guides after listening to the case of the students and studying their spiritual diseases give their prescriptions. The students have to abide by it. As a general prescription, they advise the disciples to repeatedly invoke God's name. This gives the goal as well as the mode of achievement."[30]

A post graduate student wrote to Hazrat Hakeemul Umath that he thinks offering of prayer as essential but he is not in the habit of attending it and if he (some how willy nilly) attends

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[29] Ibid., p. 333.

[30] Ibid., p. 148.

the prayer, he does not take pleasure in it. Hazrat Hakeemul Umath wrote to him, "Is it important to be in the habit of attending the prayer or to form its habit ? (i.e. there is no option but to form the habit of offering prayer). Is it important to take pleasure in it or to do it ?"[31]

Once Hazrat Hakeemul Umath said, "It is essential to discontinue formal education inorder to bring about reform in the baserself as the mystic initiation requires loneliness and concentration. It is difficult to proceed with it along with formal education."[32]

Regarding Islamic mysticsm Hazrat Hakeemul Umath says, "Neither there is a need of taking a little food nor any requirement to sleep merely for a little while. The two age old endeavours have been given up these days, because mostly people are physically weak now. Yet economy in speech and paying less courtesy calls on others is very much essential. But the scanty visits and economy in speech must not be observed in a way that may develop restraint in the happy mood."[33]

Hazrat Hakeemul Umath wrote to a student, "Controlled eating is not an end in itself. The aim is breaking the brutish energy of the body in order to protect ones self from sin. So if this

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[31] Ibid., p. 128.

[32] Isa, p. 52.

[33] Maulana Najmul Hassan Thanavi, "Az Guroh-e-Auliya Ashraf Ali," Monthly Alhasan, (Special Issue, 1987), 13.

aim is achieved without resorting to controlled food, then curb on food is not necessary. These days it rather affects the physical health which may cause health hazards. Therefore, the curb on eating food is not desirable unless there is its dire need."[34]

Hazrat Hakeemul Umath once said, "If you wish to achieve the ecstatic conditions, you are in a dire need of privacy for concentration. Because ecstatic conditions are the outcome of concentration and when you pay attention towards the former you can hardly think of the latter. That is why the intelligent and the witty doesn't enjoy ecstacy and in case he does, he enjoys it for a little while. Because his mind is always active, he can't concentrate and without concentration there is no ecstacy. That is the reason why witty persons enjoy almost very meagre ecstatic conditions. Conversely those with low intelligence have great chances of these conditions. These people fare well in their own cases but are of little use to others."[35]

A student enquired of Hazrat Hakeemul Umath regarding change in his attitude while performing some righteous actions to know that somebody is noticing him. Hazrat Hakeemul Umath responded, "In this case the only alternative to safeguard against pretence

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[34]Hassan, p. 142.

[35]Ibid., p. 207.

is that on noticing the onlooker no modification should be brought about in the action and sincerity of purpose should continue as before."[36]

In reaction to a very unpleasant incident Hazrat Hakeemul Umath stated, "By the grace of Allah, through meditation, Almighty Allah has become part and parcel of my life. I am not disturbed at the time of any major incident whether that pertains to the outerself or the innerself. I am fully convinced that Almighty Allah is Omnipotent as well as the Supreme Sage. As an Omnipotent He enjoys full powers to do whatever He likes to do with His creation at any time, leaving no room to grumble. As a Supreme Sage I am satisfied that all His doings are Sage like and there is nothing to worry about."[37]

Hazrat Hakeemul Umath described mystic initiation as follows: "The main aim in mystic initiation is to seek the pleasure of Almighty Allah which can only be achieved by following sincerely the divine laws, commandments. Out of these commandments some are concerned with the visible or manifest self, prayers fast, seasonal pilgrimage to Makka, Religious tax as a basic function of Islam (Zakat) etc., and marriage, divorce, to dispense with conjugal rights, oath, atonement for oath, and

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[36] Ibid., pp. 135-36.

[37] Isa, p. 470.

dealings like litigations, evidences, will, distribution of inheritance, salutation and exchange of notes, food, sleep, sitting and standing, the role of guest and host in entertainment etc. All these come under the knowledge of Islamic jurisprudence. While others are concerned with the intrinsic self like love of Almighty Allah, remembrance of Almighty Allah, less attachment with material world, be resigned to the will of God, not to be greedy, presence of mind in offering prayers, performance of the religious deeds with sincerity, not to look down upon anybody, not to be self-complacent, exercising self-restraint on anger etc. These modes of character are called mystic initiation. Like the commandments concerning the visible or the manifest self abiding by these commandments pertaining to the intrinsic self is almost obligatory. Moreover evils of the innerself do affect actions of the visible or manifest self, hence its importance."[38]

A student on the query of Hazrat Hakeemul Umath wrote that his telling a lie was some what voluntary, but with excessive involvement it was now involuntary or uncontrolled. Hazrat Hakeemul Umath wrote to him, "When you courageously and voluntarily give it up and formally acquire the habit of telling the truth, its non-commitment will become involuntary. This is

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[38]Hassan, Op. cit., pp. 184-85.

its only treatment."[39]

Responding to a student's written request for information regarding backbiting. Hazrat Hakeemul Umath gave him the following instructions to follow:

1) Visualise punishment at the time of backbiting.
2) Put off the speech.
3) Beg pardon after backbiting.
4) Impose fine on yourself in cash or offer non-obligatory (optional) prayer."[40]

Hazrat Hakeemul Umath wrote on a query as follows, "There is a difference between modesty and arrogance. A modest person is ashamed of doing something not in vogue. So much so that if the man is shown unprecedented respect, he also feels shy and hesitant. An arrogant person on the other hand lacks this characteristic."[41]

Hazrat Hakeemul Umath once said, "An old woman asked me, "Maulvi sahib; you know all the domestic details of Almighty Allah. I would like to know whether Allah is living." I thought to myself that if I give scholarly response to it, the poor woman will not comprehend as the question is based on her ignorance. Taking into consideration her comprehension, I asked her, "Who is

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[39] Ibid., p. 125.

[40] Ibid., p. 130.

[41] Ibid., p. 133.

responsible for showering down rain and blessing children." She replied, "Allah," I said, "Is it possible that a dead body may do something." She was very much pleased and began remembering me in her prayers."[42]

These case histories provide an ample proof of the fact that non-formal education programme of Hazrat Hakeemul Umath met the needs and requirements of everyone high and low irrespective of his/her religion, cast, creed, culture, education and age.

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[42]Kasmiri, p. 177.

CHAPTER X

THE USE OF GUIDANCE IN EDUCATION

Guidance appears to be as old as the human race itself. The concept of guidance is deep-seated in the minds of mankind. The guidance programmes of the ancient Greeks and Romans, apprenticeship in the middle ages, discipleship among the ancient Muslims and Hindus all suggest that guidance is not at all recent in origin. Since the days of Adam and Eve, mankind has been keenly alive to the necessity of helping and guiding one another. The need to guide children has been very acutely felt during all stages of human history. The history of guidance reveals that the pre-modern guidance procedures were mostly crude and unscientific. Such early guidance practices did not make any systematic and methodical attempt to base the manner of offering suggestions or the very content of those suggestions on any analysis of facts and figures. Pre-modern techniques, for instance, made no attempt at understanding the capabilities and potentials of the individual who sought help. Guidance was mostly based on superstition, customs, traditions, conventions, mores etc. In most homes, schools and professions it depended on the absolute will of autocratic parents, authoritative teachers, and powerful masters. In pre-scientific days, a number of unscientific and pseudo-scientific practices and procedures had

gained currency in the field of guidance. Some of these pseudo-scientific guidance techniques are: Astrology, Numerology, Palmistry, Graphology, Phrenology, and Physiognomy. Instead of basing their suggestion and advices on a knowledge of the actual assets and liabilities of the guidee, pre-modern guides relied on the stars, mathematical numbers, the palm of the hand, handwriting, the shape of skull, the contours of the face. [1]

This shows that mankind has always felt the need for some sort of guidance, especially for its young ones. This need, however, has become more intense, more pressing and more precise in contemporary times owing mainly to the growing complexity of the modes of living and other complications associated with it. Parents and teachers therefore, are now becoming growingly alive to the need for adequate guidance for their children. Such an awareness is perhaps unprecedented in human history. For an effective survival in the contemporary world we do need guidance for ourselves and for our children. Of this there can be no doubt. But we must be precise about what we exactly mean by guidance. Perhaps the best definition of guidance is that offered by Jones. It runs as follows:

"Guidance involves personal help given by some one; it is

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[1] Abdur Rauf, Dynamic Educational Psychology, (Lahore: Feroz sons ltd., 1976), pp. 375-76.

designed to assist a person to decide where he wants to go, what he wants to do, or how he can best accomplish his purpose. It assists him to solve problems that arise in his life." This authoritative definition brings out clearly the salient features of guidance. It points out that guidance is neither dictation nor direction. It is rather friendly advice and personal help offered by a competent individual known as the guide or guidance expert, to one who is in need of such assistance, the guidee. Guidance enables the guidee to understand his problems and to overcome his hurdles. Lack of guidance is liable to lead an individual to inadequate thought and behaviour, wrong decisions and to maladjustments.[2]

Guidance occupies an important place in the programme of education. The secret of good education consists in enabling the student to realise what are his talents and aptitudes and in what manner and to what extent he can best develop them so as they achieve proper social adjustment and seek right types of employment. True scope of guidance is very vast. It is applicable to the students' educational, social, moral, emotional, health, vocational and leisure time needs.

Guidance seeks to help the individual discover his own

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[2]Ibid., pp. 367-68.

talents in comparison to the opportunities of the world and help him prepare himself so that he can find or develop a place in which he can live a balance life and contribute his part to the welfare of his fellowmen.

Educational guidance deals such questions as where the subsequent education is to be secured and what type of curriculum is to be followed. A person in trouble usually seeks both help in understanding his problems and advice about the next step to take. The giving of advice or counsel is no doubt the most typical form of guidance. Giving of advice to one who needs it or counselling is a procedure by which a counsellor attempts to help an individual solve some personal problem. It is usually a face to face meeting or conference, during which a counsellor uses various techniques to guide the individual in his efforts to solve his problems. While the counsellor may use either directive or nondirective techniques, certain procedures are used in most counseling situations. The counsellor should help the individual to take the following steps:

1. Determine the exact nature of his problem.
2. Gather information related to himself or the problem that will aid in planning a solution of his problem.

3. Consider possible solutions of his problem.

4. Decide upon an acceptable solution and working it out.

5. Carry on the plan, with necessary modifications from time to time, to attain a desirable solution.[3]

Hazrat Hakeemul Umath has also emphasised the need of guidance in education. To him a counsellor should be blessed with the following qualities:

1. Should be well wisher and sympathetic.

2. Should be intelligent, experienced and elegant.

3. Should be trustworthy.

4. Should be informal and affectionate.

5. Should be devoted and religious minded.

Such a man should be taken into confidence for seeking guidance and counselling. Any incident which aggravate anxiety and causes tension should be communicated to him. This communication in itself has the characteristic of lessening the burden. Worth while counselling will further ease the tension.[4]

The heart of the counselling system consists of the actual interchanges that occur between clients and counsellors in individual counselling activities. Counselling usually consists of an initial phase, during which time a client is introduced to

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[3]Thomas M. Risk, Principles and Practices of Teaching, (New York: 1958), pp. 483-84.

[4]Maulana Muhammad Isa, Anfas-i-Isa, (Karachi: Educational press, 1400 A.H.), p. 621.

the counselling process and a problem stated is generated; a planning phase, during which some kind of assessment goal setting activity occurs; and an intervention phase aimed at resolving the problem identified.[5] Hazrat Hakeemul Umath met all the above requirements for the optimum operation of counselling. He says, "It is advisable that the counsellor should take into consideration the likings and aptitudes of the client. Almighty Allah guides muslims towards offering prayer admitting that it is cumbersome for them although it is not so."[6] 'And seek help in patience and prayer (to cure you of your greed for power and greed for wealth-the two besetting springs of your conduct), and verily it (i.e. prayer as it is ordained in Islam) is hard except unto the meek.' (Q. 2:43)[7]

Words have been likened to little boats coming down from the past with all the meanings that have become attached to them. The word guidance has acquired a varied cargo of meanings over the years, so varied that some have suggested that a new term be found to subsume those services currently recognised as essential to the fullest self development and self realization of individuals in a democratic culture. The word guidance include all those services, whether on an individual or a group basis,

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[5]Samuel H. Qsipow and M. Faith Tanney, "Counselling," Encyclopaedia of Educational Research vol. I, p. 376.

[6]Isa, Op. cit., p. 271.

[7]Maulana Abdul Majid Daryabadi, Holy Quran with English Translation and Commentary vol. I, (Karachi: Taj Art press, 1985), pp. 10-10C.

that contribute to the individuals growing understanding of himself: his developing self concepts, his attitudes, interests and abilities, his physical, mental and social maturity and his personal and social needs for optimum development and achievement as a unique person and a democratic citizen. it includes services that help each individual not only to gain self understanding, but also to develop skill in self direction.[8]

"Due to universal training, guidance and education of Hazrat Hakeemul Umath muslims developed attachment with religion and sought communion with Almighty Allah to the extent that instead of so called muslims they were now ardent musalmans. Government officers and the educated class were mostly impressed by the teachings of Hazrat Hakeemul Umath. Some of them became his disciples. Guidance proved so beneficial in some cases that they were commissioned as spiritual successors by Hazrat Hakeemul Umath. However, none of them was asked to do away with wealth, to lead the life of a hermit, and to quit the kith and kin. Rather every one was guided to become saint and reformer along with the performance of his mundane duties. Among the spiritual successors of Hazrat Hakeemul Umath were ulema, Islamic mystics, teachers physicians, doctors, traders, pleaders and engineers."[9]

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[8]Margaret E. Benette, Guidance and Counselling in Groups, (New York: Mc Graw-Hill book Company, Inc., 1963), p. 4.

[9]Maulana Najmul Hassan Thanavi, "Az Guroh-e-Auliya Ashraf Ali," Monthly Alhasan, (Special Issue, 1987), 15-16.

An atheist expressed his doubts in a letter addressed to Hazrat Hakeemul Umath. Hazrat gave him the following reply: "To me your salvation lies in prayers, you start praying that Almighty Allah may grant you the vision to follow the straight path. The fact that you don't believe in Allah doesn't bar you asking His guidance as you can neither give argument in favour nor against His existence. This conceptual adhesion to Allah on your part is sufficient to ask Him prayers. Moreover there is neither any harm nor any extra labour in it. When you try to abide by what I have proposed for you and inform me of the same, I shall counsel you how to proceed further."[10]

Hazrat Hakeemul Umath said that there was a time when Maulana Muhammad Qasim was assigned a job of Mujtabaie press with a salary of Rupees ten per month. In a meeting with Haji Imdadullah he submitted that if Haji Sahib counsels him, he would tender resignation from his service. Haji Sahib replied, "Maulana now you are seeking guidance. Seeking guidance speaks of your hesitation. This hesitation can be taken as your immaturity. So you must not give up goods and chattels.[11]

Hazrat Hakeemul Umath derived the basis of guidance and counselling from the following traditions of the Holy Prophet

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[10]Isa, pp. 644-45.

[11]Mufti Muhammad Hassan Amratsari and Maulana Fazlur Rahim, "Malfoozat-i-Hazrat Thanavi," Monthly Alhasan, (Special Issue, 1987), p. 603.

(peace be upon him): "Allah's help is with the group of people. One who performs prayer for dream serving as augury will not fail in his mission. One who seeks counsel prior to making an important decision will not repent."[12]

Company of the man who tries to follow the ideal life of the Holy Prophet (peace be upon him) from the core of his heart has an ennobling effect on the soul and such a pious man serves as a source of peace and tranquillity to the world at large:

Abu Burda told on his father's authority that he, meaning the prophet, raised his head to the sky, which was the common practice of his, and said, "The stars are a means of safety for the sky, and when the stars depart what the sky has been threatened with will come to it. I am a means of safety for my companions, and when I depart what my companions have been threatened with will come to them. My companions are a means of safety for my people, and when my companions depart what my people have been threatened with will come to them." Muslim transmitted it.[13]

Abu Sulaiman Darani a famous saint, writes:

"I attended a discourse by a Sheikh at his residence. It had some effect on me, but only till the time that I rose from the

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[12]Isa, Op. cit., p. 360.

[13]James Robson, Mishkat al-Masabih vol. IV, (Lahore: Ashraf press, 1965), p. 1317.

meeting. I went to his audience for the second time to listen to his discourse and this time the effect remained with me till I reached my home. When I visited him for the third time, the effect of his discourse stayed with me even after reaching home. Then I broke the shackles that had kept me away from Allah, and set out on His path to seek His pleasure."[14]

Hazrat Hakeemul Umath says, "The company of a perfect man is a chief elixir of life. The companions of the Holy Prophet (peace be upon him) were made enviable for all times to come due to the blessings of his company."[15]

"The company of saints and pious people, their prayers, their advice-all are bestowed with light and blessings. The blind physician of Delhi sought prayers of Maulana Rashid Ahmad Gangohi to become a specialist in diagnoses through feeling the pulse. Maulana prayed Almighty Allah for his needs. Due to the blessings of those prayers he became specialist in feeling the pulse."[16]

"Responding to a question of Maulvi Abdul Majeed as to whether the children who join his (Hazrat Hakeemul Umath's) company are benefitted. Hazrat said, "Yes, definitely. Affinity is developed in joining the company and benefit depends on the same."[17]

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[14]Muhammad Zakariyya Kandhalvi, Abdur Rashid Arshad, translator, Stories of Sahabah, (Lahore: Kutub Khana Faizi n.d.), pp. 13-14.

[15]Isa, p. 546.

[16]Ibid., p. 553.

[17]Maulana Ashraf Ali Thanavi, Al-Ifazatul Yoomiya vol. I, (Lahore: n.d.), p. 438.

The self made right minded person has got no right to embark upon reforming the general public. No matter whatever right mindedness he may enjoy, but he cannot be given credence to the public good. The beneficence of public good behooves one who has received due training of a spiritual guide. The prophets are an exceptional case because, as the Holy Prophet (peace be upon him) says, "Chastised me my God an excellent chastisement, and taught me my God an excellent teaching," they don't need training of a spiritual guide.[18]

Hazrat Hakeemul Umath revealed the secret of success of the companions of the Holy Prophet (peace be upon him) as follows: "The companions of the Holy Prophet (peace be upon him) would plan for a certain purpose to the maximum. Then invoke blessing, seek help and entrust themselves fully to Almighty Allah. This is the secret of their success and this is the powerful instrument the strength of which cannot be appreciated by the materialists. You muslims will succeed only when you leave yourself at the disposal of Almighty Allah. When you consider the achievement of your wishes merely in the material means and deliver yourself to the make believe powers, you will never achieve success. Because in these material means other nations will always play a leading

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[18]Isa, Op. cit., p. 55.

role. You cannot be at par with them. If you are blessed with the pleasure of Allah and are organised and unitedly invoke His blessings, no nation on earth can overpower you."[19]

Advantages of the company of a spiritual guide are enumerated as under:

1. It guides the client to achieve success.
2. It provides source of inspiration.
3. It stimulates virtuous deeds.
4. It serves as a screen test for finding ones faults.
5. It provides an opportunity for the assessment of ones capabilities.

Therefore the company of the spiritual guide is far more superior in its advantages than abiding by the contents studied in books.[20]

"If you tread this path of mystic initiation without the guidance of a perfect spiritual guide, you take the risk of starving your faith because of spiritual diseases."[21]

It is very unbecoming on the part of the well to do people to give up the 'sunnat' of guidance and counselling. Inorder to guide muslims, Almighty Allah has emphatically directed the Holy Prophet (peace be upon him): 'And take thou counsel with

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[19] Ibid., p. 220.

[20] Ibid., p. 27.

[21] Thanavi, p. 464.

them.'(Q. 3:159) The Christians acted in accordance with this Quranic verse to the extent that they have formed associations. Its results are quite evident. Muslims either consider themselves as dull or fear that others may join them in running the affairs of the government if they seek their guidance.[22]

Hazrat Hakeemul Umath guided a client as follows: "Due to the company of poor people your heart is inspired to the extent that there is no possibility of your ejection from the fold of Islam. You can never be so much involved in sins to be termed as a reprobate otherwise prayers performed for even a thousand years cannot safeguard you against reprobation like satan who performed prayers for million years but was called rejected and spurned."[23]

Hazrat Hakeemul Umath wanted to form men who are the conscience of a true Islamic order. He wanted to see certain praise-worthy traits in the life of a musalman so that he may inculcate in himself the attributes of Almighty Allah. He was more particular about his manliness rather than his saintliness. On let or hindrance of Hazrat Hakeemul Umath some persons said, 'We attended meetings of many saints but no let or hindrance on such matters have been observed anywhere. Hazrat replied, "Brothers! I don't want to transform my company into a company of

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[22]Maulana Ashraf Ali Thanavi, Tarbiatussalik, (Lahore: al-Makka press, 1975), p. 272.

[23]Khwaja Azeezul Hassan, Husnul Azeez vol. I, (Delhi: Khwaja press, 1916), p. 15.

saints, I would like to see it an assembly of human beings.'"[24]

On one occasion Hazrat Hakeemul Umath says, "I say it is easy to become Shah Sahib, to be a spiritual guide, to attain highest cadre in spiritual pivot but it is difficult to be a man, and I also exhort if you want to become a spiritual guide, a saint, one who had attained highest cadre in spiritual pivot, one of an upper category of mystics, then you may find some other place for yourself. But if you want to become a man then come to me." The main hobby of Hazrat Hakeemul Umath throughout his life was, 'Abridging the book of humanity and on one occasion Hazrat explicitly said, "Objectively speaking manliness has been given priority to saintliness, here teaching for the manliness precedes that of the saintliness."'[25]

Our responsibility is not to abide by the aptitude of sensual capabilities, rather it is a matter of satisfaction that this capability adds to the reward of action. A student while telling about his sensual capabilities sought for its reform from Hazrat Hakeemul Umath. He expressed his deep sorrow and grief over its operation. Hazrat Hakeemul Umath readily consoled him in a unique manner and said, "Who can claim to be free from sensual capabilities. I am also susceptible to it. It is useless to worry

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[24]Maulana Muhammad Salim Qasimi, "Maulana Ashraf Ali Thanavi aik Usool Pasand Shakhsiat," Monthly Alhasan, (Special Issue, 1987), 290.

[25]Ibid., pp. 290-91.

as to how we should finish with it because sensual capabilities function instinctively and the instincts hold good. Man is not responsible for instinctive aptitudes because its modification is involuntary. But acting upon its aptitude is neither instinctive nor involuntary. So you should act voluntarily by taking oath of allegiance to a suitable spiritual guide. The capability in itself, however mischievous it may be, is in no case detestable unless you are provoked to abide by it. In a sense, rather it is to be enjoyed as it give you extra trouble while you want to attempt an activity and results in the purification of the self. Such a man can train others very well, as he is in a better position to catch the minute misgivings of the self having a personal experience of its fluctuations.[26]

Hazrat Hakeemul Umath while relating Haji Sahib's views regarding baser capabilities says, "All the instinctive qualities of a man are good but their improper application is bad. The accomplished spiritual guide does not plan to root out the baser capabilities, nor it is possible to dispense with it. Rather these capabilities are channelised. For example, if an engine operated by an engineer operates to the opposite direction, then the steam of the engine is kept intact as it is in itself in a

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[26]Isa, p. 561.

working condition. But the engine is turned the other way round so that it may go straight instead of following the other track."[27] Haji Sahib has also said that when you look at a saint being surrounded by most of the worldly people, take the saint too for a worldly man as birds of a feather flock together.[28]

Hazrat Hakeemul Umath made the path of mystic initiation simple and practical by saying, "Involuntary laudable state is known as ecstasy which is no doubt praiseworthy but not commanded by the code of Islamic laws."[29] On a query he said, "Love of money, if natural/involuntary but not accompanied by action in accordance with its urges is not a sin. But if this love of money is at the intellectual/voluntary level, then action on urges of the same is sinful. To act against the urge of the love of money and repeatedly doing so weakens the urge and here lies its treatment."[30]

Khwaja Azeezul Hassan in his biography of Hazrat Hakeemul Umath says, "Don't move your hands and feet aimlessly while you join a company like some westernised people. Once I (Azeezul Hassan) moved my foot when I had taken my seat. Instantly Hazrat Hakeemul Umath warned me and said, "This is against etiquette." If all the people in a group begin moving their feet then the

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[27] Ibid., p. 562.

[28] Abdul Khaliq Hooshyarpuri, Fuyoozul Khaliq, (Thana Bhawan: Maktaba-i-Taleefati Ashrafia, n.d.), p. 15.

[29] Maulana Ashraf Ali Thanavi, Al-Ifazatul Yoomiya, (Lahore: n.d.), p. 244.

[30] Khwaja Azeezul Hassan, Ashrafussawanih vol. III, (Multan: New Islami Art press, 1985, p. 307.

company will have to face the situation like an earth tremor. This habit is to be discarded in right earnest as beside being foolish this has got close resemblance with free style people. Hazrat Hakeemul Umath also added that when you pay a courtesy call on somebody, you are not to gaze at or misplace articles of the drawing room paying little attention to him."[31]

As a specialist in his field, Hazrat Hakeemul Umath would always attend to the individual difficulties of his clients Khwaja Azeezul Hassan says, "One of the students is easily brought low with the speech and recitation of Hazrat and begins to weep. Once, after the morning prayer, he was constrained not to weep. Hazrat Hakeemul Umath took notice of it and said to him after finishing the prayer; need not strangulate yourself. If you are in a mood to weep. Do weep to your heart's covent and relax yourself as you may not fall prey to unnecessary constraints."[32]

Once Hazrat Hakeemul Umath said, "Our predecessors were very much particular about the protection of their religion. It is quite evident from the general behaviour of the companions of the Holy Prophet (peace be upon him) that they were very keen in safeguarding their religion. One friday Hazrat Ali was wearing a new shirt with cut sleeves near the wrist. Answering a question

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[31]Khwaja Azeezul Hassan, Ashrafussawanih vol. II, (Multan: New Islami Art press, 1985), pp. 275-76.

[32]Ibid., p. 205.

he said that he cut it as he felt himself elevated on wearing the shirt. Hazrat Umar was seen carrying a water skin containing water for filling water pots inside homes. Answering queries he said that the ambassador from Rome had paid tributes to his justice. So he is busy doing it for self purification. Hazrat Umar noticed Hazrat Abu Bakr holding tongue with his hands and slapping it. Responding to a questioner Hazrat Abu Bakr said: 'All my deeds are due to the involvement of this tongue.'"[33]

Bad company has a bad effect on man, so much so that 'It is forbidden according to the tradition to sit on a beasts skin as it inculcates manners of the beasts of prey.'[34]

Hazrat Hakeemul Umath says, "In the path of Allah there are two things detrimental to the achievement of progress as earmarked by the Islamic mystics. One is mixing up with those women who are ordained to go into hiding and the other is mixing up with beardless lads. So much so that exchange of words in soft tone is no less than a highway robbery, deadly poisonous and fatal for the soul."[35] He further says, "Any irrelevant activity tells upon the spiritual life. The yardstick to see relevance of an activity is that if it is not done, no physical or spiritual harm is incurred."[36]

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[33] Thanavi, p. 461.

[34] Ibid., p. 464.

[35] Ibid., pp. 342-43.

[36] Ibid., p. 385.

A student asked as to what was meant by inspiration of close relationship (Ilqae Nisbath) between the saintly guide and the mystic. Hazrat Hakeemul Umath said, "Due to the blessing, devotion and affection of saintly guides. Almighty Allah inspires the mystic with close relationship."[37]

Hazrat Hakeemul Umath says, "A spiritual guide may not advise his client to quit a forbidden job as this source of earning might protect him from heresy. But the sin in itself must be detested as it may not lead him to heresy.[38]

A mentally healthy person can be characterized as an adjusted person. This statement means that he is not unduly distressed by the conflicts he faces. He attacks his problems in a realistic manner and accepts his own limitations.[39] If you want to be mentally healthy, "Impose restrictions on yourself in matters pertaining to mixing up with people. Guard yourself against all that is forbidden and avoid vices. This will bless you with an insight. Too much talk tells upon the comprehension and understanding of an individual. This is self evident that vices, looking here and there aimlessly subject your senses to

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[37]Khwaja Azeezul Hassan, Husnul Azeez vol. I, (Delhi: Khwaja press, 1916), p. 467.

[38]Mufti Muhammad Hassan Amrathsari and Maulana Fazlur Rahim, "Malfoozath-e-Hazrath Thanavi," Monthly Alhasan, (Special Issue, 1987), p. 604.

[39]Ernest R. Hilgard, Introduction to Psychology, (New York: Harcourt, Brace and World Inc., 1962), p. 522.

stress and strain which adversely affect your mental health."[40]

Hazrat Hakeemul Umath says, "To pay attention to or show concern about an evil suggestion in order to purify the heart is in itself a lurking fear rather the worst of it. It is just like a naked electric wire. If you touch the electric wire in order to get rid of it even then you will be in its grip. Better leave the idea of worries about evil suggestions. For example if you are haunted by the evil suggestion of infidelity and you conceive of dispensing with this temptation you will not succeed, rather pay attention to Almighty Allah or the Holy Quran which will prove useful to overcome the problem."[41]

We lead our lives to seek the pleasure of Almighty Allah whose act of creation has brought us here with a definite purpose of purifying our "souls" and preparing for an eternal life after death. "Peace of mind is the essence of life. This state of mind can be achieved through the imposition of restriction on speech. Speech may be classified into three types. First is silent speech, second is oral speech and third is written speech. The written speech includes the study of all written literature. Therefore it is not lawful to study each and every book. An unnecessarily ornamental speech as Rhymed prose destroys the

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[40]Khwaja Azeezul Hassan, Husnul Azeez vol. I, (Delhi: Khwaja press, 1916), p. 253.

[41]Thanavi, p. 235.

heart. That is why there is no provision of rhyme scheme in the Holy Quran."[42]

Our salvation lies in total submission to the will of God: 'Say thou (O Prophet on behalf of the Muslims): naught shall ever befall us save that which Allah hath ordained for us: He is our Patron (so what please Him most pleases us as well), and on Allah let the believers rely.' (Q. 9:51)[43] There is no other way to do away with the trouble and ease the tension than to think that this trouble or tension will fetch for us a reward of virtue. The moment you think that it will fetch for me a reward (of virtue), the troubles will be no more and you will feel relaxed.[44]

Essential aim of religion is the transformation and guidance of man's inner self and outer development.[45] While describing disease of the inner self Hazrat Hakeemul Umath says, "That which is sinful will be defined as a disease of the inner self and that which is not sinful will not be counted as a disease of the inner self. e.g. worldly love is termed as a disease. This does not mean that every type of worldly love is a disease. Rather there is a worldly love, say the love of money to the extent that you don't take care of lawful and unlawful to get it, which is sinful and this type of worldly love is a disease of the inner self.

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[42]Isa, pp. 248-49.

[43]Daryabadi, pp. 179-179B.

[44]Isa, Op. cit., p. 650.

[45]Muhammad Aziz Ahmad, Iqbal and the recent exposition of Islamic political thought, (Lahore: Ashraf press, 1965), p. 4.

Similarly all the types of greed are not counted towards the diseases of the innerself e.g. the greed of forbidden and disapproved thing is sinful. The greed of a legitimate thing will be termed as greed no doubt, but this type will not be included in the diseases of the inner self.[46]

How to behave in the company of a spiritual guide is explained as follows: "One who is modest in the company of a spiritual guide but keeps his looks on modesty is not modest rather an arrogant.[47] Nowadays people live in the company of spiritual guides but they are not fully devoted to them. That is why learnings of the spiritual guide are not transmitted to them. The yardstick of devotion to a spiritual guide is to do away with ones reasoning after listening to him. The way how to attain it is that in the beginning formally try to do away with your opinion after listening to the opinion of your spiritual guide. That is to say, consider your opinion as absurd, paying no heed to it. Then after some days the formality observed will become a second nature or a station.[48]

Hazrat Hakeemul Umath has explained the principles of guiding muslims as follows: "Keep your baser self under nose. Unless you employ it in obedience and remembrance of Allah the

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[46]Isa, Op. cit., p. 634. [47]Ibid., p. 623.

[48]Ibid., p. 634.

baserself shall involve you in its own activity and will indulge you in lust."[49]

While differentiating between perfection and superiority Hazrat Hakeemul Umath says, "It is lawful to consider some one as perfect with respect to some trait, as this is sensuous (something felt through senses). But to consider him superior is unlawful as this is unknown (invisible), superior means chosen by Almighty Allah which is popularity and acceptance in the eyes of Allah. Say if a person is learned and the other illiterate. So he being perfect because of learning is true but the superiority of the two is known to Almighty Allah. Because no argument can be advanced to prove that a scholar must necessarily be superior to the illiterate. It is just possible that the illiterate may have something (some hidden gem) in his heart which makes him far more loving and pleasing in the eyes of Allah as compared to the scholar. So it is bad to consider yourself superior to others because of your perfection in some trait. These learnings are the outcome of the company of those who are well versed in inspired knowledge."[50]

Some people of gentle disposition have noted down that the paradise pathway is the straight path of divine law. This is more

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[49] Ibid., p. 629.

[50] Ibid., p. 591.

delicate than hair and sharper than sword. It can be rationalised in this way that the nature of straight path is moderation and the nature of moderation is the real midpoint which can't be divided into parts. So it is delicate than hair, because hair can be divided into parts. Moreover it is difficult to operate in the real midpoint. Therefore it is sharper than the sword. Hazrat Hakeemul Umath said that this difficult path can be covered only by waiting upon a complete man. Covering this path, without inspiring leadership of a complete man is to take a great risk.[51]

Guidance for the treatment of negligence is given as under: "If some negligence is shown due to lack of courage, you are to beg forgiveness of Almighty Allah. Initiate the work with courage and don't lose heart. Moreover don't feel sorry as to why you have shown negligence. Negligence is also best checked through activity and work."[52]

"The best device for economy in speech is not to initiate discussion unless it is unavoidable. If somebody asks you a question, give him a short and meaningful reply and repeat invocation of God's name. On your part, don't call on anybody else aimlessly."[53]

Hazrat Hakeemul Umath used to say that to be a man in the

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[51] Ibid., p. 592.

[52] Ibid., p. 530.

[53] Ibid., p. 531.

real sense is obligatory and to be a saint is not obligatory. Because if you don't become a man you will prove to be a source of trouble for others but if you don't become a saint you will be troublesome for yourself and not for others.[54]

A student reported that it is very shocking for him to avoid looking others with evil eyes. He may please be guided to give up this bad habit and to develop contempt against it. Hazrat Hakeemul Umath replied, "There is no other remedy but to face it with courage. Repeated invocation and visualisation of the punishment for the sin will help you in resisting the temptation.[55]

Answering the question of a client who asked about the treatment of his sins, Hazrat Hakeemul Umath says, "For the sake of treatment jot down all the sins on a paper and add to them all those sins you remember afterwards and cure them. Those evils which are treated should be rubbed off and those which are totally or partially left unattended may not be cancelled. When you try to despatch me a letter. Draw a 'lot' to pick up an evil to be reported to me for treatment. Mention the disease along with the possible treatment you can think of."[56]

Hazrat Hakeemul Umath says, "There is lack of blessing in

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[54]Maulana Najmul Hassan Thanavi, "Az Guroh-e-Auliya Ashraf Ali," Monthly Alhasan, (Special Issue, 1987), p. 12.

[55]Khwaja Azeezul Hassan, Ashrafussawanih vol. II, (Multan: New Islami Art press, 1985), p. 221.

[56]Ibid., p. 222.

staying away from work. This has been emphasised in several traditions of the Holy Prophet (peace be upon him)."[57] 'Abdallah b. 'Amr b. al-As reported God's messenger as saying to him, "Don't be like so and so, Abdallah. He used to get up during the night, then abandoned the practice.' (Bukhari and Muslim).[58]

Regarding asceticsm Hazrat Hakeemul Umath says, "Asceticsm, does not mean giving up all delicious things rather mere lessening the tasty things will do to be counted as its abstainer. So one must not all the time be absorbed in tastes and flavours."[59]

Hazrat Hakeemul Umath was very much against idle gossips. He says, "If there is a need to speak and you go on speaking for a long time, you don't suffer spiritually. e.g. If a pedlar calls the day long for selling melons. He will not lose an iota of suffering in the spiritual field. But if he utters even a single useless sentence, this single utterance will mar him spiritually."[60]

Khwaja Azeezul Hassan asked as to whether the Holy Prophet (peace be upon him) would also pass humorous remarks ? Hazrat Hakeemul Umath replied, "Yes ! But upto a certain limit. Not more often, very sparingly and that too with the expediency of

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[57] Ibid., p. 217.

[58] Robson, p. 257.

[59] Hassan, Op. cit., p. 120.

[60] Maulana Ashraf Ali Thanavi, Al-Ifaztul Yoomiya vol. I, (Lahore: n.d.), p. 446.

pleasing others. Once a man begged him for a camel. The Holy Prophet (peace be upon him) told that the offspring of she camel will be granted to him. He submitted as to what he could gain from the offspring of she camel. He was told that the offspring of a she camel is also a camel.[61]

Hazrat Hakeemul Umath while referring to his spiritual guide said, "Haji Imdadullah Sahib used to say that when a rich man calls upon you to seek religion, he is no longer a mere rich man. He is now a benevolent rich man (Nemal Amir). He should never be treated coldly as a non-religious worldly man."[62]

Once Hazrat Hakeemul Umath said, "If people encircle me from all sides, I feel embarrassed. It is more convenient if they sit in the front."[63]

While guiding the young lads Hazrat Hakeemul Umath said, "I can't tolerate mixing up of beardless lads here and there with the grown up people. I am ashamed of it just as I am shame faced in case girls mix-up with strangers."[64]

A student submitted that he is suffering from doubts about the religious doctrines. Hazrat Hakeemul Umath said, "There is a difference between doubts and evil suggestions with different commandments in each case. Doubts in articles of faith are

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[61] Ibid., p. 494.

[62] Khwaja Azeezul Hassan, Husnul Azeez vol. I, (Delhi: Khwaja press, 1916), p. 170.

[63] Ibid., p. 49.

[64] Ibid., p. 47.

detrimental to the faith, and evil suggestion is not even a sin, because this is not punishable."[65]

A student wrote that if he wilfully thinks or expresses himself superior and proficient in worldly knowledge than others who have also sought it but to a lower degree and in a defective way, will it be arrogance on my part ? Hazrat Hakeemul Umath wrote to him, "If at the time of thinking of your proficiency in (mundane) knowledge, you also visualise that this has been gifted by Almighty Allah who may divest me of this gift the moment He likes. Moreover if I have this speciality, it is just possible that others may have some more exalted specialities which may make them superior to me in the eyes of Allah, then this will not be considered as arrogance."[66]

A student asked that due to modesty he cannot wear turban on Friday and Eids prayers. Hazrat Hakeemul Umath replied, "Wearing a turban is not the religious rite objectively ordained by the Holy Prophet (peace be upon him) and on the other hand modesty is a practice of the Holy Prophet (peace be upon him), some aspects of which are almost obligatory. So modesty in its splendour of objectivity is superior to wearing of turban."[67]

A student was asked by Hazrat Hakeemul Umath to define

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[65] Ibid., p. 37.

[66] Maulana Ashraf Ali Thanavi, Tarbiatussalik, (Lahore: al-Makka press, 1975), p. 101.

[67] Ibid., p. 103.

purification of the self. He said, "It means purifying the heart of all opprobrious traits of character, not liked by Almighty Allah, like jealousy, rancour, arrogance, Anger, selfishness, hypocrisy, lie, love of status, love of money etc. and adorne the heart with laudable traits of character like love of Almighty Allah, fear, hope, patience, gratitude, sincerity, truth, trust in God, submission to Divine decree etc. which are liked by Almighty Allah." Hazrat Hakeemul Umath gave his assent to it.[68]

Regarding show or unnecessary display Hazrat Hakeemul Umath said, "Man is under obligation to the extent that he should not wilfully involve himself in unnecessary display."[69]

Hazrat Hakeemul Umath explained the nature of hypocrisy as follows: "The nature of hypocrisy is to do some religious deed for the sake of worldly ends or to do some non-religious deed for an end which is regarded as permissible e.g. spending lavishly for pomp and show. This shows that hypocrisy is a voluntary action and is performed wilfully."[70]

Regarding guidance offered to the greedy Hazrat Hakeemul Umath said, "Meditation and visualisation of the mortality of life and futility of money and reward with respect to expenditure in lawful pursuits act as deterrent to greed."[71]

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[68]Khwaja Azeezul Hassan, Ashrafussawanih vol. IV, (Multan: New Islami Art press, 1985), p. 164.

[69]Khwaja Azeezul Hassan, Ashrafussawanih vol. III, (Multan: New Islami Art press, 1985), p. 300.

[70]Ibid., p. 202.

[71]Isa, p. 569

Regarding impatience Hazrat Hakeemul Umath said, "To transgress divine laws wilfully is sinful and impatience is the name given to it."[72] "The determination that I shall observe patience if any trouble disturbs me is quite sufficient for the attainment of the reward of patience."[73]

A student wanted to know as to whether conviction or inner light depends upon piety ? Hazrat Hakeemul Umath responded, "Piety does count. I have my own findings in this regard and that is, respect has a great role to play in this case i.e. paying respect to elders, saints, pious people and the like. Our predecessors have ascribed this, respect of elders, as the main reason of Maulana Muhammad Qasim's knowledge and conviction."[74]

Hazrat Hakeemul Umath once said, "Via media, path of least resistance, a simple short cut approach is to be followed in each activity. To be involved in troublesome lengthy processes without any reason is an unintelligent approach and also against the practice of the Holy Prophet (peace be upon him). It is evident that the Holy Prophet (peace be upon him) had attained perfection in matters pertaining to the trust of Allah, asceticism and patience. But inspite of all this he used to store up grains to suffice for his wives the year long in order that the adherents

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[72] Ibid., p. 315. [73] Ibid., pp. 316.

[74] Khwaja Azeezul Hassan, Ashrafussawanih vol. IV, (Multan: New Islami Art press, 1985), p. 120.

of faith may not suffer any hardship."[75]

While explaining good and bad omen Hazrat Hakeemul Umath said, "Don't be affected by bad omen as that is despondency which is forbidden. Good omen is optimism. Optimism or hopefulness has been commanded. This is the difference between good and bad omen."[76]

Spiritual training and reforming the inner self is a must. "If one tenth of the period spent in the seeking of visible manifest knowledge, is devoted to spiritual training and reforming the self, it will serve the purpose. Nothing can be achieved without undergoing training in self refinement."[77]

These case histories bear testimony to the fact that guidance plays an important role in education and training of the students as well as the general public.

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[75] Ibid., p. 126.

[76] Isa, p. 651.

[77] Maulana Ashraf Ali Thanavi, Al-Ifazatul Yoomiya vol. I, (Lahore: n.d.), p. 345.

CHAPTER XI

TEACHER EDUCATION

Teacher is the pivot of the entire educational system. Effective teaching demands that besides possessing adequate knowledge of the subject matter and techniques of teaching our teachers must also exhibit full commitment to the ideology of Pakistan. Candidates admitted to the teacher education institutions will be required to possess strong commitment to the ideology of Pakistan.[1]

It is essential for a successful teacher to have the following characteristics:

He should be academically well trained in the subjects he teaches. He should have had sound professional training in how to teach his subjects and understand the children in his charge and he should possess a deep sense of professional honour. It is also essential for him to have a security of tenure and a scale of pay commensurate with his status. He should work in an environment which honours him for the contribution he makes to the society.[2]

Hazrat Hakeemul Umath once said, "The Prophet (peace be upon him) has been reported as saying. Show humility to one from

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[1]Government of Pakistan, National Education Policy and Implementation programme, (Islamabad: 1979), p. 37.

[2]Government of Pakistan, Report of the Commission on National Education, (Karachi:Government of Pakistan press, 1961), p. 266.

whom you seek knowledge. Therefore it is almost obligatory to pay respect to your teacher. Beg his permission before joining him. Listen to him silently and attentively. If he is displeased with you, beg his pardon to see him happy.[3]

Teaching is essentially a spiritual process involving the contact of mind with mind. A good teacher is a powerful and abiding influence in the formation of character. The influence of a great teacher indirectly extends over many generations; it transcends national and geographical boundaries; and it advances the cause of civilization and world order. No one can exercise a greater influence upon the minds of young persons than a teacher. The teacher has rightly been described as "a maker of men." Khwaja Azeezul Hassan being himself a student of Hazrat Hakeemul Umath says, "Hazrat Hakeemul Umath took keen interest in education till the last stage of his life. Really speaking he was a born educator."[4]

The true leadership which is required of a teacher has certain distinctive qualities. It must be a leadership that depends for its force and effectiveness, upon character and upon respect which one commands from others. In other words, leadership depends on the personality of the teacher. It is based

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[3]Maulana Muhammad Iqbal Qureshi, Ashraful Adab, (Multan: Saeed Electric press, n.d.), pp. 38-39.

[4]Khwaja Azeezul Hassan, Ashrafussawanih vol. IV, (Multan: New Islami Art press, 1985), p. 35.

on the ability to guide, help and work with and for the group, and to stimulate the group to move forward to a common objective. The teacher must gain as much insight as he can into the personalities of his pupils and try to find to each of them the lamp that illuminates and the spring that motivates. According to Hazrat Hakeemul Umath, "The teacher should prove himself to be an embodiment of knowledge and morality for his students."[5]

The meaning of education in its totality in the context of Islam is inherent in the connotations of the terms tarbiyyah, Ta'lim and Ta'dib taken together. What each of these terms conveys concerning man and his society and environment in relation to God is related to others and together they represent the scope of education in Islam, both formal and informal. Education should aim at the balanced growth of training of man's spirit, intellect, rational life, feelings and bodily senses.[6]

Hazrat Hakeemul Umath looks at the teacher in this perspective when he says, "Almighty Allah addresses the Holy Prophet (peace be upon him) in the Holy Quran; And say thou: O my Lord! increase me in Knowledge (Q. 20:114) (Knowledge comprehends memory, retentiveness, proper understanding. In short every means of acquiring and preserving Knowledge).[7] So the teacher should

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[5]Khwaja Azeezul Hassan, Ashrafussawanih Vol.11 (Multan: New Islami Art press, 1985), p. 317.

[6]Murtadha A. Bidmos, Religious Teacher Education: Islamic perspective, Muslim Education Quarterly, 1:53, Winter Issue 1984.

[7]Maulana Abdul Majid Daryabadi, Holy Quran with English Translation and Commentary Vol. II, (Karachi: Taj Art press, 1971), p. 306.

inculcate in himself the quality to differentiate selfish, devilish, angelic and divine manifestations.[8]

It is not enough for a teacher to know only the subject matter. He must also know how to impart knowledge of the subject-matter to his pupils. To know the subject is one requirement but to teach it effectively is another equally important aspect of pedagogy. It implies that the knowledge of teacher must be accompanied by some training in the methods of teaching. Some teachers while teaching a subject not only teach the content but also give an insight into the nature of the subject. In other words he is not only disseminating knowledge but also preparing the prospective teacher. He is doing the job of a training institution. Hazrat Hakeemul Umath performed the job of a teacher trainer treating his students as would be teachers enlightening them upon many points with which they were concerned in their daily work. He says, "I feed bitter gourd but tasteful with tasty condiments, and Quinine in the form of sugar coated pills so that instead of being obnoxious it becomes palatable and easily fall off the throat."[9]

One of the vital element in teaching is the character and personality of the teacher. The success of teaching process

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[8]Hassan, Op. cit., p. 315-16.

[9]Khwaja Azeezul Hassan, Ashrafussawanih Vol. I, (Multan: New Islami Art Press, 1985), p. 81.

mostly depends on the teacher's knowledge and skill but his general personality and character also play a vital role in it. Teacher is in fact a maker of man. It is a fact that no one exercise a greater influence upon the mind of the student than the teacher. Consciously as well as unconsciously the teacher is always moulding the student according to his own model. Hazrat Hakeemul Umath was a born teacher and an ideal administrator. During his stay at Kanpur for fourteen years he had the privilege of teaching thousands of graduate ulema some of whom won laurels and distinctions for their talents and erudition.[10]

The teacher is like a guide, and the student like a traveller in an unfamiliar location. The traveller knows where he wants to go, but knows neither the way nor the exact character of the place he wishes to reach. The guide knows both, and plans the journey so as to set out from where they are to start their journey inorder to reach their destination safe and sound. True teaching is nothing but arousing interest and directing the learning activity. Hazrat Hakeemul Umath was very proficient in the art of teaching. In his teaching he would not while away students' time in irrelevant discussions as it is in vogue these days. Rather he would attempt to explain the meaning of the

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[10]Maulana Wakeel Ahmad Shirwani, "Hakeemul Umath Ki Mukhtasar Sawanih-i-Hayat," Monthly Alhasan, (Special Issue, 1987), 51.

content of the text book with the only exception of some specific enquiry in the subject matter which he would deal with at length, thereby avoiding unnecessary discussion and waste of time. Unlike other teachers, Hazrat Hakeemul Umath would encourage his students to raise new points if any in his teaching, and would accept them if found relevant. Similarly if a student would raise relevant objection to a passage of the author, he would not support the author willy-nilly, rather he would admit that the author was wrong in that case. This attitude to teaching would save the time of his students and they would cover their course with vigour and speed. Similarly it was also usual with Hazrat Hakeemul Umath that before teaching his lesson he would make a simple and comprehensive lecture giving relevant examples from daily life to instill the subject matter into the minds of the students before hand so that they may comprehend the contents of the text book afterwards. These rules of procedure were adopted for the benefit of would be teachers. The following "modus operandi" was advocated for the benefit of students, "The students should keep in view three points so far as their lessons are concerned. Then they may remember their lessons or not, I assure them that they will gain proficiency in seeking knowledge.

They should first study the lesson themselves, then they should pay due attention to learn it from their teacher and finally they should revise it."[11]

The education imparted by Hazrat Hakeemul Umath was free, and for all. No tuition fee was charged. He did not accept any reward for his teaching with the exception of a negligible amount of honorarium which too was detested by him. He once tried to learn medicine from a qualified physician in order to earn his living through that profession and teach only to seek the pleasure of Allah and his messenger the Holy Prophet (peace be upon him). He had got no monetary ambitions in his life. He said, "The salary which I had proposed for myself as would be teacher of a religious institution was Rupees ten per month."[12] Teaching brings about a relationship with knowledge which lasts throughout ones life.[13]

The teaching technique of Hazrat Hakeemul Umath was so easy, simple and refined that any student who had the privilege of learning a few lessons from him would not feel satisfied with the technique of other teachers. Hazrat Hakeemul Umath says, "As a teacher I would always prepare my lesson before hand. Therefore the students would follow my lecture easily and I would instill

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[11]Khwaja Azeezul Hassan, Ashrafussawanih Vol. III, (Multan: New Islami Art press, 1971), pp. 15-16.

[12]Maulana Najmul Hassan Thanavi, "Az Guroh-i-Auliya Ashraf Ali," Monthly Alhasan, (Special Issue, 1987), 19.

[13]Maulana Muhammad Isa, Anfas-i-Isa, (Karachi: Educational press, 1400 A.H.), p. 360.

the most difficult topics into the minds of the students. Nowadays the teachers are easy going. They have got no affection for their students. They observe mere formality. The new approaches to teaching like weekly practice and polemical speeches are good for nothing, rather harmful. As instead of paying attention to their lessons the students take the whole week in its preparation. If you are so much fond of it, then the student should be asked to give lecture on the content of the text book. This will provide him a chance of giving lectures with no waste of time and he will gain an insight into the text as well.[14]

Sometimes the teacher has to face impertinent questions. In such cases the students are mischievous and they may be doing so to hurt the teacher. The teacher should try to find out the causes and background of every question which he thinks to be frivolous, thoughtless or impertinent. In the case of mischievous pupils efforts should be made to reform them thoroughly. It can be done if the causes of their degradation are determined. Co-operation of parents and other teachers may also be sought in such cases. The teacher should, however, try to find out the fault in the question and not to find fault with the pupils who

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[14]Maulana Muhammad Amjad Kashmiri, "Hakeemul Umath Ka Nazriya-i-Taleem wa Tarbiat," Monthly Alhasan, (Special Issue, 1987), 172-74.

put the question. Hazrat Hakeemul Umath won't entertain irrelevant questions saying, "I advise the teachers not to entertain irrelevant questions. In the Holy Quran such questions have been discouraged;

'Ask not about things which if disclosed to you, may annoy you.' (Q. 5:101). This shows that irrelevant questions regarding commandments are not allowed. So it is miserable on the part of students to put questions which are detrimental to their interests."[15]

According to Imam Ghazali teacher should follow the Holy Prophet (peace be upon him) as his ideal in imparting knowledge to his students. He should not expect any reward or status while he is teaching. He should teach only for God's sake. While teaching he should not think that he is doing some extraordinary favour to his pupils. Needless to say that his pupils must always be obliged to him for the favour done to them in letter and spirit.[16] Hazrat Hakeemul Umath narrated an incident of a pious learned teacher from Bilgram that once he had to go without food continuously as it happens in the case of people resigned to the will of God (not necessarily to all), while others resigned to fate are never starved. One of his pupils turned up to learn his

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[15] Ibid., p. 175-76.

[16] Anwarul Hassan, Imam Ghazali kay Taleemi Nazriyat, (Lahore: Din Muhammadi press, 1954), pp. 141-42.

lesson. Looking at the face of his teacher, he gathered that the teacher is starving. He came with an excuse to his teacher and begged for leave which was granted. But he returned with food in a tray which he presented to his teacher. The teacher said, "You have brought this food at a time when I need it badly as I have to go without food for several days but I have got an objection and that is why I can't accept it. As a matter of fact when you left this place I was convinced that you are bringing food for me. It has been said in the tradition of the Holy Prophet (peace be upon him); 'Accept only those things which your heart may not oversee in advance.' It is against the 'Sunnat' to accept this food. So I may be excused." As the pupil was also knowledgeable so he didn't insist and submitting to the wishes of his teacher, took the food back. After a while he came back with the same food, and submitted that now it may be accepted, as in compliance with his orders he had taken the food back and the teachers' sensual appetite had altogether dissipated. The teacher accepted the food with pleasure and gave the pupil his blessings.[17]

Under the influence of the Prophet's example the Muslims did not regard the pursuit of wealth, status, pomp and show as their aim in life. Hazrat Umar inspite of being the Caliph preferred to

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[17]Khwaja Azeezul Hassan, Husnul Azeez vol. I, (Delhi: Khwaja press, 1916), pp. 96-97.

lead life in voluntary poverty. He would usually devote his whole time to the affairs of the state. Once he had to stay indoors for an unusually long time. At last when he came out he found people waiting for him. It was later found that he had no clothes to wear. The clothes he wore needed washing. He had washed them and put them out for drying. When they were dry he put them on and came out. This was the man who could spend millions if he so desired. But poverty was his pride. It did not detract him from his greatness, rather enhanced his stature.[18] It is in this spirit that Hazrat Hakeemul Umath says, "We students should neither look like a dandified person nor should we observe pomp and show in our life. We may live like the poor and the middle classes as we mostly come across such type of people. In case we lead luxurious life we will create a gap between us and the masses which will deprive them of seeking our help. But this does not mean that students should look like beggars, shabbily dressed. If the scholar has got the means he should lead an average life in order to be an embodiment of following the golden mean."[19]

Our lessons should be graded from easy to difficult. Easy lessons promise success in the beginning and nothing succeeds

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[18]Ghulam Muhammad, Islam in Practice, (Sialkot: Amalgamated press, n.d.), p. 59.

[19]Maulana Ashraf Ali Thanavi, Al-Ifazatul Yoomiya vol. I, (Lahore: Idara-i-Taleefati Ashrafia, n.d.), p. 183.

like success. The students are encouraged and accept the new challenges bravely. If they encounter something hard, to start with, they will be discouraged. But gradation should be on psychological basis and not from the logical view point. Hazrat Hakeemul Umath quotes Hazrat Abdullah bine Abbas while referring the maxim, 'proceeding from easy to difficult.' "Adbullah bine Abbas explaining accomplished scholar 'Rabbani' says: An accomplished scholar is one who proceeds from easy to difficult in his teaching i.e. he gradually tries to bring about improvement in his students."[20]

According to Hazrat Imam Ghazali teacher's knowledge and practice should be consistent. What he says, he should abide by it.[21] The same view is expressed by Hazrat Hakeemul Umath, "If the teacher is right minded, he takes initiative in abiding by his teaching himself."[22]

Inspection in the broadest sense of the term includes supervision, guidance, direction and control. Inspection may be of different types. But the best type of inspection is that which aims at liberating the teacher from set procedures and making him self-reliant and enthusiastic in his work. This is the creative type of inspection. Under it a teacher feels free, and he

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[20]Isa, p. 53.

[21]Anwarul Hassan, pp. 143-44.

[22]Isa, Op. cit., p. 256.

willingly co-operates with others in order to attain the aims and ideals of the school system. A creative inspector does his best to stimulate the teacher in order that the latter may do his best in all the activities connected with the school. He makes the teacher feel that he is responsible for putting forth his best, not only in regard to class room teaching but also in regard to the other activities.[23] Hazrat Hakeemul Umath was against corrective, preventive and other types of inspection with which the inspector is dissatisfied and teachers unhappy. He says, "I don't assess teacher's on duty as I don't recruit unreliable teachers."[24]

In teaching anything the teacher should not lose sight of the pupils level of understanding. Hazrat Hakeemul Umath once said, "A perfect teacher is one who while teaching the book, say 'Meezan,' descends from his own station to the level of the pupil's comprehension and then teach him the book. The teacher teaching 'Meezan' at his own station is imperfect in teaching methodology and the pupils are not to be benefitted from him."[25]

Teachers should encourage his pupils to ask questions. Some of the characteristics of good questions are as follows:

1. Should be clearly stated.

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[23]M. Sultan Mohyuddin, School Organization and Management, (Lahore: Mahmood Printing press, 1963), pp. 311-13.

[24]Hassan, p. 398.

[25]Ghulam Muhammad, Hayat-i-Ashraf, (Karachi: Kaleem press, 1951), pp. 46-47.

2. Should be relevant and logical.

3. Should be clear and understandable.

4. Should be simple and concise.

Hazrat Hakeemul Umath liked that the questions should be brief and meaningful.[26]

Some pupils may disagree with the teacher when he responds to their questions. He should not mind it. It is a healthy sign. He should encourage them to form their own opinions and to think independently. Sometimes the teacher may not be able to answer a question. In that case he should frankly admit so. But he should try to find out the answer and satisfy the class on some other occasion. A student teacher told Hazrat Hakeemul Umath, "When the pupils put me a question and I do not know the answer, I feel insulted and it is very difficult for me to say that I don't know but I do admit." Hazrat Hakeemul Umath replied, "Taking upon yourself this practice, how inconvenient it may be, you will informally begin to do it with the passage of time."[27]

Defective teaching is responsible for lack of proficiency in students. For example when the pupils limit of understanding is reached and teacher tells them that there is something beyond the limit which the pupils can not understand. The pupils usually

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[26]Khwaja Azeezul Hassan, Ashrafussawanih vol. II, (Thana Bhawan: 1354 A.H.), p. 311.

[27]Isa, p. 173.

doubt teacher's generosity and think that he is not willing to teach them further.[28] Thus the defective teaching of the teacher will arouse in their mind aversion against him and they will not pay heed to him. Hazrat Hakeemul Umath said, "Teachers' method of teaching is often responsible for lack of proficiency in the students. They ignore the requirements of those who are addressed."[29]

The teacher should always avoid corporal punishment meted out to students as they may develop revolt, avoid and escape punishment attitudes and this may badly affect their physical and moral development. In this connection Hazrat Hakeemul Umath gave a warning signal to teachers, "Don't beat children when you are angry rather punish them (if unavoidable) at a time when you suppress your anger. The punishment more effective is not to allow them to leave (the school) when the time is gone. The religious sounded person (Mullahji) is at large in beating children because no one asks him to explain. Children are not in a position to ask explanation and the parents have reposed their trust in him. But let me give a caution to you that if there is no body to ask for his rights, Almighty Allah will be his rescuer. So much so that if a ruler takes to task a nonmuslim

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[28]Anwarul Hassan, p. 143. [29]Isa, p. 419.

citizen of an Islamic state, it is said in the tradition of the Holy Prophet (peace be upon him) that the Almighty and his apostle (peace be upon him) will demand retrieval on his behalf."[30]

Muslims generally lead strictly regulated lives living on the minimum of money. Abdul Fateh Kazmi was a learned man in the time of Sultan Saryar. The Sultan held him in high esteem for his great scholarship and piety. In his old age the scholar took to seclusion and was not seen by anybody. The Sultan fearing lest he should suffer from want, sent him a large sum of money with the request, that he would be very much obliged if he could put the money to his use. The scholar returned the money saying, "My yearly expenses amount to not more than five rupees. In the morning I need only two loaves of bread which suffice for the whole day and thrice in a week I need a little meat. At present I have fifteen (rupees) which may last me more than three years. If I survive after this period then I expect that the same God who had supplied my needs upto this moment will look after me. I thank the Sultan for his considerateness but I hope he will excuse me from the irksome task of looking after this money."[31]

Hazrat Hakeemul Umath proposed seven plus as the age of

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[30]Ibid., p. 173.

[31]Ghulam Muhammad, p. 128.

admission to the first primary class saying, "The Holy Prophet (peace be upon him) has fixed seven years for the most important pillar of Islam i.e. offering of prayers. So in my opinion this age is advisable for schooling although oral teaching and learning process may be initiated earlier. Four years, four months and four days as proposed by the general public is only a formality and nothing else."[32]

Hazrat Hakeemul Umath was an outstanding learned man and teacher of his time. Maulvi Mafaat Ali Advocate, Saharanpur says, "As a student whenever I presented a gift to Hazrat Hakeemul Umath, he would invariably return it with the comments that as a student of him he owes me much adding if he begins accepting gifts in that way, he shall erect golden walls for himself."[33]

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[32]Khwaja Azeezul Hassan, Husnul Azeez vol. I, (Delhi: Khwaja press, 1916), p. 143.

[33]Khwaja Azeezul Hassan, Ashrafussawanih vol. II, (Thana Bhawan: 1354 A.H.), p. 297.

CHAPTER XII

MEDIUM OF INSTRUCTION

Medium of instruction has been discussed in the report of the commission on national education 1961, educational proposals 1969 and National Education Policy and implementation programme 1979 as follows:

Language is the repository of the thought and culture of a people linking its past with its present. It is also part of the concept of nationhood, enabling people to think, feel and act as a unified group. In addition, language is the principal vehicle for the dissemination of knowledge and the transmission of acquired skills. As education is concerned with the propagation of culture, the spread of knowledge, and the strengthening of a sense of national unity, language and the process of education are most intimately connected. National language is a powerful force for developing a sense of nationhood. It is one of the basic elements that welds people into homogenous units. It is a symbol of nation's dignity and like its flag, its national anthem and its heroes, it fosters national pride.

The use of the same language by the intelligentsia and the masses removes class distinctions and makes available to the common man the benefits of the highest cultural and educational attainments of the top most thinkers and reformers.

Education in a foreign language places an enormous strain on students, forcing them to memorize and to spend an undue proportion of their time on learning the language. On the other hand education in the national language enables the students to devote more time to the acquisition of knowledge and the development of their intellectual capabilities. It leads to original thinking and promotes facility of writing. It develops imagination, initiative and creative thinking.[1] One of the most important social and political problems facing Pakistan today and one which has a tremendous bearing on the question of national cohesion, is the fact that whereas the official language of the Government and administration is English, that of the masses is not. There is almost a caste like distinction between those who feel at ease in expressing themselves in English and those who do not. The English speaking people possess western values, are inspired by western concepts and are, in every sense of the word "Anglicised."[2]

The continued existence of English medium schools as a legacy of the colonial era negates the principle of development of unison of thought by integrating different streams of education into a single, unified and coherent system of

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[1]Government of Pakistan, Report of the Commission on National Education, (Karachi: Government of Pakistan press, 1961), pp. 289-90.

[2]Government of Pakistan, Proposals for a New Educational Policy, (Islamabad: Printing Corporation of Pakistan press, 1969), p. 4.

education. Urdu served as the most popular vehicle of expression for generations of Muslim writers. Urdu became a great repository of Muslim Culture and acquired the status of a lingua franca most extensively employed as a common link language by people speaking various languages and dialects from Torkhum to Karachi. For this reason urdu is our national language.[3]

In its report the commission, on National Education provides: "Where multi-lingual groups exist the best educational results are attained and knowledge of the national language best achieved when the mother tongue of the pupil is used as the medium of instruction upto class V and the national language is studied as a subject from class III and replaces the mother tongue as the medium from class VI onwards."[4]

In the evaluation report, prepared by the committee appointed by the Education Department Government of NWFP--"A parent argues that a child while seeking admission into the first primary class enters the school premises with a vocabulary of 500 words. This vocabulary is of no use to him when he is placed in an uncongenial environment of a medium other than the mother tongue. Moreover to him UNESCO has also stressed upon its members to use mother tongue as medium of instruction at the primary

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[3]Government of Pakistan, National Education Policy and Implementation programme, (Islamabad: 1979), p. 59.

[4]Government of Pakistan, Report of the Commission on National Education, (Karachi: Government of Pakistan press, 1961), p. 298.

level. He gives instances of Japan and super powers in support of his stand on the issue.[5]

Comments of English teachers on the issue are given as under: 'In a country where national and regional language are sufficiently well developed and readily available, the use of a foreign language as a medium of instruction at the kindergarten, primary or even secondary stage is an anomalous, unsound and unscientific pedagogic method.'[6]

'A person teaching in college soon realizes that English is used within the classroom but seldom out. The student discusses, talks, argues and thinks in his mother tongue as soon as he leaves the college classroom. Because of the language difficulty, some teachers find it necessary to lecture first in urdu several times and then follow up with the same material in English.[7]

Hazrat Hakeemul Umath once said, "This is an established fact that one who enjoys command of the language at the very outset thinks of the meaning and then the word which stands for it, during his discussion with any body else. But one who hasn't got command of the language, first considers the word and then think of its meanings."[8]

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[5]Government of N.W.F.P., Evaluation Report on the Primary Pushto Textbooks Translation Project, (Peshawar: 1991), p. 29.

[6]Salma Zaman, "Place and Importance of English in our Educational System," Education Review, 1:23 (July, 1978).

[7]Merle Akeson, "The Role of English in Pakistan," The Punjab Educational Journal, XLIX, 2:68. (May, 1954).

[8]Maulana Muhammad Isa, Anfas-i-Isa, (Karachi: Educational press, 1400 A.H.), p. 327.

People of this country started studying english at a time when it did not occupy a pride of place in our curriculum. Due to the political supremacy of U.K. and because of the rising power of the united states of America this language assumed an eminent position all over the world. The Britishers in this subcontinent offered lucrative offices to those who took up the study of english. Then they planned to colour the very mental make up of the entire native population through the medium of english. This is evident from the Macaulay's minutes of 1835 in which he emphatically states, "We should now struggle hard to produce a class which may serve as an interpreter between us and the millions whom we govern--a class of natives Indian in blood and colour but English in taste, outlook, morals, modes of thinking and behaviour."[9] In this way we were dyed deep in English colours and we were dazzled by the glamour of western culture. We developed slavish mentality and consequently looked down upon our dress, language and native products.

Times have now changed. We are perfectly free in shaping our destiny. Reaction against slavish mentality has already set in. Our students should therefore acquire only functional knowledge of english and this language should yield to the national

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[9]Abdul Hameed Siddique, Nizam-e-Taleem Ka Asas-i-Takhayul, (Lahore: Aala Printers, 1971), p. 77.

language the place which it occupies today. Our national language is the condition of our existence, so it is quite natural that it should occupy the first place in our curriculum.

Maulana Abdul Bari in his book, "Tajdide Taleem-o-Tabligh" has given the following views of Hazrat Hakeemul Umath on the place of english in our curriculum:

Something is defective or harmful either intrinsically or temporarily. For example, adultery and theft are intrinsically and not temporarily defective. Therefore, can never be permissible and lawful. On the other hand, sale and purchase after the call for 'Juma' prayers is temporarily harmful as there is no intrinsic harm in dealings.

English by itself is merely a language, its education means the widely known curriculum with respect to the subject matter related to it. Learning of a language cannot be prohibited by itself.

Of course when something due to a temporary or extraneous reason turns out to be a source of evils, then inspite of being permissible it can be prohibited temporarily due to these evils. For instance selling of arms is permissible, but selling it at the hands of enemy or deserters is prohibited due to the

treachery and enmity. Based on this analogy, english education though permissible in itself, if proves to be the cause of evils will be termed as unlawful and prohibited.

Religion, prayers, fast, the holy pilgrimage, prescribed charity or poor's due etc. are not the names apparently labelled to some deeds but are part and parcel of the creed on which depends our salvation. A constituent part of our religious life as patience and gratitude, sincerity humility etc. are the good traits of conduct. These too according to the learned men are obligatory like the prayers and the fast. If a man performs apparent deeds lacking faith and good conduct, then he will not be called a firm muslim.

Now we see the outcome of English Education in our daily life. Its products shows lethargic attitude towards prayer, fast and other tenets of Islam. They exercise snobbery and hypocrisy in their dealings and emulation of infidels, and looking down upon the true followers of religion is their mode of behaviour.

The blind love of wealth and status, as the sole mission in this world, is banned according to the Quran and traditions of the Holy Prophet (peace be upon him). Those who have got insight into the teachings of Quran and traditions of the Holy Prophet

(peace be upon him) are convinced that the love of wealth and status at the expense of religion is forbidden in Islam.

The modern educated man is after monetary gains, rank and position all the time caring little of the code of Islamic laws. Due to such an attitude, a person is cursed by Allah and His apostle (peace be upon him).

Commandments of the code of Islamic laws are based on reality and not mere nomenclatures. Say if Alcohol is labelled as syrup or adultery is dubbed as marriage, this will not bring about changes in the code of Islamic laws and Alcohol and Adultery will still be forbidden as usual.

Judgment is passed usually keeping in view the prevalence of overwhelming majority. Exception to the rule does not defy the judgment. For example; A particular dose of arsenic is usually fatal. If per chance somebody survives, this will not change the basic nature of arsenic. Similarly if a few english scholars show exception to the general rule, their cases can not be generalised.

It is not necessary to find out the reasons of a particular reaction of a substance. Observation and experimental findings will suffice. One may not know the reasons of magnetic attraction

yet in order to prove magnetic attraction actual demonstration can serve the purpose. So as long as the deteriorating moral standard as a result of western education is noticed, there is no justification for the relaxation of the ban imposed on it.

What ever you want to achieve is either an aim or a means to attain the aim. Means are adopted according to ones needs e.g. Taking food is an aim which persists as against medicine which is stopped instantly when one recovers from a disease. Therefore, if there is a basic need of learning english for somebody which is confirmed by the code of Islamic laws. say learning it for the sake of religious needs or for inviting the opponents to Islam or for the rebuttal of their objections, its learning will be allowed as and when there is a need for the same.

When there is a difference of opinion between the qualified scholars of Islam over a matter, that difference will be on the interpretation of some argument. For instance, Zayed is a man and man has got the capability of writing. So Zayed has the capability of writing. If somebody names his donkey as Zayed. And say that as Zayed is donkey and the donkey cannot write. Therefore Zayed can't write. This is a difference in argument and not in the case of result, which can be waived off with a little

bit of thinking. If Zayed is a man then the first result is sound and the next one is wrong and if Zayed is donkey then the second one is sound and the first is wrong. Therefore if the saying or verdict of some qualified scholar of Islam for or against western education is quoted then the difference will be in matters pertaining to arguments and not conclusions. So there are two presumptions:

a) The existing western education is responsible for some bad or irreligious tendencies.

b) Education which is responsible for such bad tendencies is undesirable or unlawful.

The first presumption is not an issue related to the code of Islamic laws. Rather it is an investigation of something in which difference in observation and experimentation counts and on the basis of this inquiry decisions in respect of right and wrong opinions can be made. But the second presumption pertains to the code of Islamic laws and is final.

A scholarly decision casually made under certain conditions alters when a change is brought about in those conditions. Therefore, if some how, the above mentioned bad and anti religious effects are rectified and its general and conspicuous

harms cease to exist, then it will no longer stand undesirable and orders on its ban will be withdrawn. Although in the present conditions there is little hope of lifting the ban. Maulana Abdul Bari Nadvi has given cogent reasons to prove that western education is responsible for spoiling the muslim youth.[10]

The problem of medium of instruction and its change over from english to Urdu is of our own making. It could have been easily solved by now. What is required is the sense of urgency to do it. Educational experts are almost unanimous in the view that the use of foreign language as medium of instruction has been the main cause of deterioration of our standards. The foreign language, being a symbol of the alien culture and civilisation attracts the student to that civilisation and culture. He remains cutoff from his own national values, traditions and culture. The main purpose of education is to inculcate creativity in the young minds, because on it hinges the destiny of the nation. A foreign language strikes at the very roots of it because it saps the students of all creativity. Students get entangled with the words and fail to reach the ideas.

Language issue has been discussed in the draft proposals for a new educational policy as follows:

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[10]Abdul Bari, Tajdeed-i-Taleem wa Tabligh, (Lucknow: Nami press, 1951), pp. 142-47.

They (the students) do not read newspapers in Urdu, are in many cases not even aware of the greatest works of our heroes and scholars and as such, are completely out of touch with the popular national aspirations. That a national consensus has not so far emerged in Pakistan should not, therefore be a matter of surprise.

It was the policy of the British to create a class of "Brown English men" fit only for Government service. The educational system created by them was therefore designed with this end in view and it placed considerable emphasis on the development of the ability to read, write and express oneself in the English language. It must now be considered whether it is necessary to perpetuate this system when the aim is not merely to produce people for government service but also to produce national cohesion and impart the analytical and technical skills so necessary for development. It is therefore, necessary, both from the political as well as economic and social angles that the emphasis on the teaching of English must be reduced. This can be done by changing the medium of instruction at all levels of education to the national languages (now to the national language Urdu).[11]

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[11]Government of Pakistan, Proposals for a new Educational Policy, (Islamabad: Printing Corporation of Pakistan press, 1969), p. 14.

The constitution of Pakistan provides a specific framework for the introduction of Urdu as the national language. According to this framework: The national language of Pakistan is urdu and arrangements should be made, for its being used for official and other purposes within 15 years from the commencing day. This policy stresses the need for the development of unison of thought by integrating different streams of education into a single, unified and coherent system of education. The continued existence of English medium schools in the country, as a legacy of the colonial era negates this principle. It has therefore, been decided that, to start with, all schools throughout Pakistan will be required to adopt Urdu or an approved provincial language as the medium of instruction. Admission to these institutions will be based purely on merit.

In order to promote urdu as the medium of instruction at higher levels, the scientific and professional terminology will also be standardised and introduced in a phased manner. Writing of Urdu books in scientific, professional and technical subjects will be encouraged. Selected books in various crucial subjects will be translated for adoption in our colleges and universities.[12]

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[12]Government of Pakistan, National Education Policy, (Islamabad: 1978), pp. 14-15.

Hazrat Hakeemul Umath has also given a pride of place to urdu by saying, "As persian has got excellence because of its relevance to Arabic, and because this excellence counts in matters pertaining to religion. Hence the excellence of persian will be ascribed to religion. In this way, it can be said without any doubt that urdu has got religious excellence because of its strong relevance to Arabic and persian. As a matter of fact the relevance in the case of persian is because of its resemblance with Arabic. But the relevance of urdu to Arabic and persian is due to its assimilation of the two languages. In fact no language can surpass urdu in its abudant use of uncompounded Arabic and persian vocabulary. Not only words, rather full sentences, in many cases, from Arabic and persian sources are there by inserting merely of, on etc. from urdu.

Another excellence of urdu is that in it there is a vast and invaluable treasure of religious knowledge especially that of sound and acceptable Islamic mysticsm which the learned muslim scholars and saintly guides have been accumulating with their efforts and endeavours for centuries. If God forbidding this language is lost then the whole treasure will be wasted and there will be no medium, of gaining religious knowledge, left for the

muslim masses. Being ignorant of Arabic, their attainments are limited to urdu alone. This should be a matter of concern in view of the Islamic laws. Therefore immediate preventive measures are to be applied so that the efforts of muslims in this regard may not be dissipated and the reserviour of religious knowledge in Urdu may be within the easy grasp of muslims. Therefore, to safeguard the Urdu language is to safeguard religion. On these grounds supporting Urdu is obligatory and an act of devotion on the part of muslims."[13]

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[13]Abdul Bari, Op. cit., pp. 157-58.

CHAPTER XIII

EDUCATIONAL ADMINISTRATION

Education is a complex and highly specialized field, and its efficient administration requires, technical competence, administrative ability, and understanding of educational developments (in different countries of the world).[1]

Our system of educational management and supervision is a legacy of the past and is not equipped to cope with the increasing and changing demands of education in the country.[2]

History of civilization reveals that the ideal world Prophet (peace be upon him) played a vital role in providing leaders and administrators in the field of education. During the life time of the Holy Prophet (peace be upon him) adequate arrangements were made in his mosque for educational administration. Thus the mosque at Madina served as a training institute. The far reaching effects of this famous institute in promoting the cause of educational administration are self evident. The Holy Prophet (peace be upon him) was deeply involved in teaching as well as supervising instructional programme throughout his life. He sent learned teachers to different places to disseminate knowledge and

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[1]Government of Pakistan, Report of the Commission on National Education, (Karachi: Government of Pakistan press, 1961), p. 32.

[2]Government of Pakistan, National Education Policy, (Islamabad: 1978), pp. 17-18.

propagate Islam. For example, Muaz Bine Jabal was sent to Yemen to teach them, Hazrat Amar Bin Yasir was detailed to the tribe of Quais as their teacher while Amer Bin Hazam was sent as teacher to Ahle Najran at the age of seventeen. Hazrat Khalid was entrusted with the task of education when detailed to Bani Haris. Hazrat Muaz was appointed as teacher of Makkans who embraced Islam. There was a time when only 14 men from the Quraish could read and write but it all goes to the credit of (the administrative capabilities of) the Holy Prophet Muhammad (peace be upon him) that a full fledged secretariat, of the scribes of the Holy Prophet (peace be upon him) and official correspondence was established.[3]

According to Dr. Ibrahim Khalid; Educational Supervision is a positive, dynamic and democratic action designed to improve classroom situation through the continued growth of all concerned.[4]

Hazrat Hakeemul Umath said that to abide by sound principles, and all the rules and regulations which are essential, is so much important that the Holy Prophet (peace be upon him) himself led his whole pious life in its compliance.[5]

"It has been narrated in Shamail-e-Tirmidhi (A book of

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[3]Mian S. Bashir Ahmad, Curricula and Teaching Techniques of the Holy Prophet Muhammad Sallaho alaihe Wasallam, (Peshawar: 1983), p. 20.

[4]Ibrahim Khalid, Report of the Third National Course on Planning and Management of Teacher Education, ed. Irshad Ahmad Furrukh (Islamabad: Pictorial Printers, 1987), p. 24.

[5]Maulana Muhammad Isa, Anfas-i-Isa, (Karachi: Educational press, 1400 A.H.), p. 536.

traditions) That the Holy Prophet (peace be upon him) was ready to arrange for every essential matter before hand which means taking particular care of rules and regulations thereby proving his administrative capabilities. So much so that one day the bed was spread two folded, that day the Holy Prophet (peace be upon him) woke up a little latter. The Holy Prophet (peace be upon him) said that something new must have happened today and ultimately the matter was rationalised and the bed was unfolded. How is it possible to administer a magnificent government without administrative capabilities ? In religion particular care is taken with regard to matters pertaining to administration. Once a companion of the Holy Prophet (peace be upon him) made announcement of initiation of congregational prayers (repeating the words 'Allah-O-Akbar'-Takbir). The Holy Prophet (peace be upon him) prohibited him saying that this is the right of one who gives the call for prayers. The Holy Prophet (peace be upon him), because of his administrative capabilities, had found out that judge should belong to his Medinite companions (Ansar's, helpers) and one who calls for prayers should belong to the people of Abyssinia; Ethiopia as they are strong, stout and gifted with loud, laudable voice."[6]

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[6]Khwaja Azeezul Hassan, Ashrafussawanih Vol. II, (Multan: New Islami Art press, 1985), pp. 314-15.

"People don't abide by sound principles which is the root cause of disturbances the world over. So much so that the government and its subject, father and his son, teacher and his taught, spiritual guide and his disciple, husband and his wife, master and his servant all are disturbed. No difficulty is faced If one takes care not to cross the limits by following sound principles."[7]

Allama Saiyid Sulaiman Nadvi says: "A jew, who wanted to find fault with the Muslims, once said to a companion of the Prophet (peace be upon him), "Your prophet (peace be upon him) teaches you everything, even trifling matters ?" Yes, came the prompt reply, "Our Prophet (peace be upon him) teaches us even about abstersion after urination and excretion." The Muslims, are still proud of this noblest exemplar for all human beings: he is the heaven's gift, a standard by which every man can reform and renovate his life and morals, body and spirit, behaviour and conduct and habits and manners. The people having faith in Islam need nothing beyond the standard set by the prophet for their cultural, moral and social progress. The Prophet's life is the universal touch stone: It draws a distinction between the vice and virtue, the good and the bad. For the world lacks another

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[7]Isa, p. 62.

exemplar like the prophet: he alone is the perfect model for the whole world. May God have peace and mercy on him.[8]

Hazrat Hakeemul Umath as a true follower of the Holy Prophet (peace be upon him) says, "The real aim of all rules and regulations formulated in the Islamic monastery is to teach the code of conduct to those who call on me. This is the main aim and others are minor subsidiaries which change with the change of time, expediencies and needs. The main aim is elucidated by the corroboration of the tradition; "As if there were birds on our heads."[9]

It is very important for a man to be steadfast to his principles. The Holy Prophet (peace be upon him) remained steadfast to his principles throughout his life. He would show unstinted support to his exalted practice once initiated by him. The term sunnah (practice of the prophet) in our code of Islamic laws has been coined as a result of the principle of steadfastness in his practice. He would always perform his routine in time. A fixed time schedule was observed in the performance of obligatory and nonobligatory prayers, in telling his beads, in going to bed and getting up from bed. No change was noticed in the blessed way of his meeting people. And all this

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[8]Allama Saiyid Sulaiman Nadvi, The Life and Message of The Holy Prophet Muhammad (peace be upon him), translator Mohyuddin Ahmad, (Karachi: 1977), p. 85.

[9]Hassan, p. 253.

has now become a code of life for muslims.[10] It is in this spirit that Hazrat Hakeemul Umath says, "Thanks Allah, nothing is difficult for me. I take courage to initiate and Allah bestows me to fulfill, what I intend to do, to the best of my ability. It has a great blessing to keep to the schedule. Nothing seems difficult, lapse is always disapprovable. A little bit attention in day to day routine business is preferable than a lapse of it in daily schedule."[11]

Ibrahim bine-e-Abdar Rahman al-udhri reported God's messenger (peace be upon him) as saying, "In every successive centuries. Those who are reliable authorities will preserve this knowledge, rejecting the changes made by extremists, the plagiarisms of those who make false claims for themselves, and the interpretations of the ignorant."[12]

Khwaja Azeezul Hassan says in the biography of Hazrat Hakeemul Umath: "Each and every verbal remark of Hazrat Hakeemul Umath is well worded, balanced, in accordance with sound principles and perfect from all angles. This is the grandeur of the renewer of the faith (Mujadid) and the sage of muslims (Hakeemul Umath)."[13]

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[10]Saiyid Sulaiman Nadvi, Seeratun-Nabi Vol. II, (Azam Garh: Muarif press, 1352 A.H.), pp. 290-91.

[11]Khwaja Azeezul Hassan, Husnul Azeez Vol. I, (Delhi: Khwaja press, 1916), p. 343.

[12]James Robson, Mishkat al-Masabih, (Lahore: Ashraf press, 1963), pp. 57-58.

[13]Khwaja Azeezul Hassan, Ashrafussawanih Vol. II, (Multan: New Islami Art press, 1985), p. 29.

Hazrat Hakeemul Umath once said, "I prefer free living without any restraint, but when it cannot be helped and it is difficult to show progress without resorting to the techniques of administration, then I have to maintain discipline. When it is unavoidable, I don't shirk my administrative obligations rather I enjoy it." Hazrat Hakeemul Umath adds that the aim of all these regulations is simply to provide facilities for others and to avoid personal harms and inconveniences.[14] Moreover, "If the principles are not tough, but there is no slackness in its application, then this is no harshness, rather it is showing of tenacity like that of silk being tenacious."[15]

The essential purpose of school discipline is the development in the pupils' attitudes, habits and ideals of conduct through the medium of the social life of the school, organized on a co-operative basis and inspired by the higher ethical teachings of religion.[16]

Hazrat Hakeemul Umath was so particular about observing norms of the social life of school that according to Khwaja Azeezul Hassan, "If Hazrat Hakeemul Umath a school student on some important business, he, being himself the Rector, asks the

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[14]Khwaja Azeezul Hassan, Husnul Azeez Vol. I, (Delhi: Khwaja press, 1916), p. 501.

[15]Khwaja Azeezul Hassan, Ashrafussawanih Vol. II, (Multan: New Islami Art press, 1985), p. 46.

[16]M. Sultan Mohyuddin, School Organization and Management, (Lahore: Mahmood Printing press, 1963), p. 30.

student to beg leave of his teacher."[17] This reflects his keenness in maintaining discipline in educational institutions.

Although it is wise to let pupils arrive at their own decisions and learn by their own mistakes, the freedom to go wrong should be limited so as not to let the community suffer irreparable damage, and this can be ensured by the teacher functioning as an adviser, equipped by Nature and training with sympathetic understanding of youth and with readiness to help and guide it.[18]

Dilating upon it Hazrat Hakeemul Umath says, "It would not suffice to assign administrative duties to others and then rest contented. Rather it is obligatory to check whether the work assigned has been satisfactorily completed after the assignment."[19]

Rights and obligations are regulated in a nation by the laws of the land, without which there would be chaos and insecurity of person and property--the reign of might and caprice are as in the jungle. As in a nation so in the social economy of the school, there is need for law and order. It is necessary that school activity should proceed smoothly to satisfactory conclusion, without friction between individuals and let or hindrance, by

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[17]Khwaja Azeezul Hassan, Ashrafussawanih Vol. III, (Multan: New Islami Art press, 1985), p. 41.

[18]Mohyuddin, P. 46.

[19]Isa, P. 519.

other factors.

The school customs and traditions determine the general attitude and outlook of pupils and have a great, though imperceptible, effect upon the mutual relations of the members of the school society. These customs and traditions are the unwritten laws of the school. But there is need also for definite and explicit rules and laws not only to regulate the relations of the pupils to one another, to the school society as a whole, and to their own work, but also to promote the realization of the larger purposes of the school and to make the lives of the pupils full and free. For, as held by jurists, while law can exist without liberty, liberty cannot exist without law. If laws and rules are necessary, there must be some authority to frame, promulgate and administer them. Obedience to the laws should be secured in the interest of the schools community, by moral persuasion and, in the last resort, even by force.[20]

It is in this spirit that Hazrat Hakeemul Umath says, "The different delegations visiting the school for assessment must be received by persons duly authorised by the head of the institution so that proper response to the queries regarding the institution is facilitated. This codal formality is required to be observed."[21]

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[20]Mohyuddin, Op. cit., pp. 14-15.

[21]Mufti Muhammad Hassan Amrathsari and Maulana Fazle Rahim, "Malfoozate Hazrat Thanavi," Monthly Alhasan, (Special Issue, 1987), pp. 585-86.

Hazrat Hakeemul Umath asks muslims, "Never be involved in an activity which may displease your boss as it may tell upon your career. Due to it muslims have been suffering grave consequences for long. It is required according to the divine laws to guard yourself against it. The common people protect themselves with the intention to protect their bodies while the saints do so as sacred trust of Allah. The verse of the Holy Quran meaning: 'And cast not yourself with your hands into perdition.' (Q. 2:195) covers the official displeasure as well."[22]

Hazrat Hakeemul Umath has described in detail about how to write letters addressed to friends, relatives and others. Once he wrote to a student, "Your narration should be straight forward, informal and clearly stated. It should not be unnecessarily lengthy and time consuming. Only one problem should be addressed to unless there is a need to refer to something in support of the main issue."[23]

Jarir bin-e-Abdallah reported God's messenger as saying, "God will not show mercy to him who does not show mercy to others." Aisha told that a nomadic Arab came to God's messenger and asked, "Do you kiss children ? We do not kiss them." The prophet (peace be upon him) replied, "I cannot help you since God

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[22]Isa, p. 333.

[23]Khwaja Azeezul Hassan, Ashrafussawanih Vol. II, (Multan: New Islami Art press, 1985), p. 225.

has withdrawn mercy from your heart." Abu Huraira told that he heard Abdul Qasim (the Prophet peace be upon him) who spoke the truth and whose word was verified say, "Mercy is taken away only from him, who is miserable (i.e. the infidel or the profligate). Abdallah bin-e-Amr reported God's messenger as saying, "Those who are merciful have mercy shown them by the compassionate one. If you show mercy to those who are in the earth He who is in heaven will show mercy to you."[24] Ibn Abbas reported God's messenger as saying, "He does not belong to us who does not show mercy to our young ones and respect our old ones, who does not recommend what is reputable and prohibit what is disreputable."[25]

"All these traditions stress mercy to be shown to the young and old. A person from Delhi after listening to a man who complained about Hazrat's (Hazrat Hakeemul Umath) tough treatment of disciples posed a very intelligent and thought provoking question as to how he treats children. The complainant answered that the children are treated very informally and affectionately by Hazrat Hakeemul Umath and they are also very close to him. The person from Delhi made a remark, "Then Hazrat Hakeemul umath is not unnecessarily strict as one who is so strict does not keep children close to him."[26]

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[24]Robson, p. 1031.

[25]Hassan, Op. cit., p. 49.

[26]Ibid., p. 1034.

The general attitude is that the lecturer discourage students' questions. A good lecturer always encourage rather invites genuine and relevant questions at the end of his lecture. It is a sign of good teaching that the lecturer readily gives his pupils a chance of asking questions at the end of his lecture when they are found to be anxious to put questions.

If the lecturer does not know the answer, he should frankly admit so by saying, "I do not know the answer at the moment, but I shall try to give you the correct answer when we meet again." The lecturer should never try to establish a false prestige. He should not mind if sometimes his students disagree with his answer. Disagreement can prove to be a stimulus for further study and investigation. Khwaja Azeezul Hassan while describing the rules and regulations of the company of Hazrat Hakeemul Umath says, "Don't disturb the lecturer (Hazrat Hakeemul Umath) while he is giving his lecture by posing irrelevant questions or submitting your difficulties as all these things go to the disadvantage of the speaker as well as the listener and the smooth flow of learning. If you want to raise some important relevant point, you may do so at the end of the lecture provided you have sought prior permission for the same."[27]

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[27] Ibid., p. 275.

Proper discipline at home and school promotes the growth of a child's personality, an inadequate discipline or lack of any discipline whatsoever proves extremely injurious for healthy development of his personality. The ultimate aim of a healthy and balanced discipline is to inculcate a sense of self-control, self-direction or self-discipline into the child.[28] The student who had been rusticated by Hazrat Hakeemul Umath for telling lies, proclaimed in the mosque after the congregational prayers that he would like the audience to listen to the blunders he has made. Hazrat Hakeemul Umath reacted to it by saying that he should declare it outside the mosque as it was prohibited to make declarations within the precincts of mosques. After his compliance Hazrat Hakeemul Umath told the audience, "This student likes wearing decent dress and is disallowed to do so. However, since tomorrow is the muslim religious festival (Eid) so there is an exception to this rule and the student is allowed to wear the clothes of his own choice. Wearing decent clothes are desirable on this occasions. But he will have to wear a special uniform day after tomorrow by way of treatment. He is a student and a student ought to be obedient during the school days."[29]

Hazrat Hakeemul Umath did not allow school children to get

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[28]Abdur Rauf, Dynamic Educational Psychology, (Lahore: Feroz Sons Ltd., 1976), p. 192.

[29]Maulana Ashraf Ali Thanavi, Al-Ifazatul Yoomiya Vol. I, (Lahore: n.d.), p. 392.

together freely and frequently. He said in this perspective; "Superficially it may be termed as stern discipline by not allowing the school children to mix freely. As a matter of fact their meeting with any body else or with one another at this stage is baneful, and just as a child may be offended if he is disallowed to catch hold of a snake which seems to be so soft, shining, beautiful and pretty but deadly poisonous, similarly restrictions are a must whether the children like them or not."[30]

Hazrat Hakeemul Umath has advocated in his writings a simple, straight forward, honest and disciplined life. He gave high priority to educational administration. In Ashrafussawanih volume II his principles of education and training have been discussed in detail and all the factors responsible for the harmonious development of a balanced personality are given. Casting a cursory glance on the table of contents the reader is readily convinced of the fact that he was very keen in matters pertaining to educational administration.[31]

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[30]Khwaja Azeezul Hassan, Husnul Azeez Vol. I, (Delhi: Khwaja press, 1916), p. 320.

[31]Khwaja Azeezul Hassan, Ashrafussawanih Vol. II, (Multan: New Islami Art press, 1985), p. 2.

CHAPTER XIV

CURRICULUM AND TEXTBOOKS

Curriculum includes all ways and means in the educative process which are designed to achieve the aims and objectives of education. Presently, there exists a controversy among eudcators regarding the composition and organization of the curriculum. Some are of the view that curriculum should be organized on the basis of subject matter and mastery of knowledge. A group of educators very strongly oppose this idea and conceive the curriculum as consisting of activities and experiences of students. There also exists a controversy as to whether the curriculum should be organized in a logical order or psychological order.[1]

Curriculum Planning is an effort at meeting the needs of society, through the development of another, perhaps more important dynamic entity, the human personality. The success of this effort depends upon a correct understanding of the nature and needs of society as well as the nature and needs of the individual and upon their proper adjustment with each other. This requires a clear conception of the ideals that the nation holds and the type of social pattern it intends to produce. The immediate needs of the nation in respect of the training of

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[1]Sayyid Sajjad Rizavi, Islamic Philosophy of Education, (Lahore: Izhar Sons Printers, 1986) p. 118.

manpower for economic development and of cultural and intellectual advancement have to be clearly understood. National resources in men and money have to be assessed. The requirements of the future have to be visualized and met in the light of the conditions of today. The objectives of Education, which constitute the basis of the curriculum are determined on these considerations.[2]

The textbook is and will probably remain the most commonly used teaching aid in the schools of the world. It represents, in abbreviated form atleast, the knowledge the student in each class is expected to master as a basis for acquiring additional knowledge and skills. Although the importance of textbooks varies from one country to another, it is universally recognized as a basic teaching tool. It is given particular importance in those countries where additional reading material is not widely available to school children and where teachers are not highly trained. Unfortunately both of these circumstances prevail here at the present time. A textbook of high quality attempts to present the material encompassed within the syllabus of a course in a manner and a language that can be easily comprehended by a child of the class for which the book was written. Moreover, it is built upon what the child has learned previously and is a

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[2]Government of Pakistan, Report of the Curriculum Committee for Secondary Education, (Lahore: Civil and Military Gazette press, 1960), p. 12.

preparation for what he will be expected to learn at the next level. Ideally, the reading of the textbook does not represent the sum total of the classroom instruction. Rather it serves as the thread of continuity and the central focus for the learning that is expected to take place.[3]

Hazrat Hakeemul Umath has enumerated the qualities of a textbook writer: The foremost quality of a writer or an author should be an insight into the selection of the topic. Next consideration is that of appropriate selection of the content and finally the writing style and the way of his presentation which should be in complete harmony with the subject. These qualities are found at the optimum level in the writings of Hazrat Hakeemul Umath and that is why his books are popular among the scholars.[4]

Hazrat Hakeemul Umath has earmarked some golden principles with regard to writing of books:

"Follow the time schedule of writing the books earnestly. If you are not in a mood to do the work before you actually attempt it to do, you need not bother and try to start it willy nilly. But if your mood is off in the middle of your assignment for the day, you better postpone it till the time when you are free and happy. Try to avoid unreasonable details rather be brief while

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[3]Government of Pakistan, Report of the Commission on National Education, (Karachi: Government of Pakistan press, 1961), p. 301.

[4]Latifullah, "Hakeemul Umath Bahaisiyat-i-Musannif," Monthly Alhasan, (Special Issue, 1987), p. 217.

attempting to write. When there is an emergency and you are not free even then try to write say at least a sentence, as something is always better than nothing."[5]

Hazrat Hakeemul Umath advised his disciple Khwaja Azeezul Hassan: "You are to be brief and to the point while writing some treatise. Don't think of all the details right at the first attempt as you will not be able to encompass it to the best of your ability and it may result in total despondency."[6]

Professor Latifullah in his article entitled, Hakeemul Umath as an author says, "A cursory look on the titles and topics of the books, sayings and sermons of Hazrat Hakeemul Umath reveals that he has been gifted with all the qualities of a great writer. His work in all its diversity covers all the fields of Islamic thought. But the particular aspect which has been the centre of his attention is the purification of the innerself with the apparent deeds of 'Sharia' and the goal of the attainment of spiritual elegance. Beside these he has got a special and rare gift of psychological insight which is evident from his work of, "Tarbiatussalik"--a book compiled and edited for the treatment of spiritual diseases."[7]

Hazrat Hakeemul Umath wrote nearly one thousand books on a

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[5]Khwaja Azeezul Hassan, Ashrafussawanih Vol. IV, (Multan: New Islami Art press, 1985), p. 117.

[6]Ibid., p. 118.

[7]Latifullah, Op. cit., p. 221.

variety of subjects.[8] Really speaking he was a gifted scholar and a prolific writer. One wonders how he managed to cover so many fields and so voluminous works in the limited time at his disposal.[9]

The world has been terribly shaken by the most devastating of the cataclysms that have ever swept over human habitations: Deaths and ruins have been showered in pitiless profusion over the innocent heads of defenceless populace. And while the victors are snarling over the spoils of war, the world lies prostrate, panting from utter exhaustion and crying for rest, for relief, for rejuvenation. Intrinsic superiority of race and colour, nationality and culture and such other complexes have been poisoning the relations between man and man. With them has an unholy alliance been made by that insatiable greed for pelf and power which is unblushingly strutting abroad under the veneer of an ever increasingly invented volume of diplomatic deceptions. This dark conspiracy has been persistently baffling all efforts at anything like the formation of a genuine world federation of peoples and nations. But whither to repair for the remedy ? The present has apparently failed, the future holds out little prospects. Should we then look back to the past for inspiration

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[8]Muhammad Anwarul Hassan Anwar, Hayat-i-Imdad, (Karachi: Mashhoor press, 1956), p. 15.

[9]Muhammad Ghiyasuddin Mazhari, Hayat-i-Hakeemul Umath, (Lahore: Idara-i-Nashriyate Islam, n.d.), pp. 16-21.

and guidance ? Some advocates of human brotherhood point to a desert land in our neighbourhood. For here arose in the Arabia of the seventh century an earnest Reformer who made the most magnificent experiment towards establishing on earth a reign of equity and justice, of sympathy and tolerance and of faith and fraternity among the multifarious clans and congeries that composed the human race of his time. And it has been admitted by unbiased students of the annals of Philanthropic efforts that he was the most successful in his achievements amongst all those noble warriors who so valiantly fought from the dawn of history for breaking the claims that at various ages have kept in bondage their fellow men in their body mind and spirit. Says Shustery in his outlines of Islamic culture, "Islam's great message is the unity of God and the fraternity of human beings. It has caused the fusion of races and abolished distinctions of caste and colour. Racial superiority and social rank are foreign to it. It has taught fraternity in its truest sense."

In fact Islam saved the world once. Can it not save it again? Shortsighted men in their insane rush for fame, power and splendour have extinguished the light, fumbled and stumbled; but we need not lose heart;

For like a child sent with a fluttering light,
To feel his way along a gusty night,
Man walks the world, again and yet again
The lamp shall by fits of passion be slain;
But shall not He Who sent him from the door
Relight the lamp once more and yet once more ?[10]

Hazrat Hakeemul Umath has tried through his thought provoking sermons, compiled in the forms of books, to enable the readers to peep into the life of some of the most outstanding historical figures through the windows of their actions. He sometimes uses anecdotes to serve as useful beacons to some at least of those who stand today in the midst of doubt and confusion sadly witnessing a bleeding world helplessly grovelling in the inextricable mire of madness and misery.

According to Maulana Muhammad Mian Siddique: "His philosophical work has got its own style and his sermons compiled in the form of books, have got a rare elegance. As there used to be mixed gatherings of scholars and the general public so his addresses conveyed scholarly messages in the form of casual interesting episodes from their daily life."[11]

Dr. Abdul Hye Arifi in his article on Hazrat Hakeemul Umath

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[10]Ibrahim Khan, Anecdotes from Islam, (Lahore: Ashraf press, 1960), pp. X-X11.

[11]Maulana Muhammad Mian Siddique, "Hakimul Umat Maulana Ashraf Ali Thanavi Ka Tareeq-i-Taleem Wa Tarbiat, Monthly Alhasan, (Special Issue, 1987), p. 163.

says, "He neither registered his works himself nor allowed anybody else to register his works as he considered the registration of published works not permissible from Islamic point of view."[12] In this article Dr. Abdul Hye adds these words of Hazrat Hakeemul Umath, "A man who hasn't got oath of allegiance to me and study my books attentively will Inshaallah, seek communion with Almighty Allah.

He prescribed a curriculum of "Ashraful Nisab" to be studied in the following order:

1. Bahishti Zaiwar and Bahishti gohar.
2. Huququl Islam.
3. Furoul Eiman.
4. Jazaul Amal.
5. Safaii Muamalath.
6. Islahur Rusum.
7. Taleemuddin.
8. Hayatul Muslimeen.
9. Adabul Muashirath.
10. Qiyamath Nama of Shah Rafiuddin.
11. Tablighe Din.
12. Nashrutteeb.

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[12]Abdul Hye Arifi, "Faizan-i-Tasaneefe Hakeemul Umath, Monthly Alhasan, (Special Issue, 1987), pp. 147-48.

13. Qasdussabil.
14. Shauqe Wathan.
15. Alinthebahatul Mufeeda (its simple version is Halul Intibahath).
16. As many sermons of Tashehul Mawaez as are available.

The pertinent approach would be to initiate study as follows:

1. Bahishti Zaiwar-with Bahishti Gohar.
2. Any sermon out of the whole lot.
3. One sermon covered is to be followed by the next sermon along with the study of the remaining 14 books in the order given above.

Hazrat Hakeemul Umath was a prolific writer. When list of all his books was prepared, it exceeded 600 pages. About 1000 of his books covering a wide range of subjects like faith, worship and prayers, dealings, mode of living, ethics, traditions of the Holy Prophet (peace be upon him), Islamic jurisprudence have been published. These books have been translated into Arabic, English and other languages. About 400 sermons and a number of his travelogues are also available as part of his publication. It also goes to his credit that he designed curriculum for the

Islamic mystics to be studied as follows;

1. Adabul Muashirath.
2. Mamulath-e-Khanqah.
3. Rahmathul Mutaalimeen Vol. I.
4. Taleemuddin Chapter I and II.
5. Ata Kashuf Part II.
6. Furul Eiman.
7. Nuzhatul Basatheen.
8. Sermon entitled Rahatul Qulub.
9. Tableeghuddin part I.
10. Jehad-e-Akbar.
11. Qasdus Sabeel.
12. Tablighuddin Part II.
13. Atakashuf Part II and III.
14. Masaelus Suluk.
15. Kaleed (Key to) Mathnavi Dafthar VI.
16. Tarbiathus Salik-the whole volume.
17. Awarif or its translation.
18. Aldurrul Mandud.
19. Adabul uboodiath (Its translation).
20. Tanbihul Munqireeen (Its translation).

21. Ikmalushiam.

22. Rafudeeq.

23. Usulul Wasool.

24. Al-Ibtila Li Ahlil Isthifa.[13]

A sequence of potential experiences is set up in the school for the purpose of disciplining children and youth in group ways of thinking and acting. This set of experiences is referred to as the curriculum. The curriculum is always in every society, a reflection of what the people think, feel, believe and do.[14]

Authority of the educator (to change the curriculum) ultimately rests upon two distinct but related bases. As an expert, his authority rests on his verified and tested knowledge in those areas in which his services are needed both by society and by his students. This expertness is derived from two sources: His knowledge of the needs and interests of children and of the way the learning process can best be conducted to attain the ends of education; and his knowledge of the materials and techniques required by the students in their growth and development. Beyond the range of expert authority, the authority of the teacher rests on the intellectual and moral commitments of the society he serves.[15]

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[13] Ibid., pp. 144-46.

[14] B. Othenal Smith, Stanley Shores, Fundamentals of Curriculum Development, (New York: Harcourt, Brace and world, Inc., 1957), P. 3.

[15] Ibid, p. 543.

To know what to do is not the same thing as knowing how to do it. It is, of course, important---indeed indispensable--that a faculty, especially its leadership, know clearly the changes they desire to make in the educational programme. Unless the changes are clearly understood in terms of the practical operations they require and in terms of the direction in which they lead, a faculty need not be surprised if its effort go astray. There is no substitute for thinking through a change before it is made, if risk is to be reduced to a minimum.[16]

Hazrat Hakeemul Umath endeavoured hard to bring about a change in the curriculum before its execution. He said, "Keeping in view the desire of some grown up muslims who are very busy in their day to day life knowing english or some other language and want to seek religious education, Hazrat Hakeemul Umath designed a concise curriculum to be covered in a period of three years. It is a concised version of ten disciplines entitled Talkhisatul Ashrafia."[17]

The curriculum was introduced in the life time of Hazrat Hakeemul Umath and proved to be a great success.

If muslim students cover this curriculum before joining government schools they will not only gain proficiency in

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[16] Ibid, p. 423.

[17] Khwaja Azeezul Hassan, Ashrafussawanih Vol. III, (Multan: New Islami Art press, 1985), p. 68.

religious field but will also fare well in their mundane life. If along with religious education, religious training is also given to these students they will Inshaallah excel all others in religious and temporal fields.[18]

Hazrat Hakeemul Umath adds; "I am of the opinion that Indian penal code,---(in our case Pakistan penal code), rules and regulations in respect of Railways and post offices may also be included in the curriculum of Islamic institutions. Secondly a scheme should be chalked out to detail Islamic missionaries from religious institutions like Deoband and Saharanpur on permanent basis to every nook and corner of the country and also to other countries abroad. Thirdly in all the religious institutions there should be a provision of the department of industry and commerce so that the students after their graduation may be self sufficient in matters pertaining to means of their livelihood."[19]

Apart from Islamic jurisprudence and Islamic mysticsm, Hazrat Imam Ghazali included logic and philosophy in the curriculum. He thought it would be a strong instrument for the religious scholar.[20]

Hazrat Hakeemul Umath also used this instrument for the defence of religion as he approved of it while giving his reply

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[18]Abdul Bari, Tajdeed-i-Taleem Wa Tabligh, "Lucknow: Nami press, n.d.), pp. 83-86.

[19]Maulana Muhammad Isa, Anfas-i-Isa, (Karachi: Educational press, 1400 A.H.), pp. 589-90.

[20]Anwarul Hassan, Imam Ghazali Kay Taleemi Nazriat, (Lahore: Deen Muhammadi press, 1954), p. 159.

to a client who submitted, "I have been a student of philosophy and now I teach this subject. This is quite evident that philosophy is replete with apostasy but I have all along been trying either to lessen this evil through my teachings and writings or to use this instrument in support of my religion. I shall be highly obliged if I could seek the authentic reply of Hazrat in this regard. In his replY Hazrat Hakeemul Umath said, "This is the blessing of Almighty Allah that He with his infinite mercy served a harmful discipline in the best interest of mankind. Your may continue teaching writing with the exalted aim you have kept in view."[21]

Hazrat Hakeemul Umath being very much particular in the performance of his daily schedule is reported to have said, "Once my teacher called on me when I was busy in writing commentary of Maulana Jalaluddin Rumi. I made arrangements to make sure that my teacher may feel at home and begged leave to attend to my assignment at the appointed hour. I did my writing work for a little while and then I placed myself at the service of my teacher. If you continue to do your assignment daily you achieve your target well in time."[22]

It is because of strict adherence to the schedule that

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[21]Maulana Ashraf Ali, Tarbiatussalik, (Lahore: al-Makka press, 1975), p. 258.

[22]Khwaja Azeezul Hassan, Ashrafussawanih Vol. II (Multan: New Islami Art press, 1985), p. 260.

Maulana Ashraf Ali Thanavi's works spread through every nook and corner of India and Pakistan and proved to be the source of muslims' inspiration and guidance.[23]

Evaluation of Curriculum:

To evaluate is "to determine the value of." The evaluation of curriculum development is the determination of its value. Evaluation is one phase of the total process of curriculum development. The existing system of evaluation or examination is one of the root causes of the general malaise in our educational system. There is no system of observing, recording and evaluating the performance, behaviour and aptitudes of the pupil throughout the year. As a result, the passing or failing of students in the annual examinations invariably becomes merely a matter of the pupils memory. The high percentage of failures not only leads to heavy drop-outs but also brings a life long feeling of frustration and inferiority in the affected students. This is not only a national waste, but adds to our society a large mass of demoralised, dissatisfied and psychologically handicapped personalities.[24]

It has constantly been observed that one of the fundamental reasons for the deterioration of educational standards is the

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[23]Maulana Muhammad Ashraf Khan, Hakeemul Umath kay Elmi Janasheen, Monthly al-Balagh (Special Issue, 1399 A.H.), p. 540.

[24]Government of Pakistan, The Educational Policy 1972-80, (Islamabad: 1972), p. 31.

perpetual continuation of an obsolete system of external examinations which encourages learning by rote and subjects the students to various stresses and strains.[25]

Dr. Shaukat Ali Siddiqi, in his paper, "Perspective on Secondary Teacher Education curriculum in Pakistan" says, "All our efforts for revolutionizing the teacher education system are being sacrificed at the altar of a rigid, centralized, remote, annual systems of examinations."[26]

Hazrat Hakeemul Umath gave preference to oral examination saying, "I am against the prevalent system of written examinations. In these examinations students are subjected to great stress and strain. The aim of examination is to find out the capability of the student. The appraisal of the student to determine whether he has learnt the textbook as desired will suffice. This capability can be ascertained even by allowing the student to consult his book. The aim in the existing system of education is to learn the content by heart. The subject matter memorized by the student during the period of his study does not retain for a long time and his brain is tortured for nothing. I have been regularly conducting examination of my students at Kanpur and they were allowed even to read out explanations and

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[25]Government of Pakistan, National Education Policy, (Islamabad: 1978), p. 16.

[26]Shaukat Ali Siddiqi, "Perspective on Secondary Teacher Education curriculum in Pakistan," Paper Presented at the National Seminar on Secondary Teacher Education curriculum, Quetta, (July 28-31, 1975), p. 7.

marginal notes given in their textbooks so that they may be able to answer orally the questions put to them. They would show good progress and would always remember me in their prayers. This much is to be ascertained whether the student can fare well by reading or by consulting explanations and marginal notes or not. To expect from him more than that is to create a difficulty. And I communicated this view to other institutions as well which was okayed but they did not comply with it."[27]

Curriculum development is the hub of the educational process. The nature and quality of education is largely determined by the curriculum content. In the context of our society, the most important criterion of relevance and adequacy, is located in the ideological basis of Pakistan's creation.[28]

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[27]Isa, pp. 420-21.

[28]Government of Pakistan, National Education Policy and Implementation programme, (Islamabad: 1979), p. 56.

CHAPTER XV

RESEARCH IN EDUCATION

Research, we must remember, enriches teaching, contributes to the world of learning, and by its discoveries in the natural and social sciences transform our very lives. From now on we must think of both teaching and research every time we think of educational development.[1]

We have emphasised throughout that research is one of the essential features of university education. Not only is it of national importance in our developing economy but it has also a further value as a means of keeping a teacher alert and upto date, and of enabling him to stimulate and inspire his students. Adequate provision for fundamental and applied research is essential for any country which wishes to be strong and progressive.[2]

Research is the key to the solution of many problems and is of basic significance in bringing about qualitative improvement in education. Judgmental decision making can be effectively checked by intensifying institutional research in the field of education. Research is a pre-requisite for sound planning in education. Formulation of educational policies and programmes

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[1]Government Of Pakistan, Report of The Commission on National Education, (Karachi: Government of Pakistan Press, 1961), p. 16.

[2]Ibid., pp. 25-26.

must depend on reliable evidence collected through organized research.[3]

Research is basically a time consuming process while political compulsions are urgent. Research in education is thus relegated to secondary importance.[4]

A very special branch of the faith, through which it is carried to perfection, is Ehsan, as the prophet's tradition describe it, or Tasawwuf, as it is known in common parlance. In plain words, it means the creation of a real, Living consciousness of God----a consciousness so strong and vivid as if one has actually seen him, sweeping aside every trace of doubt and uncertainty. When this consciousness becomes complete, it forges a bond of loyalty with God that fills the heart with His remembrance, His love and an intense awareness of His might; it becomes the essence, the ruling spirit, of one's existence, of all one's thought and action, in prayer, in morality, in social behaviour, in monetary dealings, and, so forth. All that one does then is inspired, governed and regulated by this all-embracing faith and over powering realisation. One's external life gets completely pervaded by this internal feeling.

Ehsan or Tasawwuf, thus, represents, the very pinnacle of

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[3]Government of Pakistan, National Education Policy and Implementation programme, (Islamabad: 1979), p. 92.

[4]Ibid., p. 94.

faith. It is the supreme standard of ones spiritual state. One is perfect in his faith or not according to the measure with which he is blessed with this wealth. The famous tradition of the prophet consisting of the dialogue between him and the angel, Gabriel, is a pointer in this direction. The manner in which the term Ehsan occurs in it after Iman and Islam testifies to the truth of the assertion that Ehsan marks the ultimate stage in the evolution of faith.

The most exalted position in this respect was that of the prophet. He operated on the highest level to which a man can evolve his destiny from the point of view of faith and Ehsan. In his life there was contained the most ideal blending of knowledge and awareness, and piety and the fear of God. He used often to say of himself, "No one among you fear God more than me, no one reveres Him more intensely than me, and no one possesses a greater knowledge and more complete awareness of Him than me." From the prophet his companions had received their share of this celestial wealth, proportionate to their aptitude and circumstances, and the possession of this very commodity has remained throughout the high merit of the Sufi-saints of Islam. All their special spiritual exertions-----remembrance, meditation

and acts of self purgation have had no other aim than the acquirement of it. Just as the process of caution and correction has been kept in operation steadily in the other fields. In this field, too, it has been the same way with Sufis of deep learning and penetrating vision coming up from time to time from God to straighten its curves and to remove its impurities. A whole library of books written by Maulana Thanavi have brought the whole subject of Tasawwuf under such a glaring light and illuminated every nook and corner of it so thoroughly that to be misled in its path now can only be described as a calamity and misfortune.[5]

Hazrat Hakeemul Umath has very aptly remarked, "I am very much thankful to Almighty Allah that research in respect of the essential principles of Islamic mystic initiation has been conducted for centuries to come. Such research has not been done in a generalised form since long. All these endeavours in research have been carried to completion with the infinite mercy of Almighty Allah and because of the blessings of Haji Imdadullah, the immigrant to Makka."[6]

According to Hazrat Hakeemul Umath, "Islam does not teach inventions but gives principles of inventions. It teaches the

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[5]Muhammad Manzoor Naumani, Islamic Faith and Practice, (Lahore: Bakhtyar Printers, 1980), pp. 127-132.

[6]Khwaja Azeezul Hassan, Ashrafussawanih vol. II, (Multan: New Islami Art press, 1985), pp. 123-24.

principle not to invent anything at the expense of religion or life. It exhorts on its followers not to miss important duties and obligations in pursuit of useless inventions. Even in the pursuit of useful inventions muslims are not to take risk of gaining imaginary advantages at the cost of their religious obligations."[7]

Hazrat Hakeemul Umath says, "One who wants to conduct an enquiry is to emulate somebody in the beginning. Subsequently with the blessing of emulation he will be in a position to conduct a research study. This order is to be followed. If a child at the stage of kindergarten does not emulate his teacher and he argues at the initial stage of his teaching learning process as to why A is not B and vice versa, he cannot be helped. In the beginning he is required to follow his teacher in word and deed then the day is not far off when everything will be clear to him."[8]

Inorder to make inventions, a scientist is involved in his experiments and research so much that he seldom finds time for self assessment. One who does no find time for self assessment is not expected to know the creator. Therefore, he cannot be called knowledgeable. Abdallah bin-e-Amr reported God's messenger as

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[7]Maulana Muhammad Isa, Anfas-i-Isa, (Karachi: Educational press, 1400 A.H.), p. 354.

[8]Khwaja Azeezul Hassan, Husnul Azeez vol. I, (Delhi: Khwaja press, 1400 A.H.), p. 50.

saying, "Knowledge has three categories: A precise verse, or an established sunna, or a firm obligatory duty. Anything else is an extra." Abu Dawud and Ibn Majah transmitted it.[9] Hazrat Hakeemul Umath says, "No one can claim that he has got knowledge of the facts except muslims. Muslims have always been the torch bearers of knowledge and they still have got the privilege of learning. Although there is a great deterioration but still no one can excel them in scholarship. These modern inventions come under industry and not knowledge in the real sense of the word."[10]

Hazrat Hakeemul Umath wants to keep everything within limits. But this does not mean that he underestimates the importance of research. He says, "Speech of a research worker for a minute only is more effective than a half an hour speech of a person who doesn't base his talk on research findings, because the formers speech is based on solid facts while the latter is merely beating about the bush."[11]

Hazrat Hakeemul Umath once said, "It is not the aim to compile an art. Rather the aim is to work in accordance with its principles. The compilation of an art is with the purpose of acting upon the edited Art, in letter and spirit. But nowadays researches are conducted with no other aim but the aim of an

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[9]James Robson, Mishkat al-Masabih, (Lahore: Ashraf press, 1963), pp. 56-57.

[10]Isa, Op. cit., p. 609. [11]Hassan, p. 283.

enquiry in itself. For the completion of these researches the wisdom in respect of commandments is sought. Some researchers spend the whole of their lives in these superfluous matters having no chance to abide by a single commandment, despite the fact that the real goal of a muslim is rectification of the self."[12]

Some gentlemen once visited Hazrat Hakeemul Umath to remove their doubts pertaining to religious issues. They were told very simple and sound treatment regarding the rectitude of creed and action and the way how to dispel doubts. They were informed that if they were serious in their rectification then they should stay quietly with a research scholar of their own choice for at least forty days. Initially they were to take the trouble of giving in writing all of their doubts. Then meetings should be attended casually and the points raised in the meetings should be paid heed to without any mental reservation. Hazrat Hakeemul Umath added, "I promise rather I claim, trusting Almighty Allah, that during this period, doubts will be dispelled and the creed will be rectified. Hearing this the gentlemen whispered and gave the remarks that the claims made need to be experimentally verified."[13]

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[12]Maulana Ashraf Ali Thanavi, Al-Ifazatul Yoomia vol. I, (Lahore: Idara-i-Taleefati Ashrafia, n.d.), p. 44.

[13]Khwaja Azeezul Hassan, Ashrafussawanih vol. I, (Multan: New Islami Art press, 1985), p. 81.

Aisha said that she heard God's messenger say, "He who discusses any aspect of God's decree will be questioned about it on the day of resurrection, but he who does not discuss it will not be questioned about it. Ibn Majah transmitted it. Corroborating this tradition Hazrat Hakeemul Umath says, "Some scholars spend the whole of their lives in research and investigation with no result. Actually a layman who is not engaged in research is superior to such a research scholar if he performs his religious duties and obligations conscientiously. If mere discussions had been the goal, then the prophet (peace be upon him) would not have forbidden his companions to discuss predestination. The Holy Prophet (peace be upon him) was the teacher and the companions of the Holy Prophet were the taught. He could drive home to them more than anybody else and they could understand more than any one else. The aim was to teach the companions not to divert their attention to unnecessary things in day to day life. This point is explained with the following example: I have heard that the pond inside the grand mosque of Delhi is made out of one big stone and not of many stones joined together, rather it has been carved on a slab of stone. Now if some body initiate an enquiry as to how such a big slab could

have been brought from Jaipur and Bakaneer in those days when railway facilities were not available. The gentleman will succumb to his enquiry dissipating his energies for nothing. Do your work with diligence. Need not while away your precious time in useless pursuits. Let me assure you that when you take the challenge seriously, minding your own business, then all those objects of enquiry will also be revealed, Inshaallah, though they will not be set as the main objective even then."[14]

Dr. Muhammad Iqbal referred to failure of the secular civilization in the following words, "The modern age prides itself on its progress in knowledge and its matchless scientific developments. No doubt, the pride is justified. Today, space and time are being annihilated and man is achieving amazing successes in unveiling the secrets of nature and harnessing its forces to his own service. But in spite of all these developments, the tyranny of imperialism abroad, covering its face under the masks of democracy, nationalism, communism, fascism and heaven knows what else besides. Under these masks in every corner of the earth, the spirit of freedom and the dignity of man are being trampled under foot in a way to which not even the darkest period of human history presents a parallel." Translation of some

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[14]Thanavi, Op. cit., p. 302.

of his verses depicting modern man, committed to research and experimentation at the expense of his obligations is as follows:

He has succeeded in tracing the course of the stars.
But failed to make his way through the labyrinth of his own ideas.
He has got so entangled in the maze of his knowledge.
That to this day he does not know profit from loss.
He ensnared the rays of the sun,
But failed to illuminate the dark night of his life.[15]

In this connection Hazrat Hakeemul Umath says, "Nowadays the outcome of all progress is that every thing should cross the limits. They go on ruthlessly making advances in the way they like. For instance, to give vent to the lust of sovereignty some scientists are now planning to conquer moon (they have now conquered it). As a matter of fact sovereignty aims at leading a peaceful life, safe and sound in a place we live in the best interest of the civilised world. The scientists have admitted the fact that the moon is barren, then who is there to be governed. And if it is said that we want only to conduct our research over there. Even then, this is somewhat crossing the limits. We enjoy the advantages of the sun and the moon even without undergoing

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[15]Abdul Hameed Siddiqui, Islam and the remaking of Humanity, (Lahore: El-Matboat-ul-Arabia, 1978), pp. 52-54.

these experimentations. So this is a lust for progress rather a nuisance because aimless pursuit is crossing the limit for nothing."[16]

Hazrat Hakeemul Umath says, "Some learned men nowadays waste most of their precious time in useless pursuits in utter ignorance of the necessities of life. They are engaged in scientific investigations with no outcome of the same. Man should involve himself in the necessities of life. Thinking of the hereafter has got top most priority in this respect. If you could not find a trace of unnecessary things the whole of your life, you are not answerable for it in the hereafter. The only question asked will be about the work you have done for rectification of the self and looking after actions."[17]

The suicidal trends in research and experimentation have been condemned by Hazrat Hakeemul Umath as follows: "Nowadays some people take pride in laying their lives for the cause of research. But laying life aimlessly is something very cruel and foolish. Taking pride as such is just to lay down your life in eating arsenic inorder to establish your bravery. This is sinful and strictly forbidden. Similarly laying life in needless pursuits of useless researches is nothing but ineptitude."[18]

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[16]Isa, p. 352.

[17]Thanavi, p. 139.

[18]Isa, Op. cit., p. 353.

CHAPTER XVI

POLITICS AND EDUCATION

There is a great and fundamental difference between Islam and other religions, especially Christianity, with regard to the conception and connotation of religion. The Bible accepts the duality in sovereignty in its declaration: "Give unto God what is God's and unto Caesar what is Caesar's." It means there can be two sovereigns: one who rules this world and the other who rules the next world,--One who stays in the palace and the other who resides in the church. But Islam recognises no caesar and no sovereign besides God. It considers the very idea of a caesar as blasphemous and asks: "Who is this Caesar that has the audacity to claim the right of standing by the side of God ?" In the most emphatic and unambiguous terms it proclaims that sovereignty belongs to Allah alone,--to the one true God. The Holy Quran says: "To Him belongs the Kingdom of the heavens and the earth." (Q. 43:85) "It is He who is God in heaven and God on earth." (Q. 43:84) "He does not share His command with any person what so ever." (Q. 18:26)

According to Islam, the attainment of salvation in the next world consists in clothing the life of this world with truth and honesty and obedience to the Divine Commands, and this eliminates completely the false distinction of the "secular" and the

"religious." Every act is "religious" if it is performed in the light of Divine Guidance and in conformity with it. Thus the worshiper in the mosque, the soldier of the battlefield and the administrator of the state all, perform religious functions. The religious importance and the reward in the next world of administering the state with justice and fairness, out of the respect for the Divine law, are in no way inferior to the importance and reward of spending the whole nights in prayer.

Side by side with its injunctions relating to the details of worship and morals, Islam has also given laws pertaining to the administration and conduct of the state. Among the important articles of the Islamic Constitution are those that relate to the negation of hereditary rule, the method of electing the head of the state, the qualifications of the head of the state, the problem of Equality, the concept of Rights, the negation of individual control over the Baitul Mal (state treasury), the administration of justice, the position of officers as the guardians and servants of the people, so on and so forth.

During the Renaissance, Europe learnt not only the arts and sciences from the Muslims but also the principles and laws of the state. Subsequently, the different European countries framed

their constitutions and formulated their laws in the name of Democracy, combining the Knowledge acquired from Islam with their own experiences and the demands of national character.

The age of European political ascendancy synchronised with the period of degeneration of the Muslim world, resulting in disastrous consequences for the latter. The Muslim government began aping the West and gradually declared it to be necessary not only in the domains of thought and culture but also in the realm of constitutional problems. Subsequently, one Muslim state after another framed its constitution on the models of Europe, ignoring its own treasure of constitutional thought and thinking that Europe alone possessed the guidance.[1]

The following verse of the Holy Quran has a direct bearing on the political theory of an Islamic state: 'Judgment is but Allah's.'(Q. 12:40)[2] (i.e. His alone is the all-inclusive sovereignty). In the theocracy of Islam God is the only sovereign, the only lawgiver.[3]

A muslim head of state, like every muslim, has a very strong faith in the Almighty and in all His powers which are infinite, expressed in the outer world or hidden in the worlds unknown. A Muslim's Divinity is dynamic, despotic, dictatorial, designing

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[1]Maulana Mufti Muhammad Shafi, Basic Principles of the Quranic Constitution of the State, Introd. Maulana Saiyyid Sulaiman Nadvi, (Karachi: Technical Printers, 1953), pp. i-ii.

[2]Maulana Ashraf Ali Thanavi, Bayanul Quran, (Karachi: Taj Art press, 1959), p. 483.

[3]Maulana Abdul Majid Daryabadi, Holy Quran with English Translation and Commentary, (Karachi: Taj Art Press, 1971), p. 222B.

the patterns of the affairs of the universe according to His deep knowledge and great wisdom and executing them with unfailing exactness. Suffice to say that His code of reward and punishment is as rational as it can be, though at times we may fail to appreciate it due to our poor and limited knowledge. He supports every life according to its needs and helps every life according to his deserts. If a muslim head of state realises that he is watched and treated according to his deeds he would hardly deviate from the path of justice and righteousness.[4]

The Islamic machinery of administration does not start with the title of 'king,' 'emperor,' or 'sultan,' as these terms connote some unusual personal worldly power and dignity, but with the title of Khalifa, which implies the following of the footsteps of the prophet with a semblance of his spiritual guidance.[5]

It would not be out of place to quote an instance of behaviour of a muslim head of state who tried to shape his life according to Islam. It is not the ancient history, the record of which may be questioned.

A muslim head of state Nasir-ul-Din of the slave dynasty did not take anything from the royal treasury but used to copy books,

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[4]Shabirul Hassan, Truth and Islam, (Karachi: Ibrahim Printing press, 1964), p. 123.

[5]Ibid, p. 117.

which he sold, and with the proceeds of the sale supported his family. One day he was busy with the work of copying when one of his courtiers who was sitting by pointed out what he considered to be a mistake. The sultan at once drew a circle round the word, but when the said courtier left he erased the circle. Another courtier who was present, and who had seen everything could not help saying, "Sir, when that gentleman pointed to a word you put a mark round it which meant that you admitted the mistake. Now that he has gone you have erased the mark. What does this mean ?" The sultan replied, "I knew the word was originally correct, but I considered it better to erase it from a paper than to touch the heart of a gentleman by bringing him to shame." This shows the courtesy of a muslim ruler unparalleled in the annals of world history other than the history of Islam. It is not only the physical and material strength which supports the government but also the spiritual educational and moral force of justice, erudition and mercy. The muslim rule flourished, whenever it was sustained by the Islamic spirit of benevolence, knowledge and devotion. The secret of its success has always been unflinching adherence to justice, Islamic scholarship and vigilant care of the subjects.[6]

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[6]Ibrahim Khan, Anecdotes from Islam, (Lahore: Ashraf press, 1960), pp. 263-64.

Those who think that Islam has had its sway once, and now it is futile to attempt its rebirth, are labouring under grave misconception. The effervescence of its wave-is still curling the water as the consequences of the Islamic revolution are by no means exhausted. The human race has not altered physically and very little intellectually during the tens of thousands years which history records as having preceded our times. The passions and pleasures and heart aches, the political and domestic problems of the pre-Islamic ages were, in all likelihood, much the same as ours. Just as Islam by its principles of social justice restored the torn and divided world of that time its integral unity and afforded an intellectual impetus towards the resolution of dualism which has always tended to arrest the development of thought, similarly it can also, even today, provide for the diverse group of humanity, a rallying point, where they can live in perfect peace and harmony. It can give back the upward looking and the light to all those who have been deprived by it on grounds of race or colour, or sex, or social and economic circumstances. To the power ridden, wealth dominated world of ours, it has a new set of values to offer, a new message of hope to deliver the message of peace within and without, and

that of fraternity, liberty and equality.[7]

"Religion (of Islam) Which used to be looked upon as the basic guide to human behaviour is now looked upon as obsolete and few young people pay much attention to its tenets. I am convinced that unless the world as a whole recapture basic spiritual values, based on profound mystical insight of the great religious teachers of the past, it is rapidly moving towards self destruction and savagery."[8]

"The growth of materialistic tendencies leading to a narrow sense of success in worldly comforts and the lure of a short cut to wealth could be neutralized by the inculcation of teaching of Islam which is a complete way of life."[9]

Islam is a complete code of life. Unflinching adherence to the tenets of Islam by the muslims of Indopak subcontinent paved the way for the creation of Pakistan. For the first time Hazrat Hakeemul Umath led a campaign to implement Islamic constitution in the subcontinent and endeavoured hard for the religious training of Quaid-e-Azam Muhammad Ali Jinnah.[10]

What Allama Iqbal said in December 1930, Hazrat Hakeemul Umath said it very clearly in 1928 as follows, "I want from the

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[7]Abdul Hameed Siddique, What Islam gave to Humanity, Introd. Muhammad Iqbal Siddique (Lahore: Matba'at-ul-Maktabat-el-Islamiyyah, 1979), pp. VI-VII.

[8]Anwar Khalil Khan, "Student Unrest in the World Perspective," Student Unrest and Education, (Karachi:1969), p.42.

[9]S. M. Shami, "Student Unrest in Pakistan-Some Suggested Remedies," Student Unrest and Education, (Karachi: 1969), p. 125.

[10]Munshi Abdur Rahman, Tameer-i-Pakistan aur Ulama-i-Rabbani, (Lahore: Manzoor press, 1975), pp. 61-111.

core of my heart that there should be an Islamic Government with an Islamic Constitution, Baitul Mal, system of Zakat, Shariath courts etc."[11] Maulana Abdul Majid Daryabadi says in his book, (Nuqush wa Taasurath), "The call for the establishment of an exclusive Islamic state in the subcontinent was made for the first time at Thana Bhawan."[12]

When Hazrat Hakeemul Umath heard that the Quaid was considering religion divorced from politics, he sent for Maulana Shabir Ali and said to him. It has been noticed that the Quaid while giving public speeches dubs religion of Islam devoid of politics. He is to be convinced of the actual position that Islam also includes politics in its fold. The eye witness account of the meeting of the emissaries of Hazrat Hakeemul Umath with Quaid-e-Azam Muhammad Ali Jinnah has been narrated by Maulana Zafar Ahmad Usmani as follows: "The delegation told Quaid that the muslim movement cannot succeed unless it is moved in accordance with the divine law and the protagonists of the campaign do not exemplify the tenets of Islam and its followers do not stick to the symbols of Islam. When all of them abide by the doctrines of Islam, Inshaallah with its blessings they will succeed. The delegation added that there is no duality of

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[11] Ibid, p. 41.

[12] Ibid, p. 55.

politics and religion in Islam. The great muslim political figures were also the leaders at congregational prayers in mosques as well as the commanders in the battle field. The rightly guided caliphs and reknowned companions like Khalid binc Walid, Abu Ubaida bin-e-Jarah, Amr bin-e-As and a host of others lead their lives in this spirit. The deliberation took one and a half hour and at last these ulema of the Islamic monastery succeeded to convince the great muslim politician of the subcontinent who ultimately gave the following statement, "Any other religion may or may not comprise of politics. But now I am fully convinced that politics is not devoid of the religion of Islam, rather it is subservient to it." The delegations detailed by Hazrat Hakeemul Umath continued to impress upon Quaid-e-Azam the truth of Islam in all walks of life. Consequently he moulded his life as a true muslim and died as a devoted follower of the Holy Prophet (peace be upon him).[13]

All ideologies of life possessed by the nonbelivers have been tried and proved to be utter failures. The scheme of life presented by Islam alone holds the field. It was tried in the past and found to be completely successful. Hence utmost endeavours should be made to try it today. "If we abide by all

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[13] Ibid, pp. 76-78.

the golden principles pertaining to Islamic polity, Almighty Allah will be pleased with us and instead of anarchy there will prevail tranquillity so much so that the nonmuslims will flatter the benevolent muslims to rule them."[14]

Both democracy and socialism have failed to heal the wounds of suffering humanity, "When we examine this present-day capitalistic democracy on the basis of the tests given by Archbishop Temple, namely, that democracy is true when it has deep concern for justice to individuals, when it gives a careful regard to the rights of minorities, when it shows scrupulous respect to whatever can present itself in the name of individual conscience,--we find that democracy is complete failure."[15]

"Socialism in its internal function, is full of contradiction. It deals ruthlessly with oppression. Its purpose is that humanity should adore the western values of life. At the outset, it deprives men of their wealth to amass wealth. Its main object is to bring mankind at par with the western society or to induce them to emulate or copy the western way of life; but apparently it declares war against them."[16] Hazrat Hakeemul Umath upholds the established norms for the muslims by saying, "Don't bow down to officers in telling the truth. To tell the truth or

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[14]Abdul Bari, Jamiul Mujadideen, (Lucknow: Nami press, 1950), p. 487.

[15]Siddique, p. 76.

[16]Ibid, p. 127.

to listen to the truth patiently in the domains of democracy and socialism is next to impossible. False claims, unfounded evidence, perjury, denying somebody's due right all these are ordained in Islam as sins."[17]

Islam literally means to be in peace, as it enjoins its followers to be on peace with Allah, by carrying out His commands, and also to be on peace with his fellow beings and to be always at their disposal if any one from amongst them wields power entrusted to him by Almighty Allah. There are clear instructions for the ruler and the ruled. "It is unlawful that the needy may not have a direct access to the office of the ruler or he may not have the privilege of submitting his complaint through some other means."[18]

It is said in the Holy Quran: 'O ye who believe ! be ye maintainers of justice (in every dealings as a party, and in every decisions as a judge).' (Q. 4:135) When the prophet or Khulafa-i-Rashideen (the first four caliphs) would appoint some one to the post of a judge or governor of a province, one of the special instructions they used to give him was not to engage guards or door-keepers but to keep their doors open round the clock for the seekers of justice.[19] Maulana Abdul Bari says, "Not

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[17]Abdul Bari, Op. cit., p. 485.

[18]Abdul Bari, Loc. cit.

[19]Muhammad Manzoor Naumani, Islamic Faith and Practice, (Lahore: Bakhtyar Printers, 1980), p. 114.

to speak of the high ups, these days it is very difficult even to make an appointment with an officer at the district head quarters."[20]

It is said in the Holy Quran: 'Wherefore follow not the passion lest you deviate (from the truth).' (Q. 4:135) Abdullah Bine Amr said, "Allah's messenger has imprecated one who gives bribe and the other who accepts it." (Abu Daud, Mishkat)[21]

Malik-bin-Dinar says, "I have read in some books of wisdom that Allah says," "I am Allah, the king of kings. The hearts of all kings are in My Hands. Whosoever obeys Me, I soften the hearts of kings in his favour. And whosoever disobeys Me, I employ the kings for his punishment. Do not waste your time in cursing the kings of the earth. If you turn (in repentance) to Me, I shall soften the hearts of your kings in your favour." The same is true in the case of officials. So, "Maltreatment of officials should serve as red signal for a muslim that the One Wielding Absolute powers is displeased with me and this (maltreatment) is its repercussion, instead of rebuking the officials, I have to reform myself. Almighty Allah will mend their ways."[22]

Islamic history bears testimony to the exemplary conduct of

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[20]Abdul Bari, p. 485.

[21]Maulana Abdul Ghaffar Hassan Umarpuri, Intikhab-i-Hadith, (Lahore: Wifaq Printing press, 1975), p. 284.

[22]Maulana Ashraf Ali Thanavi, Jazaul Amal, (Karachi: Mashhoor press, 1400 A.H.), p. 9.

muslims in war and peace. Hajjaj-bin-Yusuf, Governor of Iraq, imposed a tax on Zimmis (nonmuslim subjects under the direct protection of muslim rulers) who entered into Islam. This tax on new Muslims was subsequently extended to the other parts of the Empire. Umar Ibn Abdul Aziz abolished this tribute on new Muslims in the whole of the Empire. Hayyan Ibn Sharih, Governor of Egypt, remonstrated, urging that the spread of Islam was proving harmful to the state Coffer. The Caliph grew indignant and ordered, "The tax must be abolished at once and all Muslims old and new, must be placed on a footing of perfect equality: Allah sent the prophet to instruct and to enlighten and not as a tax collector."[23] On another occasion when Abu Ubaida the muslim commander decided to evacuate conquered territories as a measure of his expediency, he gave back the money realized as Jazia (a light tax paid by conquered nonmuslims who won't fight in the armies of Islam, in return for their protection) telling them that now the muslims had no right to the tax--a splendid example which will always remain memorable in the annals of conquering nations. The effect of this unexpected act of unprecedented fairness was that the jews and the christians prayed for the victorious and speedy return of the muslims. This is a unique

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[23]Khan, p. 127.

example of political honesty which the history of no other nation shows.[24]

Thus it is clear that the rights of nonmuslims are safeguarded in a muslim state. The gravity of the situation may be judged in this case that: "On the day of resurrection the Holy Prophet (peace be upon him) will file a case against a muslim who has done injustice to nonmuslim subjects by way of curtailing rights or giving unnecessary trouble or snatching away some articles without seeking permission."[25]

Prominent feature of Islamic theocracy is that solicitation for an office of the state is a positive disqualification. Abu Musa Ashari relates that two of his relation had approached the prophet for some post in the Government upon which the prophet exclaimed, "By God we do not appoint a person to a public office who makes a request for it, or shows his longing for it in any other way."[26]

As Islam has prescribed for our benefit a precise code of behaviour in all the domains of our existence. In the sphere of government and politics too, it has furnished us with full guidance and enjoined on us to pursue the correct and Godly course in affairs relating to the fulfillment of our political

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[24]Ghulam Muhammad, Islam in Practice, (Sialkot: Amalgamated press, n.d.) pp. 10-11.

[25]Abdul Bari, Op. cit., p. 486.

[26]Naumani, p. 116.

and administrative needs. According to Hazrat Hakeemul Umath, "It is selfish on the part of one who attempts to seek a portfolio in a political set up and is, therefore, ineligible in accordance with the divine code. On the other hand one who desists from it is in a position to maintain justice and therefore eligible for the office." This criteria holds good not only in individual cases but also on collective basis. Muslims are expected to bring about reforms in their day to day lives. Thus Almighty Allah with His infinite mercy and blessings will grant them a government of their own choice i.e. a democracy of more or less (pious muslims) presided over by the unique pious muslim possible on the earth. Muslims must always consider the means for the achievement of the government. According to the divine law means are as much important as the goal itself. If a muslim is given a choice of no government through the adoption of Islamic means, he will prefer it to a government formed through unIslamic tactics and diplomacy. But muslims instead of reforming themselves have adopted the current unIslamic strategies in their politics.[27]

It is very important for a muslim to strive hard in every walk of life. But as a firm believer in Almighty Allah he is always pleased with the Divine decree. Hazrat Hakeemul Umath

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[27]Abdul Bari, pp. 483-484.

says, "Struggling hard to prove ones right is not bad, rather sitting idle in a lethargic mood in a challenging situation is cowardliness. However inspite of all possible endeavours if someone fails then it is not fair on his part to be depressed. As a muslim, he is to rest assure that it was destined by Almighty Allah."[28]

Ovington (in his book voyage to Surat in the year 1689, p. 198) speaks of Aurangzeb Alamgir as "the ocean of justice." The author of Muntakhab-ul-Lubhab Pays tribute to Aurangzeb Alamgir, "Of all the sovereigns of the house of Timur, nay of all the sovereigns of Delhi, no one since Sikandar Lodi, has ever been apparently so distinguished for devotion, austerity and justice."

Aurangzeb Alamgir was well acquainted with the Hadis and other standard books on Fiqh. He was a great jurist. He had committed the Quran to memory. In A.D. 1565 the emperor ordered for the compilation of the celebrated code the Fatawa-i-Alamgiri.[29] Hazrat Hakeemul Umath says, "Twelve thousand traditions of the Holy Prophet (peace be upon him) were at the finger tips of Aurangzeb Alamgir."[30]

Muslim Kings have always been showing great reverence to

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[28] Ibid., p. 486.

[29] Mahomedullah Ibn S. Jung, The Administration of Justice of Muslim Law, (Lahore: Bakhtiyar Printers, 1980), pp. 95-96.

[30] Maulana Ashraf Ali Thanavi, Al-Ifazatul Yoomiya vol. I, (Lahore: Idara-i-Taleefati Ashrafia, n.d.), p. 310.

Khwaja Moinuddin Chishti Ajmeeri. King Mahmud Khilji built a mosque near the tomb of Khwaja Sahib named as "Sandal Khana." The Moghul kings especially Akbar the great would often visit Ajmeer in his leisure hours to pay homage to the great saint. He built a mosque and an Islamic monastery over there.[31] Hazrat Hakeemul Umath enjoined on muslims always to show due respect to all the muslim kings saying, "An English man on his return to England said, he was wonderstruck to see while making his extensive tour of India that an expired man at Ajmeer is ruling the country. Kings of Islam too have paid homage to him from the core of their hearts. The moghul king Akbar visited Ajmeer walking by foot from the capital inorder to pay homage to him. All the recorded fables of king Akbar regarding his religious misbelief were a part of his diplomatic policy otherwise he really loved and respected religious scholars and the religion. When he was on his death bed, he sent for ulema and submitted his reiteration of faith in their presence in order to make them as witness of his adjuration. He didn't like to talk of world affairs at the time of his death and breathed his last with repeated invocation of Allah's name on his lips. Nobody knows about anybody else's state of affairs. Therefore I am always of the opinion that no one

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[31]Sabahuddin Abdur Rahman, Tazkirai Auliya-i-Kiram, (Lahore: Tufail Art Printers, 1973), pp. 41-42.

should be insolent to the kings of Islam."[32]

Some muslim kings were very quick at repartee. Hazrat Hakeemul Umath was all praise for a ready witted king saying, "A European king told Sultan Abdul Hameed of Turkey that you exist in Europe just as tongue in between the teeth. This was a veiled reference to his weakness and infirmity. The Sultan got it and readily replied. Your remarks are well taken but let me remind you the law of nature that the teeth are finished first while the tongue is there."[33]

A perfect muslim is always devoted to the cause of Islam. His sole mission in life is to seek the pleasure of Almighty Allah and nothing else. Hazrat Hakeemul Umath wants to see the Kingdom of God on earth in order to seek His pleasure saying, "Our goal is to seek the pleasure of Almighty Allah and not to retain the Government. If with the implementation of Islamic constitution the government is shattered, come what may, as in this way Almighty Allah will be pleased with us. With the promulgation of alien constitution even if the government lasts, Almighty Allah will be displeased with us and we will face its repercussions from now till Dooms day."[34]

"Victory and succour don't depend on majority and minority.

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[32]Thanavi, Op. cit., p. 309.

[33]Muhammad Isa, Anfas-i-Isa, (Karachi: Educational press, 1400 A.H.), p. 617.

[34]Ibid., p. 270.

You muslims should take care of one thing that is pleasure of Almighty Allah. If you succeed you must be thankful to Almighty Allah. Even if you fail, you must not lose patience. Really speaking a believer never fails although he may not gain success. It is because the reward in the hereafter is all the time available which is the aim of every muslim. Hazrat Khalid had proposed thirty devoted muslims to fight against sixty thousand men. Hazrat Ubaida told him, you want to perish the followers of Muhammad (peace be upon him). Then sixty companions of the Holy Prophet (peace be upon him) were proposed i.e. one dedicated muslim against one thousand nonmuslims. They cared little for majority and minority."[35]

Learning about the unrest in school students, Hazrat Hakeemul Umath said, "The school teachers are very loose in the maintenance of discipline. They must take disciplinary action against those creating trouble. In good old days of our ancestors there used to be magnificent schools with merely sixty to seventy students. But they produced men who could rightly be called junaid of those days. They were so simple that if they wanted to correct the mistake of a book they could find no pen or inkpot of their own. They would send for it from the office to do the

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[35] Ibid., p. 593.

needful. At the time of Maulana Gangohi people of a city applied for a solitary membership at Darul uloom Deoband which stirred up trouble in the vicinity of the Almater. But Maulana went on saying that they don't deserve the favour. It is not allowed to grant membership of an organisation to one who doesn't deserve it. I submitted that there is no harm to meet their demand inorder to nip the evil in the bud. Such a decision will not affect the administration of the institution as the majority makes the decision which is at your command any way. If membership is not enhanced there is every possibility of rising trouble which may disrupt the working of the school. Maulana very firmly replied that if the school stops working, they will be responsible for the split and if the undeserving one is allowed membership, then we will be guilty on our part. Since granting membership to an undeserving person is against the will of Almighty Allah, yielding to such a demand will invoke the displeasure of the Almighty. Our goal is not the smooth working of the school, but the pleasure of Almighty Allah."[36]

In principle Hazrat Hakeemul Umath didn't like to see the students and teachers of an institution take active part in the politics of a country. Involvement of students and teachers in

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[36]Maulana Muhammad Amjad Kashmiri, "Hakeemul Umath ka Nazria-i-Taleem," Monthly Alhasan, (Special Issue, 1987), pp. 184-85.

active politics results in maleducation. That is why he tendered resignation from the patronage of Darul Uloom when the students and teachers of Darul Uloom Deoband took part in politics. He used to say that ulema should be busy in reading and writing. All the culturally and politically advanced nations believe in the division of work. If all of them try to do one and the same job then the administration of the country will shatter.[37]

By "the student community" we mean that sector of human population which is engaged in disciplining its spirit, mind and physique by knowing the best that mankind has thought and expressed and done in the past and are thinking, expressing and doing now, by thinking about them and by actively making themselves capable of using this knowledge in order to improve the condition of their own fellow beings. According to the traditional view a students is not expected to get himself involved in the solution of political or socio-economic problems of the larger community of society or nation to which he belongs.

But for a long time this traditional concept has been disregarded by those who have been and are now actively engaged in solving these problems. Political leaders like Gandhi called the students away from their studies because problems of national

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[37]Maulana Najmul Hassan Thanavi, "Az Guruh-i-Auliya Ashraf Ali," Monthly Alhasan, (Special Issue, 1987), p. 23.

interest were considered to be of great importance than studies or the acquisition of mental and moral discipline through their studies. Previously they (the students) believed in following a lead. At present they consider themselves capable of giving the lead. 'Student unrest' therefore means the active expression of dissatisfaction by students with the present condition within the academic world and also in the outer larger society students are living in.[38] Hazrat Hakeemul Umath was against the involvement of students and teachers in active politics. Once he said, "When I was the student of Deoband the events and happenings of that blessed period are still green in my mind. Now as compared to those days everything materially is available but nothing can challenge the soundness and authority of the past. The thing known as the spirit is not there. Beside that, knowledge as compared to other seats of learning was superior at Deoband. But due to political movements the standard has deteriorated. It is because the students have little time to devote to their studies as they are awfully busy in political speeches, in political campaign and committee meetings. This is detestable. Some of them have been perverted so much that they now consider it useless and worthless to seek religious knowledge. The source of this

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[38] S. A. Ashraf, "Unrest in the Student Community in Pakistan," Student Unrest and Education, (Karachi: 1969), pp. 58-59.

assumption is not known. This practice is not in vogue even in Europe. Europeans do take part in such movements. But those who are busy in seeking knowledge are not allowed to participate in active politics. Our neighbourly nation is progressing very cleverly and intelligently, unluckily the bunglers and the low principled are the muslims. They have developed mob mentality and blindly follow one another. Is it wise that the whole community get fixed up in the same pursuit ? Inspite of all these shortcomings they claim to be politicians. I do not want to discourage them. But they should abide by rules and regulations and shouldn't transgress the commands and limits of Islam in their dealings. Moreover the students should never be allowed to participate in these committees and meetings. It is the need of the hour to show sense and understanding. It is difficult to do something that is short lived. Is it advisable to involve students in these political engagements ? There are very many muslims other than the students who can be involved in these political activities."[39]

According to Imam Ghazali the student should decrease his worldly interest and keep away from his home town and family for it might distract him from attaining his objectives. Knowledge

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[39]Maulana Ashraf Ali Thanavi, Al-Ifazatul Yoomiya vol. I, (Lahore: Idara-i-Taleefati Ashrafia, n.d.), pp. 80-82.

requires full devotion and concentration on the part of the learner. When his attention is diverted he will not be able to grasp the facts. And therefore it is said, "You will not be able to acquire a little knowledge unless you devote yourself fully to its acquisition."[40] Hazrat Hakeemul Umath said, "While you are a student and you devote your attention to something else, you are doing it at the expense of your education. Concentration and peace of mind is a must for a student. If it is ruined, education is lost. When I was a student, I applied to Maulana Rashid Ahmad Gangohi to seek oath of allegiance to him. Hearing this, Hazrat said to me that till the time you finish your books, consider it as an atheistic doubt. Certainly these persons are philosopher sages. What a thought provoking advice was given. Mind cannot pay attention two ways at a time. So what is the most urgent should be preferred to that which is not so much important."[41]

Hazrat Hakeemul Umath wanted teachers and students to desist from active politics, "The school of Deoband must not at all be involved in active politics. The characteristic approach to teaching of our elders was that they considered it very harmful to divert their attention to matters other than teaching during the academic session. This is quite clear that teacher's attitude

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[40] Anwarul Hassan, Imam Ghazali kay Taleemi Nazriyat, (Lahore: Din Muhammadi press, 1954), pp. 131-32.

[41] Khwaja Azeezul Hassan, Khatimatussawanih, (Lahore: Ashraf press, 1963), p. 55.

affect the students to a great extent. Therefore school teachers must be kept away from politics especially for the sake of students. It is evident that diversion of the attention of the teachers is at the expense of education. There is a dire need of such a group of people which exclusively serve the cause of religious education. My sound opinion is not to involve students in politics. If students are entangled in these affairs they will neither gain knowledge nor receive training."[42]

Hazrat Hakeemul Umath looked down upon those individuals who had gone astray from the straight path of Islam and dissipated their God gifted energies in a way unbecoming of the true muslims. He says, "Nowadays there is a brand new bravery popular among the masses; to be beaten, disgraced, humiliated by others followed by hunger strike till death. All this is done to gain some position in the government or get cheap popularity among the masses. Such filthy people who lack courage and honour do not deserve any position in the government."[43]

Hazrat Hakeemul Umath used to say, "The school of Darul Uloom Deoband is our mother. As a matter of fact complaint or difference is sometimes noticed amongst the brothers but there is no difference or complaint against the mother. From my

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[42] Ibid., p. 57.

[43] Isa, p. 585.

comprehension of Quran and Sunna and the life long experience I am of the opinion that the schools and their dependents must keep themselves aloof from the current politics. Not only from politics but from all those engagements which may disrupt educational activities, no matter how beneficial and laudable they may be. Our elders have always forbidden students during the period of their study even to take oath of allegiance and to be engaged in mystic initiation inspite of the fact that they attached great importance to it. How can participation in a political and national movement be tolerated when Maulana Gangohi never accepted any student as his disciple before his graduation."[44]

Hazrat Hakeemul Umath reiterated that students must not indulge in politics in the interest of promotion of Islamic teachings and in their own interest. He said, "Now there is a call to come out in the open. Coming out in the open results in losing the cell (residence) and you can't stay in the open even. They have neither settled conditions nor a framework for coming out in the open. There is a lunatic stubbornness for coming out in the open. Now they are filled with frenzy to the extent of uttering that it is not the time of religious issues, it is the

[44] Kashmiri, pp. 179-83.

time to work, the need of the hour is to work for politics. Such type of people are good for nothing. How strange it looks that they not only involve themselves in this vicious circle but also implicate the poor students in it.

"Once the school of Deoband was to convene an important meeting. I was a student at that time. I noticed that Maulana Shah Rafiuddin was walking with confidence. I told him that you are walking with such a confidence and arrangements on a vast scale are due for the meeting. He replied that these arrangements can easily be managed. Even if a government is entrusted to us we can run it with the same confidence."[45]

In the golden era of Islam with the enforcement of Divine precepts there was, for the first time in the history of the world, established a rule of law which made no distinction between the high and low, the black and the white, the muslim and the nonmuslims. It was this impartiality and equality in justice that constituted the main strength of the state. The muslims who were under the benign rule of the Islamic government were pleased from the core of their hearts as their sole aim was to seek the pleasure of Allah. If government in itself is the goal and kingdom is a measure of the required success then

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[45]Thanavi, p. 330.

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[45]Thanavi, p. 330.

Pharaoh, Namrud, Shaddad, and Qarun had all been crowned with success. They had all the power, wealth and authority but could not escape Allah's anger and punishment. When the companions of the Holy Prophet (peace be upon him) took their swords and subdued the kingdom of Caesar and Chosroes. The masses would always remember them in prayers as they were frustrated with the tyranny of their kings. So the kingdom of the companions of the Holy Prophet (peace be upon him) was unparalleled in the history of mankind.[46]

A spiritual successor of Hazrat Hakeemul Umath was vehemently proposed as member of municipal committee by the general public. He was very much horrified. However, he agreed to consult the spiritual guide in this connection and sought guidance from Hazrat Hakeemul Umath. Hazrat Hakeemul Umath counselled him saying, "Till the time when firm faith is not developed in Almighty Allah unnecessary relationship with the general public is very harmful and the privilege of defraying the rights of the creation can be enjoyed only when relation with Almighty Allah is established otherwise neither of the two can be adhered to. A number of reknowned scholars having insight and vision have verified it. Personalities more dignified than you

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[46] Ibid., p. 495.

have given up preoccupations of this nature. Events of Hazrat Ibrahim Bine Adham Balkhi and Hazrat Shah Shuja Kirmani are well known and it is unrealistic to guess oneself at par with the rightly guided caliphs."[47]

Allama Syed Sulaiman Nadvi says, "Whoever and what ever you may be, you would find a shining example in the life of the Holy Prophet (peace be upon him) to illuminate your behaviour.[48] The rightly guided caliphs and all the companions of the Holy Prophet (peace be upon him) were the followers of Allah's messenger in letter and spirit. While giving a reference to the exemplary life and administration of Hazrat Umar Farooq, Hazrat Hakeemul Umath says, "It reminds me of an event of Hazrat Umar from Ihyaululoom. Once Hazrat Umar wanted to send an officer to the station where he was detailed. Giving the urgent instructions he took him to a distant place. On the way many children clinged to Hazrat Umar as they loved him and he too began to love them affectionately. His officer reacted with wonder saying, "I don't show undue favour even to my own children and you are showing favour to others' children." Hearing this Hazrat Umar said to him, "You must return right now, you don't deserve to be an officer. When you don't show affection to your own children, how can you be expected to

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[47]Khwaja Azeezul Hassan, Ashrafussawanih vol. II, (Multan: New Islami Art press, 1985), p. 130.

[48]Allama Saiyid Sulaiman Nadvi, The Life and Message of the Holy Prophet Muhammad (peace be upon him), translator Mohyuddin Ahmad, (Karachi: 1977), p. 90.

show affection to your subjects. The editor adds that Hazrat Hakeemul Umath has inherited the quality of treating small children affectionately from his pedigree.[49]

Men of piety are gifted with God's vision. If they happen to run the affairs of government they do wonders unknown to those who are devoid of Allah's infinite mercy and blessings. Hazrat Umar Farooq had ordered that those who sit in the market to run business must be well versed in Islamic jurisprudence. He intended that those who would come in contact with them in day to day dealings will in turn gain proficiency in Islamic jurisprudence. In this way the whole kingdom was transformed into an institution and an Islamic monastery. All outstanding issues could be settled easily with the umbrella of the government. In support of it an incident was narrated that king Aurangzeb Alamgir, while looking at the students in miserable condition, determined to find out a place of refuge with little burden on the exchequer. One day sitting at the bank of a pond preparing for prayer he asked a religious point by way of test from a well to do man who happened to be there. The poor man cut a sorry figure as he was ignorant of the intricacies of religion. Aurangzeb Alamgir was very much displeased saying, "Inspite of

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[49]Hassan, Op. cit., p. 49.

all the learned men and scholars present in the city you can't take the trouble of asking them about religion. Since that time the chiefs felt panicky. The learned men and scholars began to be pursued, respected and served one by one." Official attitude counts in these matters.[50]

Hazrat Hakeemul Umath quoted these parables to impress upon the people the importance of Islam in politics and education thereby making political status, power, wealth and authority as subservient to the Islamic mode of living.

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[50]Thanavi, p. 432.

CHAPTER XVII

PSYCHOTHERAPY

Psychotherapy is not a new discovery or invention, nor is it a product of western civilization. It is a long continuous evolutionary process of man's fight against spiritual/mental sickness, disease, maladjustment, or any other disorder of this kind. The fight has been variously waged in different cultures at different times, clothed in varied concepts and using their respective terminology. What is today known about psychotherapy is a product of long process. Its foundation was actually laid with the appearance of man on this globe. The man who suffered a pain that could not be located in the body, was somewhere in the non-body region and thus resorted to a treatment which was considered appropriate to this kind of malaise.[1]

The discovery of pain somewhere in the non-body region opened up new vistas and now according to Sundberg and Etyler it may be 'that a slightly frivolous historian in a time to come will look back on our twentieth century and label it the age of psychotherapy. Hundreds of thousands of men, women, and children are seeking help from thousands of "therapists" of one kind or another: Psychiatrists, psychologists, marriage counsellors, school counsellors, social workers and clergy men-ministers,

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[1]Azhar Ali Rizvi, Muslims Tradition in Psychotherapy and Modern Trends, (Lahore: Combine Printers, 1989), p. 203.

rabbis and priests. Dozens of books are written each year presenting the theory and practice of psychotherapy to technical specialists, students and the general public. Psychotherapy figures prominently in novels, plays, movies and television programmes.[2]

Psychotherapy has been defined as the treatment of abnormal behaviour and maladjustment by psychological means. Regardless of the treatment procedures used (in psychotherapy), the aim is to change people's behaviour.[3]

Treatment of personality disturbances by psychological means is known as psychotherapy.[4]

Psychotherapy is a systematic effort to restore the disordered personality to the generally accepted pattern of normalcy.[5]

Many patients early in treatment yield an outpouring of statements heavily loaded with pentup emotion. This outpouring has been called an "emotional catharsis." Such a purging or cleansing is often the first and necessary step toward a reorientation for the disturbed person.[6]

"Of all the school children, it is the maladjusted, who

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[2]Norman D. Sundberg and Leona Etyler, "Ideas of Psychotherapy," Psychotherapy in Action, Edited by Fred McKinney (Toronto, Ontorio: Collier Macmillan, 1971), p. 461.

[3]Lester A. Lefton, Psychology, (Toronto: Allyn and Bacon, Inc., 1978), p. 497.

[4]Ernest R. Hilgard, Introduction to Psychology, (New York: Harcourt, Brace and World Inc., 1962), p. 530.

[5]Rizvi, Op. cit., p. 1.

[6]Hilgard, Op. cit., p. 181.

deserve special consideration in our educational planning. In most of these cases the doctor and the psychologist must share with the educator the responsibility for helping these children to achieve at least some degree of productive activity and a satisfactory adjustment to their environment."[7] These, "Citizens should be so rehabilitated as to enable them to enter the main stream (of education and) of national life."[8]

Maulana Ashraf Ali Thanavi's methods of psychological treatment can be divided into two types;

1. Cure by reading books.
2. Cure by company (it includes both individual and group therapy).[9]

Keeping company with the righteous has been very much emphasised in the Quran and Sunna. Says Allah in the Holy Quran: 'O those who believe. Fear Allah, and be with the truthful (faithful) people !'(Q. 9:119)

The commentators have pointed out that by 'truthful' are meant the mystics and the true lovers of Allah, for whoever attaches himself to them and listens to their sermons, he attains very high standards of spirituality.

The Holy Prophet (peace be upon him) says: "Luqman

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[7]Government of Pakistan, Report of the Commission on National Education, (Karachi: Government of Pakistan press, 1961), p. 257.

[8]Government of Pakistan, National Education Policy and Implementation programme, (Islamabad: 1979), p. 28.

[9]Rizvi, p. 84.

instructed his son in these words: "Keep the company of scholars, and listen attentively to the words of the wise, for therewith Allah revives the dead hearts, just as He revives the dead earth with heavy rains; and the wise alone understand the religion."

Sheikh Akbar says: "You cannot get rid of the evil wishes of yourself, though you may strive for it for your whole life, unless your desires are subjected to the commandments of Allah and the Sunnah of the Holy Prophet (Sallallaho alaihe wasallam). So, when you find a true lover of Allah, serve him well and follow his instructions as though you have no will of your own; obey him in all your spiritual, religious and personal problems, even those concerning your occupation, so that he may lead you to the right path and take you nearer to Allah."[10]

A client of Hazrat Hakeemul Umath was inspired so much that he said, "Before I joined the company of Hazrat Hakeemul Umath I had an aptitude of hatred for some people and love for others. But now nothing of this sort dwells in my heart. Whenever I remember anybody I don't find myself disturbed or moved as it used to be, before I had the privilege of joining the company of my spiritual guide. Now I don't find attachment with anyone in my heart except the Almighty Allah. It seems to me as if my heart

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[10]Maulana Muhammad Zakariyya Kandhalvi, Virtues of Tabligh, trans. Mazhar Mahmood Qureshi and Khwaja Ihsanul Haq, (Lahore: Kutub Khana Faizi n.d.), pp. 44-45.

has been encompassed by the love and remembrance of Almighty Allah." He received congratulations from Hazrat Hakeemul Umath.[11]

Advantages of the company of the spiritual guide listed by Hazrat Hakeemul Umath are as follows:

1. It provides an opportunity of a resume of all settled issues and authenticated decisions of the spiritual guide for the assessment of ones own state of affairs.
2. The company of a spiritual guide has an ennobling effect on the soul of the participants and the latter strive to emulate the former.
3. It gives an incentive for putting into practice what is learnt in theory.
4. It gives everybody an opportunity of his fault finding and everyone is reminded of his own sins and vices.
5. It provides a golden opportunity to assess ones own capabilities.

Based on these benefits, Hazrat Hakeemul Umath recommends the company of a spiritual guide to the muslims in general and the Islamic mystics in particular.[12]

Once, Hazrat Hakeemul Umath was aghast, terror stricken and overpowered by the seizure of soul----a condition well known in

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[11]Maulana Ashraf Ali Thanavi, Tarbiatussalik, (Lahore: al-Makka press, 1975), p. 84.

[12]Maulana Muhammad Isa, Anfas-i-Isa, (Karachi: Educational press, 1400 A.H.), p. 27.

the spiritual field. As a specialist in curing personality disturbances, he devised for himself his own plan of taking a borrowed gun to the ground to fire without aiming at a target. This worked well as mere sound of the fired cartridge was soothing to heart. So on the one hand Hazrat Hakeemul Umath, as an established spiritual guide, well versed in the field of spiritual training, worked out this extraneous measure on his own initiative and on the other he conveyed to Maulana Gangohi details of his condition through letters and personal contact. Hazrat Hakeemul Umath says that Maulana Gangohi would always respond to my queries stating that one should care little for the disapproved anxieties. This bears testimony to the fact that Maulana Rashid Ahmad Gangohi was an exemplary leader in his own field."[13]

Meanwhile Hakeem Maulvi Muhammad Siddique had reached Thana Bhawan, so Hazrat Hakeemul Umath thought it proper to have a recourse to him for treatment. Maulvi Muhammad Younis a disciple and student of Hazrat Hakeemul Umath took urine sample for examination to him. Hakeem sahib looking at it said, "I wonder how the patient is enjoying health as the urine sample shows clearly abnormality. On his return the disciple repeated verbatim

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[13]Khwaja Azeezul Hassan, Ashrafussawanih vol. I, (Multan: New Islami Art press, 1985), p. 248.

the words he had heard from Hakeem Sahib to Hazrat Hakeemul Umath. Hazrat snubbed him bitterly saying, "How foolish of you to say like that about a patient, and that too a heart patient." He was ashamed and said, "Certainly I have done something foolish. But how can it be rectified ?" In response to his query Hazrat Hakeemul Umath asked him to take the urine sample again and after covering some distance say these words on your return, "I had taken urine sample to Hakeem sahib, he says, "My previous opinion was wrong, he is alright, no worry." Consequently he did the same and Hazrat Hakeemul Umath found that he was now feeling very much relieved even with this incredible information."[14]

Hazrat Hakeemul Umath is a psychotherapist as he himself says, "I cure psychological diseases like a psychiatrist."[15]

Hazrat Hakeemul Umath had attained so much proficiency in the field of Islamic mysticsm that he said, "When I resort to scolding and reproof for the sake of reform I visualise a sweeper executioner ordered by the king to beat a criminal prince with a whip. Can the sweeper executioner at any time think of any evil suggestion of any superiority over the prince while whipping him ?"[16]

As a devoted follower of the Holy Prophet (peace be upon

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[14] Ibid., pp. 247-48.

[15] Khwaja Azeezul Hassan, Ashrafussawanih vol. III, (Multan: New Islami Art press, 1985), p. 59.

[16] Isa, p. 435.

him) he ascribes all his achievements to the blessings of Almighty Allah. He says, "My simple and beneficial Godgifted measures of reforming the self are all due to the blessings of students in the path of Allah. I don't claim any perfection in this regard. Almighty Allah wishes that his creatures may be reformed and benefitted. So He wants me to serve as He desires. Mother need not be proud of feeding her baby. Rather Allah wants to bring up the baby. Therefore He sprang up milk out of flesh. If mother ceases to feed her baby, the milk gets dried. Hence if the spiritual guide ceases to inspire others the innovative techniques of persuasion will also stop. Therefore the spiritual guide has no right to take airs."[17]

The client cannot be cured if he doesn't co-operate with the therapist. The same is true in mysticsm. Mystical training is possible only when the spiritual guide feels cheerfulness on the part of the client rather general physician also can't treat his patient without gaiety on the part of the patient.[18]

Hazrat Hakeemul Umath says, "When a student calls on me, by the grace of Almighty Allah on my first glance I often form a general impression regarding his sensuous condition from his mode of expression and behaviour and I also judge that he needs such

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[17] Ibid., p. 436.

[18] Ibid., p. 48.

and such treatment."[19]

Hazrat Hakeemul Umath has been gifted with such a discriminating ability that no psychologist can excel him. A student made a complaint regarding the offensive attitude of his wife. Hazrat Hakeemul Umath said to him, "On the basis of my sentiments I can recommend to you that you should think of your wife at the time of her offensive mood as devil's starling with all her imitation and mockery, chattery and stealing habits. If you do so, you will not feel angry with her. On receiving this reply he paid tributes to the sagacity of Hazrat Hakeemul Umath by saying that now instead of passion he has got a soft corner for her."[20]

In the interest of peace and tranquillity, law of the land awards punishment to an individual for a visible offence, similarly for the harmonious development of an individual it is quite natural to subject his baserself to rigorous treatment as a last resort. It is strange enough that measures to be adopted for the eradication of evils of the innerself are considered superfluous and redundant. If a reformer revives the corrective measures of his predecessors and reform the students according to the principles of nature then all and sundry raise objection to it.[21]

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[19]Khwaja Azeezul Hassan, Ashrafussawanih vol. II, (Multan: New Islami Art press, 1985), p. 324.

[20]Ibid., p. 325.

[21]Ibid., pp. 40-41.

Inorder to underline the importance of the treatment of spiritual diseases Hazrat Hakeemul Umath says, "This technique of reform is very delicate. Everyone cannot comprehend it, like the treatment of a physician which cannot be comprehended by everyone."[22]

He further says, "Suppose there is a man who has never tasted mango. It is very difficult to convince him about the reality of mango. You may resemble it with the taste of anything but he will never appreciate it in the real sense. There is only one alternative and that is to present him a mango and let him taste it for himself. Similar is the case with the technique of Islamic mysticsm. Lectures and discussions won't do, it needs action i.e. submission to a muslim spiritual guide."[23]

A young clerk, awfully disturbed almost ready to commit suicide, despatched a letter to Hazrat Hakeemul Umath in which he had submitted all the details of fears, doubts, anxieties and melancholia, supplicating for special attention to mend his ways. In his reply to the letter Hazrat Hakeemul Umath said, "I read out the heart rending letter word by word. But the course of action which you have suggested that is spiritual attention or showing miracles lies beyond my power and I fear you may not

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[22]Ashraf Ali Thanavi, Al-Ifazatul Yoomiya vol. I, (Lahore: Idara-i-Taleefati Ashrafia, n.d.), p. 413.

[23]Ibid., p. 47.

abide by the advice which I can give to you. My advice to you is as follows: First of all arrange adequate expenses for treatment. If the salary is not enough, ask your well wishers to subscribe to it. I too shall, Inshaallah, contribute my share. Then arrange your stay for a long time at a place where a doctor can treat your diseases and a spiritual physician can cure your doubts and anxieties. Moreover an intelligent well wisher should all the time accompany you for the necessary assistance and help. In the mean time, you are to keep a curb on all your intentions and opinions.

One important aspect of all these arrangements should not be lost sight of, that is in each and every fit of anxiety you are to believe in its reward of virtue and you should not even smell of sin due to any of your involuntary conditions. Moreover I shall also remember you in my prayers simply as a well wisher, not as a physician or a spiritual guide. As I have counselled you from the core of my heart, if God wishes, it will bear fruit and you will get rid of this captivity and restraint.[24]

In reply to a lengthy letter of a spiritual client Hazrat Hakeemul Umath advised to take the following remedial measures beside other techniques; "Study as many of my published sermons

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[24]Khwaja Azeezul Hassan, Husnul Azeez vol. 1, (Delhi: Khwaja press, 1916), p. 19.

as you can, especially "Dawathe Abdiath." You may also study the different volumes of "Tarbiatussalik" and the book of "Alinthebahatul Mufidah" and the available books of Hazrat Imam Ghazali."[25]

A client sitting idle and lazy all the time, sought cure of indolence. Hazrat Hakeemul Umath gave the following prescription: "Initiate any activity of your interest say reading a book or writing something useful."[26]

Prescription given to another client suffering from looking with bad intention to fair complexion was as follows: "If you look at a good looking person with bad intention, you must instantly gaze at a bad looking person in the same gathering. If no bad looking person is there, then visualise any ugly individual seen before or conceptually carve out any deformed body inorder to be absorbed in its meditation. If God wishes that bad intention will be subsided."[27]

Treatment of another student casting evil eyes on somebody was as follows: "Is the casting of evil eyes wilful or otherwise? If casting is not wilful, determine whether its retention is wilful or not ? If the retention too is not wilful, consider whether the photo formed as a result of the glance is retained or

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[25]Thanavi, p. 1146.

[26]Maulana Ashraf Ali Thanavi, Tarbiatussalik, (Lahore: al-Makka press, 1975), p. 139.

[27]Khwaja Azeezul Hassan, Ashrafussawanih vol. IV, (Multan: New Islami Art press, 1985), p. 10-11.

not. The student responded that after the first glance when he turns his looks aside, even then he visualise the photo but he doesn't remember whether it is readily warded off or not. Hazrat Hakeemul Umath advised him that written statement to this effect on a paper should be tied to the wrist or arm for ready reference."[28]

Imagination is a very important power of mind. Its cultivation is necessary for the development of the child's mind. It is the basis of other higher faculties. There can be no thinking or forming of judgement and concept without the initial power of imagination. Imagination depends upon perception and observation, but they themselves become more accurate and perfect through the exercise of imagination. Some muslim saints developed their power of imagination in the right direction so much that they could use it as a tool in odd hours. Hazrat Hakeemul Umath says that imagination has done wonder, once Shah Abdul Aziz Muhadith Dehlavi was shivering with fever at prayer time. He transmitted the fever by looking at a stick which began trembling like anything. After performing his prayer he looked to the stick for the second time and suffered from fever again. The former was an act of extraordinary power of concentration and the latter was

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[28]Khwaja Azeezul Hassan, Ashrafussawanih vol. II, (Multan: New Islami Art press, 1985), p. 125.

an act of devotion.[29]

A teacher under the guidance of Hazrat Hakeemul Umath fell in love with a beardless student and therefore he had to bid farewell to the student. The teacher reported the matter to Hazrat Hakeemul Umath, admitting his guilt and sought his help and advice. The response of Hazrat Hakeemul Umath was as follows: "There is no possibility of re-admission of the student with a guarantee of no sensual tempations on your part. Is there any other alternative beside bidding farewell to him ? If not, my answer in this respect shall always be the same as I have already given to you in black and white."[30]

In 'Tarbiatussalik' many case histories are recorded. People describe their problems and complexes in writing and the psychotherapist gives them their solutions.[31]

A client who was an officer in the education department with a post graduate degree from abroad despatched two formal and brief letters to Hazrat Hakeemul Umath. While giving his reply to the first letter Hazrat Hakeemul Umath says, "I was very much pleased with you. I pray for you from the core of my heart. I am at the disposal of every muslim to do the little bit I can, in case I know exactly what I can do for him. So this is upto you to

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[29]Maulana Ashraf Ali Thanavi, Al-Ifazatul Yoomiya vol. I, (Lahore: Idara-i-Taleefati Ashrafia, n.d.), p. 497.

[30]Maulana Ashraf Ali Thanavi, Tarbiatussalik, (Lahore: al-Makka press, 1975), p. 146.

[31]Azhar Ali Rizvi, Muslim Tradition in Psychotherapy and Modern Trends, (Lahore: Combine Printers, 1989), p. 90.

determine as to what service I can render in your case. Then I will tell you the way how to do it."

In response to his next letter, Hazrat Hakeemul Umath reiterated, "I am in receipt of your letter and am very much pleased with you for the intelligence and sincerity of purpose you have shown in your address." This shows that Hazrat Hakeemul Umath was to the point and exact in his response to the questions of the clients.[32]

A spiritual successor of Hazrat Hakeemul Umath wrote to him that he is very formal and modest. He feels it very much awkward when people pay homage and respect to him. A few persons from a village by dint of the blessings of Hazrat Hakeemul Umath have been impressed with the religion of Islam. They extend invitation to him for visiting them again and again. He regrets it out of his modesty but they don't agree. He may please be informed about it to do the needful. In his reply Hazrat Hakeemul Umath wrote to him, "As long as you are ashamed of it, pay a visit to them. When you don't feel hesitated and ashamed, don't attend them. When you feel ashamed of it again, go there and so on so forth. Abide by this schedule."

A client wrote that whenever he looks at something very

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[32]Khwaja Azeezul Hassan, Ashrafussawanih vol. IV, (Multan: New Islami Art press, 1985), pp. 12-13.

attractive with anybody, he develops a greed to obtain it. However, he doesn't want to snatch it away. Hazrat Hakeemul Umath wrote to him, "This is not a disease in itself but it may afflict you with a disease. By way of its treatment you are required to determine, inspite of this desire, to present the thing as a gift to any body in case you acquire it, especially to the person who is already in possession of the thing. In response to it the client wrote a letter that this treatment proved to be very effective. Now that thinking is no more left. I extended my congratulations to him when I heard of it."[33]

Hazrat Hakeemul Umath once reported the therapeutic technique of his teacher, Maulana Muhammad Yaqub as follows, "A graduate of Darul Uloom Deoband doubted about the possession of his head. Maulana Yaqub asked him as to whether he had got head. He answered in negation. Hazrat started beating his head with shoes. He cried aloud complaining that Hazrat has hurt his head. On interrogation he realised the possession of his head. With repeated confirmation of the test the patient was set free and he never suffered again from this doubt throughout his life."[34]

Every individual is gifted by Almighty Allah with natural endowments or capabilities. Hazrat Hakeemul Umath is very much

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[33]Khwaja Azeezul Hassan, Ashrafussawanih vol. II, (Multan: New Islami Art press, 1985), pp. 134.

[34]Maulana Ashraf Ali Thanavi, Al-Ifazatul Yoomiya vol. I, (Lahore: Idara-i-Taleefati Ashrafia, n.d.), p. 291.

particular about the sublimation of these endowments and redirecting these capabilities in creative channels by saying, "I am particular about the capabilities and not actions. Because actions can be set right with slight modifications, within minutes. But a reform in capabilities may not be brought about for years. For instance a man who doesn't offer prayer may intend to offer it within minutes but it is difficult to wane pride with years' endeavours."[35]

If someone is afflicted with greed, then this suffering would never end with mere repeated invocation of God's name or with the prayers and attention and blessings of spiritual guide, rather it will wane with the resistance of the baserself. Although the invocation of God's name will definitely assist in doing the needful but it will not suffice. Psychotherapy needs activity on the part of a client and not mere invocation. Mere desires or prayers won't do in this case."[36]

Pride is the biggest devil. As long as we suffer from it we cannot do full justice to knowledge. Mere knowledge cannot suffice to drive it out. For instance if someone has memorised the prescription of irritation, then mere rote of the prescription won't treat irritation. Its correct procedure is to

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[35]Isa, p. 538.

[36]Ibid., p. 14

collect ingredients of the prescription and start using it. Guard against the harmful effects and use the prescribed treatment as long as the physician advise you to do so, and observe the prevention. When the physician tells you that irritation has subsided then you will be safe from the attack of the disease.[37]

A student wrote to Hazrat Hakeemul Umath about his babbling and he submitted that at the time of merry making or when he has no worry he begins to talk enthusiastically so much so that he talks nonsense and starts backbiting. Hazrat Hakeemul Umath gave the following prescription: "The treatment of a disease is the treatment of its causes. When cause of the disease is excitement. Its remedy lies in subsiding it, i.e. subsiding merry making by its contrast that is worry and sorrow. The most worrifying and sorrowful thing is death and horrors after death i.e. the happenings of purgatory, the day of resurrection, narrow passage leading to paradise and the sentence of punishments for sins. So these dreadful events awaiting you are to be visualised at the proper time. If this is not enough, then any book on the subject should be studied to cure the disease. Thereafter if you feel uneasy due to tenderness of your nature and the dominance of terror then you may keep in view the traditions of the Holy

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[37] Ibid., p. 160.

Prophet (peace be upon him) regarding blessings and hopes. Thus a golden mean will be observed. And the real mirth as ordained will result; 'Say thou in the grace of Allah and in His mercy (has come this religion of Islam, exquisitely ideal on the one hand and wonderfully practical on the other)[38] therein let them (i.e. the mankind) therefore rejoice.' (Q. 10:58) And the forbidden unwanted item of over happiness will be dispensed with;[39] Exult not; Verily God loveth not the exultant." (Q. 28:76)[40]

A student asked for the treatment of lack of resolution (firmness). Hazrat Hakeemul Umath replied, "Treatment of it is through the application of opposites. Here the first encounter is of observing the formality, then how to form the habit or to habituate firmness and then how you get used to it. Baserself is afraid of the formality. That is why there is a lack of resolution. Otherwise if it faces the formality, nothing to worry about lack of resolution. Hence its treatment."[41]

A student submitted to Hazrat Hakeemul Umath that when he tells something studied in the printed sermons of Hazrat Hakeemul Umath he smells of pretence in the sense that this was none of his job to make sermons and that whatever he said to others he

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[38]Maulana Abdul Majid Daryabadi, Holy Quran with English Translation and Commentary vol. I, (Karachi: Taj Art press, 1971), pp. 198-198A.

[39]Khwaja Azeezul Hassan, Ashrafussawanih vol. II, (Multan: New Islami Art press, 1985), p. 144.

[40]Maulana Abdul Majid Daryabadi, Holy Quran with English Translation and Commentary vol. II, (Karachi: Taj Art press, 1971), p. 385.

[41]Thanavi, Op. cit., p. 145.

couldn't abide by it himself.

In his reply, Hazrat Hakeemul Umath said, "Every thinking is not termed as pretence. Pretence is the thought based on the intent of pleasing people through religion. This is something voluntary. When there is no intention of that thinking, it is not pretence, although it may be an apprehension of pretence. Apprehension of pretence is an evil suggestion in this regard which is not answerable. These lurking fears and temptations must not discourage you to give up good deeds."[42]

While giving a reply in writing to a student regarding suspicion Hazrat Hakeemul Umath gave the following remarks: "Whenever you think of suspicion against somebody, you sit aside reminding yourself that Almighty Allah has forbidden suspicion. This is a sin and punishment may await sin. Ask the baserself as to how the punishment of Almighty Allah can be faced. Ask for pardon and pray to Almighty Allah for the clarity of thought and pray for the one who is suspected that he may be granted good things of this life and that of the hereafter. Repeat it three times round the clock. If its traces are still there repeat the same on the second or third day. If you still feel the same effect, then you should meet the person concerned admitting

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[42]Maulana Ashraf Ali Thanavi, Tarbiatussalik, (Lahore: al-Makka press, 1975), p. 161-62.

that you are suspecting him for nothing so that he may excuse you."[43]

A student complained about his inclination towards music and wrote that casually he has sent for a flute player to play the music. Hazrat Hakeemul Umath gave him a reply in these words, "It is hard to finally dispense with the natural tendency of attraction and aptitude although with proper planning it is felt so much run down and enervated that its resistance is not difficult. For that planning one measure is to wilfully bear and oppose an urge to that aptitude and attraction. This will do the needful instantly or with the passage of time depending upon individual differences."[44]

Hazrat Hakeemul Umath gave the following prescription for evil thinking, "Its simple treatment lies in wilfully and voluntarily diverting attention towards some pious thinking in case these thoughts (pride, vanity, bad impression, lust, jealousy, malice, grudge, hatred etc.) haunt you and to allow the line of pious thinking persistently. Inspite of all this if these thoughts persist or new thoughts are added to it, their persistence or accretion is definitely involuntary. Because two antagonistic thoughts at one and the same time cannot be

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[43] Ibid., p. 111.

[44] Khwaja Azeezul Hassan, Ashrafussawanih, (Multan: New Islami Art press, 1985), p. 106.

reconciled voluntarily. If you wilfully neglect paying attention to pious thinking then on taking the warning you should ask forgiveness (Istighfar) to make amends for the negligence and adopt the same line of action afresh. This is the simplest possible mode of action and don't worry if you adopt it as your 'modus operandi.'"[45]

Bodily needs give rise to drives as their psychological representation, and that these drives then spur activity until a goal-object or incentive is reached which can reduce the drive through satisfying the need. Drive is a push from within leading to energetic action, and the role of the incentive is to relieve the tension created by the drive.[46] Hazrat Hakeemul Umath while referring to it says, "Haji Imdadullah emigrant to Makka was of the view that one should keep oneself happy, comfortable and busy in some productive activity. I am of the opinion that labour yields more if the labourer is happy and contented. The day I learn that something good to taste has been cooked I am very happy to take it after finishing my work. There must be some incentive for the self. Haji Sahib once addressed me: Mian Ashraf Ali; Always take cold water so that you are all praise for Almighty Allah otherwise by taking warm water you will orally

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[45] Ibid., p. 116.

[46] Hilgard, p. 149.

utter Alhamdul Lillah (Thanks to Allah) but your heart will not say so."[47]

Anger is representative of unpleasant emotional accompaniments. The primary occasion for anger is the thwarting of goal seeking activity. Hence anger may be the by-product of any interrupted motivational sequence regardless of the motivational content of the sequence.[48]

Anger in a violent form shakes the whole constitution of man and if a person is constantly subjected to fits of anger he will very soon begin to suffer from many forms of formidable diseases. The normal functioning of the thyroid gland is affected by anger with the result that a constant arousal of this state tear down bodily health. One very interesting (and sometimes quite effective) way of dealing with anger is to ask ones self, and to encourage pupil's to ask themselves, soon after a moment of anger: Why did I go so mad ? Why did that make me so angry ? Such an inquiry, if sincerely pursued, can often teach a person a great deal about himself. He may discover that anger which he regarded as "Justified" really occurred because he carried too many grievances, or expected too much of himself and others.[49] Hazrat Hakeemul Umath deals with such a situation as follows:

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[47]Hassan, p. 120.

[48]Hilgard, Op. cit., p. 177.

[49]Charles E. Skinner, Educational Psychology, (New York: Staples press Ltd., 1952), p. 100.

"One who has incurred displeasure should be got separated or get yourself departed from him and instantly involve yourself in some activity. On such occasion arrange for offering some gift--may be something very minute to one who has incurred your displeasure. Go without food twice for improper and excessive anger. After showing your anger beg pardon of one who has incurred your displeasure, So much so that you may put his shoes on your head before a group of people, hoping that by doing so the baserself will learn a lesson."[50]

While explaining to a student the treatment of anger Hazrat Hakeemul Umath said, "Let the person with whom you are angry to get out of site or you leave the place yourself. When you are no longer in an angry mood then think it cool mindedly rather consult some intelligent person to sort out punishment for the crime. After due hitch delay or consultation whatever is settled, the person may be sent for to inflict necessary punishment if needed."[51]

Following is the treatment of jealousy meted out to a client: "When you are jealous of somebody, commend him in a group of people. Show respect to him whenever he meets you and casually offer him some gifts. Thus the envied begins loving the jealous

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[50]Hassan, Op. cit., p. 147.

[51]Khwaja Azeezul Hassan, Ashrafussawanih vol. III, (Multan: New Islami Art press, 1985), p. 267.

and vice versa."[52]

To another client treatment of this malaise (jealousy) was prescribed as under: "Those with whom you have developed jealousy may be shown courtesy and very kind attitude. This is its simple treatment. If due to some reason or the other you cannot do so, then describe his qualities before a group of people."[53]

A student wrote that he has developed too high an opinion of himself. In his reply Hazrat Hakeemul Umath stated, "It is only binding upon an individual not to abide by the inclination of these bad habits. He is not bound to dispense with or bring down these tendencies. This is not so easy. One has to wait for a long time to see that some immature may gain maturity. As you are seeking knowledge so for the present you need not go into its details, rather be contented with what is binding upon you. On your part, you should try to believe in being inferior to all, keeping in view your sins. Those whom you considered inferior are to be greeted and paid respect, from the core of your heart, though it may be unpleasant for your baserself. There is no punishment for unpleasantness as that is involuntary. But dealing is voluntary. Any slackness shown in it is punishable."[54]

Arrogance, termed as the mother of all spiritual diseases,

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[52]Hassan, Op. cit., p. 155. [53]Hassan, Op. cit., p. 299.

[54]Hassan, Op. cit., pp. 153-54.

has been diagnosed as follows: "English schools are already defamed. Not merely defamed, but it is a fact that arrogants are in majority over there. Nowadays this curse is also a blur on the face of Arabic schools with some minor exceptions. In fact it is impossible to bring about reform in Arabic as well as English schools without paying attention to specific arrangements, which are not available there." A man submitted that if somebody receives education at Aligarh and he is modest by nature, is it possible for him to keep his modesty ? Hazrat Hakeemul Umath reacted, "Why not and even if he is not modest by nature he can acquire modesty in the company of a perfect spiritual guide, though it may not be of the standard as that of the former."[55]

Hazrat Hakeemul Umath says, "Arrogance means to consider others as low and mean. If somebody merely consider himself as great and not others, this is hauteur which is as forbidden as arrogance. Visualisation of your short comings and perfection of others would protect you from arrogance and also from hauteur. Treatment in respect of arrogance and hauteur also holds good in cases of vanity, reputation, fame or publicity, status or rank, insolence or egotism and conceit."[56]

Secret of a person regarding mundane love described in a

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[55]Maulana Ashraf Ali Thanavi, Al-Ifazatul Yoomiya vol. I, (Lahore: Idara-i-Taleefati Ashrafia, n.d.), p. 187.

[56]Khwaja Azeezul Hassan, Ashrafussawanih vol. III, (Multan: New Islami Art press, 1985), pp. 305-6.

letter addressed to Hazrat Hakeemul Umath was made known to a man who was copying the famous book, training of the mystic---"Tarbiatussalik." He (the lover) took it ill. Hazrat Hakeemul Umath remarked, "Man must always take some body into confidence to whom he may disclose his secrets. This removes tension to a great extent, otherwise if you keep it so much confidential the secrecy observed annoys you. You are in good spirits when you reveal the secret before a trustworthy man. Hazrat Hakeemul Umath added that taking it so much seriously that the scriber was in the know of his carnal love is in my opinion due to arrogance. It was submitted that he being very serious was offended when the secrecy could not be maintained. Hazrat Hakeemul Umath said that if you are very serious it means you are arrogant. There is a limit to seriousness. A little bit humour is also desirable. Humour is a symbol of modesty. A humorous man is modest. On another occasion Hazrat Hakeemul Umath said that a humorous man is not cunning. Sometimes seriousness depicts cunningness and fraud."[57]

"Once a scholar on his turn did not read out the instructions written on a board that is---The man who will leave the monastery within three days should submit his application as

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[57]Khwaja Azeezul Hassan, Husnul Azeez vol., (Delhi: Khwaja press, 1916), p. 451.

others who won't leave within three days will follow suit, he, instead of looking at the written instructions, related them by heart. I scolded him badly saying as to why he has related instructions orally. You know little of my expediencies. After all I had written these instructions on the board as a measure of expediency. I have been awfully offended by this behaviour because of a fatal disease which was diagnosed i.e. arrogance which is the root cause of all other spiritual diseases. That is why you took it below the status of a scholar and you had a feeling of shame because of your scholarship to read-out the 'petty' instructions written on the board."[58]

A general physician complained about evil suggestions and requested for treatment to gain peace of mind. Hazrat Hakeemul Umath replied, "Your treatment lies in the company of pious people and the service of saints. Due to it the light emitted from their hearts will fall on your heart making it lighted, thereby diffusing all the evil suggestion disturbing you. You will thus gain peace and tranquillity. If this is not possible then treatment next to it lies in avoiding bad company. Just as good company brings solace to heart, similarly the company of bad people ruins the heart. The profession of medicine has ruined

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[58] Ibid., p. 48.

you. You are in constant touch with majority of bad people in this profession. It is not in your interest to devote yourself fully to medical profession like other general practitioners."[59]

A student asked that he takes courage to reform himself but he can not succeed. Hazrat Hakeemul Umath replied, "This is not the courage. It is only an intention of the courage. Almighty Allah does bestow His benevolence and success on those who are courageous as said in the Holy Quran; 'Their striving shall be appreciated.' (Q. 17:19)[60] otherwise it would have been opposite to;[61] 'Allah Tasketh not a soul except according to its capacity.' (Q. 2:286)[62]

While asking for the treatment of hard-heartedness by a client, Hazrat Hakeemul Umath replied, "One is the physical effect while the other is intellectual or doctrinal and practical effect on a person. The former is not considered callousness while the latter is callousness or hard-heartedness."[63]

A client asked the nature of thankfulness (gratitude) and the way how to attain it according to the Divine law. Hazrat Hakeemul Umath said to him, "Consider the state of mind which suits you, whether voluntary or involuntary, from the core of your heart as a blessing of Almighty Allah and be pleased with it

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[59]Ibid., p. 40. [60]Daryabadi, p. 266.

[61]Khwaja Azeezul Hassan, Ashrafussawanih vol. III, (Multan: New Islami Art press, 1985), p. 293.

[62]Daryabadi, Op. cit., p. 47. [63]Hassan, Op. cit., p. 300.

and consider it more than what you would expect by dint of your capabilities. Orally praise Almighty Allah and do not involve yourself in sins. The nature of thankfulness (gratitude) is such that all its aspects are voluntary. Repeatedly praising Almighty Allah is an easy way of its attainment."[64]

A client asked about the nature of asceticism and the treatment prescribed for its attainment. Hazrat Hakeemul Umath said to him, "Its nature lies in least attraction of the world. To meditate that world is mortal and not to involve oneself to attain the unnecessary worldly gains, the simple way to attain it is to adopt the company of an ascetic and to study his life sketch."[65]

A client asked about truth and sincerity in the light of Divine law. Hazrat Hakeemul Umath replied, "Attainment of the degree of perfection in any intended act of obedience is termed as the truth and not to aim at any act of disobedience in its attainment is called sincerity. This depends on the knowledge of factors for the attainment of perfection and disobedience. The intention and action both needed in this case are voluntary. Visualisation of promises and threats and the meditation of intention simplifies its attainment."[66]

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[64] Ibid., p. 317.

[65] Ibid., p. 319.

[66] Ibid., p. 320.

A client asked about the attainment of submission to the Divine decree: Hazrat Hakeemul Umath replied, "The nature of submission to Divine decree is, raising no objection to it. If there is no heart burning, it is physical submission and if there is heart burning the submission is at the intellectual level. The former is an ecstatic condition which is not binding upon man and the latter is a station which is binding upon him. The mode of its attainment is the visualisation of Allah's blessings and Divine expediencies in matters very much obnoxious in the daily life of an individual."[67]

Hazrat Hakeemul Umath has diagnosed love and its treatment as follows: "Love which is at the degree of mere aptitude is not sinful. Involvement and action both are voluntary. Repeatedly going against the two weakens the aptitude. And here lies its treatment."[68]

A client reported that he feels no fear of Allah in his heart, so he may be informed how to attain it. Hazrat Hakeemul Umath replied, "Do you feel in your heart the possibility of punishment or reproof for your sin ? As the feeling of this possibility is always there in the heart of every muslim so you have got the feeling of fear in your heart. Visualisation of this

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[67] Ibid., p. 325.

[68] Ibid., p. 309.

possibility and giving up sins all the time make one proficient in the attainment of this quality of fear."[69]

In response to the submission of a client Hazrat Hakeemul Umath reacted, "You are worried about lack of concentration of attention in your prayer. So I may tell you, that it is to concentrate on your part and not concentration perse which is obligatory. The will to concentrate will do, whether you achieve concentration or not."[70]

A client who had been declared a spiritual successor by Hazrat Hakeemul Umath reported that now with the recitation of the Holy Quran he is placed in a condition which is so intense for a moment and stresses the heart so much that it is difficult to endure. But it was not so, prior to this condition, rather recitation of the Holy Quran at that time would expose him to divine secrets and learnings. By way of subscription the therapist (Hazrat Hakeemul Umath) replied, "That was the station of knowledge and this is the station of ecstatic condition. The latter condition is more favourable for training than the former one."[71]

A client reported that he takes pleasure in remembering the sins he has committed in the past. He submitted for prescription

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[69] Ibid., p. 313-14.

[70] Khwaja Azeezul Hassan, Ashrafussawanih vol. IV, (Multan: New Islami Art press, 1985), p. 9.

[71] Maulana Ashraf Ali Thanavi, Tarbiatussalik, (Lahore: al-Makka press, 1975), p. 206.

of this spiritual disease. Hazrat Hakeemul Umath replied, "Beg pardon of Allah at the very outset and visualise that Almighty Allah is in the know of all your evil thinking."[72]

"Tarbiatussalik" of Hazrat Hakeemul Umath is replete with case histories giving his therapeutic techniques in restoring the disordered personalities to the generally accepted pattern of normalcy. These techniques can also be employed by other muslim saints/therapists in the treatment of their patients.

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[72]Maulana Abdul Ghani Phoolpuri, Usoolul Wasool, (Karachi: Mashhoor press, n.d.), p. 80.

CHAPTER XVIII

SUMMARY, FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

Maulana Ashraf Ali Thanavi (1863-1943), a born genius who had taken upon himself the task of bringing the religion back to its original position in order to achieve his object of renovation or "Tajdid" of Islam for which he took help from all the means available to him, worked as a distinguished teacher at Kanpur for fourteen years, met contemporary ulema and saints and was entitled to take oath of allegiance in mystical initiation on behalf of Haji Imdadullah.

He was a prolific writer who wrote about one thousand books on different subjects and established at Thana Bhawan an Islamic mystical centre and a religious school.

He and his dedicated team of ulema and spiritual successors had devoted themselves for the glory of Islam and the dissemination of knowledge.

The main intent of this research was to conduct an inquiry as to the relevance of the philosophy of education of Maulana Ashraf Ali Thanavi to the present day needs of education in Pakistan.

In order to probe into the required relevance, the following headlines based on the study of educational documents (mentioned in Chapter I) were selected for the collection of data:

Philosophy of education, Religious education, General education, Professional education, Women education, The role of education in the building of character, Non-formal education, The use of guidance in education, Teacher education, Medium of instruction, Educational administration, Curriculum and text books, Research in education, Politics and education and Psychotherapy.

CONCLUSIONS

The data collected and findings reported in the preceding chapters lead to the following main conclusions:

1. Hazrat Hakeemul Umath gives seeking the pleasure of Almighty Allah and visualising the hereafter as the basis of our aims and objectives of education.
2. Teaching of Islamiyat and Arabic, recitation of the Holy Quran according to the rules of phonetics (Tajveed) and books prescribed for the inculcation of right conduct must be given due importance in our curriculum.
3. Students may be given an opportunity to give practical shape to what they learn in their schools.
4. Teaching of Arts and crafts may also be included in the curriculum of religious institutions.

5. It is important both from psychological and Islamic angles that separate class should be arranged for the girl child.
6. The character formed at the elementary stage of education lasts throughout the life of an individual.
7. Hazrat Hakeemul Umath carried on his programme of mass education through correspondence.
8. As a specialist in his field Hazrat Hakeemul Umath would always attend to the individual difficulties of his clients.
9. Poor standard of teaching is mainly responsible for lack of proficiency in the students.
10. English should yield to the national language the place which it occupies today.
11. It is incumbent upon the teacher to perform his duties to the best of his abilities.
12. Hazrat Hakeemul Umath has designed curricula for the scholar, the Islamic mystic and the masses.
13. Speech of a research worker for a minute is more effective than half an hour speech of a person who does not base his talk on research findings.
14. Research and experimentation at the cost of one's life are condemned by Hazrat Hakeemul Umath.

15. The final verdict given by Hazrat Hakeemul Umath, in respect of political activities, was that students must refrain from active politics.
16. Hazrat Hakeemul Umath is against the involvement of teachers in active politics.
17. Hazrat Hakeemul Umath ascribes all his achievements in the field of psychotherapy to the blessings of Almighty Allah.
18. In psychotherapy the client cannot be cured if he does not cooperate with the therapist.

RECOMMENDATIONS

On the basis of the above conclusions the following recommendations are made:

1. Seeking the pleasure of Almighty Allah and visualising the hereafter should be the goal of our education.
2. The curriculum of Islamic studies should be so designed as to enable the student at the secondary or higher secondary level to tap the original sources of Islam in Arabic.
3. The students should be encouraged to put into practice what they learn in theory.
4. Religious institutions should have a provision of Arts and Crafts in their curriculum.

5. Co-education should be discouraged right from the early stages.
6. Efforts for the development of character should initiate at the elementary stage of education as it is the most impressionable stage in the life of an individual.
7. The literacy and mass education programme should be developed on the pattern of Hazrat Hakeemul Umath.
8. The teacher should attend to the individual difficulties of his students.
9. The teacher should never lose sight of the pupil's level of understanding in his teaching.
10. The national language (urdu) should be the medium of instruction and official language of the Islamic republic of Pakistan.
11. In the interest of smooth educational administration the work assigned to a teacher should invariably be checked to ascertain that it has been completed according to the given schedule.
12. The books listed by Hazrat Hakeemul Umath should gradually be introduced in the curricula of educational institutions of Pakistan.

13. Research should be given top priority in our educational programme.
14. Research and experimentation leading to suicidal trends should be discouraged.
15. Students must pay full attention to their studies and they must not waste their precious time in political campaigns.
16. Teachers should not be involved in active politics.
17. Teachers should ascribe their attainments in the field of education to the blessings of Almighty Allah.
18. In order to make progress at the optimum level the student must show obedience to his teacher in a way a patient obeys his doctor.

GENERAL RECOMMENDATIONS

Restructuring the entire system of education is recommended as follows:

Primary Education:

Curriculum at the primary stage should consist of the teaching of Urdu and the regional language imbued with the spirit of Islam. Moreover, Humanities now included at the primary level should be slightly modified to suit the developmental needs of the child. The child at this stage should be able to read the

Holy Quran and to memorize its last two "Paras." Learning the articles of faith and five tenets of Islam with some details, keeping in view the comprehension of children. Introduction to Seeratun-Nabi and important events from Islamic history in simple narrative forms may be included in the primary school curriculum. Our ultimate aim at this stage should be to inculcate and develop in the heart and mind of the child a deep and abiding loyalty to Islam so that he is convinced that the solution of all his problems lie in following the sacred and sublime teachings of the Holy Quran as exemplified in the ideal life of the Holy Prophet (peace be upon him).

Secondary Education:

Anything against the tenets of faith should not be included in the curriculum. The content duly Islamised and edited may be compiled in the form of text books. So far as religious education is concerned, Arabic should occupy the privileged place in the curriculum.

In Islamic studies paper of 100 marks from grade 5th to 8th, 50 marks should be allotted to Islamiyat and the remaining 50 marks specified for Arabic. Content of Islamiyat, may be selected from the Holy Quran and traditions of Holy Prophet (peace be upon

him) keeping in view the level of each grade. Subject matter of Arabic may also be based on the knowledge of the Holy Quran, traditions of the Holy Prophet (peace be upon him), events from the Holy Prophet's life and simple sentences set on the good examples of the companions of the Holy Prophet (peace be upon him). There may be two compulsory papers each carrying 100 marks for classes 9th and 10th, one specified for Islamiyat and the other for Arabic. Arabic may be the medium of instruction of Islamic studies at the matric and higher secondary levels. It may be ensured that the student at the secondary or higher secondary level attains proficiency in Arabic so that he may be able to study the famous books like Jalalin, Riazus-Saliheen, Kanz or Quduri. In this way, the student will be able to learn Islamiyat from original sources. Islamiyat should be compulsory for all streams of education at professional and postgraduate levels but students who would like to specialise in it may either seek admission in the Islamic studies department of the University or in the non-governmental religious institution popularly known as Darul Uloom. This will provide a connecting link between the two streams of education, i.e. the religious and the secular streams which are now operating as distinct

entities. Thus a unified system of education will be evolved which will play an effective role in the development of national unification. Arabic as medium of Islamic studies curriculum will accrue the following advantages:

a) It will enable us to tap the original sources of Islam.

b) It will revive and revitalise our attachment with Islamic Jurisprudence, Islamic history, Heroes of Islam and Religious heritage. It will also bridge over the gulf created between the scholars of the religious and modern educational institutions.

c) It will strengthen the bonds of friendship with muslims countries in general and the Arabic world in particular.

d) It will open up new prospects of employment inside the country and abroad.

Higher Education:

At the higher level, the curriculum of Islamic studies with a component of Arabic should be so designed as to enable the students to benefit directly from the Islamic sources in Arabic. Disciplines other than Islamic studies like philosophy, economics, politics and the subjects of social and physical sciences should be reviewed by the joint committees of religious

scholars and subject experts so that anything repugnant to Islam may either be discarded or arguments from the Islamic point of view may be added to the disputed content to serve as a panacea for the blasphemous content. The teacher plays an important role in the overall development of the taught. Therefore, one who invites his taught towards heresy, irreligious and immoral activities and advocates wrong theories should be properly advised and counselled in order to desist from the nefarious designs.

Specialization:

Hazrat Hakeemul Umath had got a provision of specialization in his programme of studies. He included books like Attakasuf in five volumes and Attasharuf in the curriculum, for specialization in Islamic mysticsm. He arranged classes, at the higher level in his daily schedule, of those gifted students who would like to specialize in the field of Islamic mysticsm.

Imam Ghazali also stressed that the students, after gaining an insight into the common learnings, should specialize in a selected field of knowledge[1] thereby corroborating the Arabic remark commonly made which says; you must gain, to the best of your ability, from every branch of knowledge but you are to

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[1]Anwarul Hassan, Imam Ghazali kay Taleemi Nazriat, (Lahore: Din Muhammadi press, 1954), p. 134.

specialize in a selected field.

Therefore our promising and brilliant students should specialize in a branch of knowledge after gaining an insight into the core curriculum.

Missionary Schools/English Medium Schools:

Missionary schools in the country may be nationalised as these schools and colleges are the nurseries of alien missions and a blur on the face of an Islamic republic. English medium public schools may also be nationalised as there is almost a caste like distinction between the products of these institutions and the masses. They possess western values, are inspired by western concepts and are, in every sense of the word "Anglicised."[2] Being members of the privileged class, they are offered lucrative key posts in the country for which they are misfit as they are completely out of touch with the popular national sentiments and aspirations. Moreover they suffer from superiority complex. So they are responsible for class consciousness in our society and thus create problems and difficulties for the government and the people.

Hostel Facilities:

Proper hostel facilities may also be provided for rearing

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[2]Government of Pakistan, Proposals for a new Educational policy, (Islamabad: Printing Corporation of Pakistan press, 1969), p. 14.

and training students in accordance with our religious doctrines and cultural traditions, from nurseries to higher levels of education, in a congenial Islamic environment. The teacher, designated as a resident warden of the hostel, should be an embodiment of Islamic morality, a firm believer in Almighty Allah, a follower of the Holy Prophet (peace be upon him) in letter and spirit so that he may be followed by each and every boarder. This will help to develop and inculcate in accordance with the Quran and Sunnah, the character, conduct and motivation expected of a true Muslim through effective elimination of gaps and contradictions between the professing and practice of Islam."[3] The warden may be on the alert so that anything which is detrimental to the popular national aspirations and is against the basic ideology of Pakistan is rooted out at the very outset.

Compulsory Military Training:

Military training for all students of Pakistani schools and colleges should be made compulsory so as to defend the country in the time of emergency and to inculcate in them the spirit of "Jehad," discipline and obedience which would be a tremendous force of national strength, solidarity and cohesion.

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[3]Government of Pakistan, National Education Policy, (Islamabad: 1978), p. 1.

Arabic Madrassahs and Darul Ulooms:

These institutions are the centre of Islamic learning. Their separate entity and standard should be kept intact under the supervision of ulema of reputed knowledge and integrity. Accepting their pivotal positions, the degrees issued by these institutions should be recognized.

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THESIS SUBMITTED FOR Ph. D. IN EDUCATION,

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ABSTRACT

The main purpose of the study was to conduct an enquiry as to the relevance of the philosophy of education of Maulana Ashraf Ali Thanavi to the present day needs of education in Pakistan.

Maulana Ashraf Ali Thanavi (1863-1943) was a born genius, a prolific writer, a pious scholar and a great educator. Inorder to probe into the required relevance, head lines based on the study of educational documents were selected for the collection of data. The collected data led to the following main conclusions:

1. Hazrat Hakeemul Umath gives seeking the pleasure of Almighty Allah and visualising the hereafter as the basis of our aims and objectives of education.
2. Teaching of Islamiyat and Arabic, recitation of the Holy Quran according to the rules of phonetics (Tajveed) and books prescribed for the inculcation of right conduct must be given due importance in our curriculum.
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16. Hazrat Hakeemul Umath was against the involvement of teachers in active politics.
17. Hazrat Hakeemul Umath ascribes all his achievements in the field of psychotherapy to the blessings of Almighty Allah.
18. In psychotherapy the client cannot be cured if he does not co-operate with the therapist.

Finally recommendations were made in the light of above conclusions.