MAY & JUNE, 2003

AWARENESS-EDUCATION-CONFIDENCE

MONTHLY AZEEM ENGLISH MAGAZINE

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(A Critical Review)

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AZEEM
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Al-Quran بسم الله الرحمن الرحيم

وَاِذْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُوْنَ ٥٣

Translation:

And (remember) When We gave Musa (Moses) the Scripture [the Taurat (Torah)] and the criterion (of right and wrong) so that you may be guided aright.

Explanation:

God's revelation, the expression of God's Will, is the true standard of right and wrong. It may be in a Book or in God's dealings in history. All these may be called His Signs or Miracles. In this passage some commentators take the Scripture and the Criterion (Furqan) to be indentical.Others take them to be two distinct things: Scripture being the written Book and the Citerion being other Signs. I agree with the latter view. The word Furqan also occurs in xxi.48 in connection with Moses and Aaron and in the first verse of Sura xxv, as well as in its title, in connection with Muhammad. As Aaron received no Book, Furqan must mean the other Signs. Mustafa had both the Book and the other Signs: perhaps here too we take the other Signs as supplementing the Book. Cf. Wordsworth's "Arbiter undisturbed of right and wrong". (Prelude, Book4).

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اِنَّكُمْ ظَلَمْتُمْ اَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ
فَتُوْبُوْٓا اِلٰى بَارِئِكُمْ فَاقْتُلُوْٓا اَنْفُسَكُمْ، ذٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ،
فَتَابَ عَلَيْكُمْ، اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ٥٤

Translation:

And (remember) when Musa (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator". Then He accepted your repentance. Truly, He is the One Who accepts= repentance, the Most Merciful.

Explanation:

Moses's speech may be construed literally, as translated, in which case it reproduces Exod. xxxii 27-28 but in a much softened form, for the Old Testament say: "Go in and out from and every man his neighbor and there fell of people that day 3,000 men".

Hadith 4 بسم الله الرحمن الرحيم

عن ابى عبدالرحمٰن عبدالله بن مسعود رضى الله عنه قال: حدثنا رسول الله ﷺ و هو الصادق المصدوق: "ان احدكم يجمع خلقه فى بطن امه اربعين يوما نطفة، ثم يكون علقة مثل ذلك، ثم يكون مضغة مثل ذلك، ثم يرسل اليه الملك فينفخ فيه الروح و يئومر باربع كلمات: بكتب رزقه،واجله، و عمله، و شقى او سعيد. فوالله الذى لا اله غيره، ان احدكم ليعمل بعمل اهل الجنة، حتى ما يكون بينه و بينها الا ذراع، فيسبق عليه الكتاب فيعمل بعمل اهل النار فيدخلها. و ان احدكم ليعمل بعمل اهل النار، حتى ما يكون بينه و بينها الا ذراع، فيسبق عليه الكتاب فيعمل بعمل اهل الجنة فيدخلها".

(رواه البخارى و مسلم)

On the authority of Abu 'Abd ar-Rahman 'Abdullah ibn Masud (May Allah be pleased with them both), who said: The Messenger of Allah (May the blessings and peace of Allah be upon him) and he is the truthful, the believed, narrated to us:

"Verily the creation of each one of you is brought together in his mother's belly for forty days in the form of seed, then he is a clot of blood for like period, then a morsel of flesh for a like period, then there is sent to him the angel who blows the breath of life into him and who is commanded about four matters: to write down his means of livelihood, his life span, his actions, and whether happy or unhappy. By Allah, other than whom there is no god, verily one of you behaves like the people of Paradise until there is but an arm's length between him and it' and that which has been written overtakes him and so he behaves like the people of Hell-fire and thus he enters it; and one of you behaves like the people of Hell-fire until there is but an arm's length between him and it, and that which has been written overtakes him and so he behaves like the people of paradise and thus he enters it.

It was related by al-Bukhari and Muslim.

Uswah Of The Holy Prophet(PBUH)

MERCY FOR ALL THE WORLDS

Allah sent Hazrat Muhammad (PBUH) as mercy for all the worlds. Allah says:

وماارسلنک الارحمة للعالمین ٥ (سورة الانبیاء:١٠٧)

We sent thee not, but as a Mercy for all creatures.

His life has been declared as an excellent pattern for the entire mankind. Allah says:

لقدکان لکم فی رسول الله اسوة حسنة (سورة الاحزاب)

He has indeed in the Apostle of Allah a beautiful pattern (conduct for any one.)

MERCY FOR UMMAH

About Hazrat Muhammad (PBUH) Allah says in the Holy Quran:

لقدجآءکم رسول من انفسکم عزیزعلیه ماعنتم حریص علیکم بالمومنین رء وف رحیم (سورة التوبة)

How hath come unto you an Apostle from amongst yourselves; it grieves him that ye should perish; Ardently anxious is he over you; to the Believers is he most kind and merciful.

The Holy Prophet cleared the loans of the indebted companions. He shortened his Namaz and Khutba if necessary. Hazrat Aisha has said that some times the Holy Prophet gave up a desirable act so that it might not be made compulsory for the Muslims. For example, he offered Namaz-e-Taravi in the mosque only for three days and later on avoided this practice not to make it compulsory for the Ummah. The Holy Prophet was always considerate not to cause any hardship to his followers in prayers and condut of other matters. For example, he said about miswak that he had not instructed the Muslims to use miswak before every prayers out of consideration for their hardship. Allah and His creatures are witness to the tact that the Holy Prophet has been extremely kind to the believers.

MERCY ON THE NON BELIEVERS

Ummahs of the previous prophets were subjected to Azab due to their disobedience and sins. Sometimes the people of a nation were disfigured, sometimes they were destroyed by storms and sometimes their houses were overtuned. However, the non-believers of Makkah remained safe in this world from a great Azab despite their defiance and disobedience due to the presence of the Holy Prophet among them. Allah says: وماکان الله لیعذبهم وانت فیهم (سورة الانفال)

But Allah was not going to send them a penalty whilst thou wast amongst them.

Once the companions of the Holy Prophet requested him to curse upon the non-believers. He replied that he was not the one to curse but he was sent only as mercy. Hazrat Tufail Bin Umro Dusi was sent by the Holy Prophet to preach Islam among the Dusi tribe. On his return he declared that Dusi tribe was no more because they had disobeyed and refused to embrace Islam. The people thought that Hazrat Muhammad (PBUH) would curse the tribe but he prayed for them. اللهم اهد دوسا وانت بهم

O Allah! Guide the Dusi tribe to embrace Islam.

During the battle of Uhad the teeth of the Holy Prophet were injured and his face was covered with blood. Even then he prayed for the enemies of Islam.

KINDNESS TO WOMEN

Before Islam women had no respect in society. They were subjected to cruelty and torture. Hazrat Muhammad (PBUH) granted them a place of respect and honour and prescribed their rights and duties; as mothers, daughters and wives. The Holy Prophet declared: الجنة تحت اقدام الامهات

"Paradise is under the footsteps of mothers".

The people of Arabia used to kill their offspring and buried their daughters alive on account of hunger and poverty. The Holy Prophet abolished this wicked custom and declared that daughters were a blessing for the family.

CARETAKER OF THE ORPHANS

Hazrat Muhammad (PBUH) was an embodiment of mercy for the orphans and the poor. Before him there was no body to look after the orphans and widows. The Holy Prophet raised his fingers and declared the importance of the look after of orphans. انا وکافل الیتیم فی الجنة هکذا (بخاری. مسلم)

The person who looks after the orphans will be in my company in paradise.

Hazrat Asma bint Amis (wife of Jaafar Tayyar) narrates that the day the Hazrat Jaffar was martyred in the battle of Moota the Holy Prophet came to the house and asked Asma to bring Jaffar'schildren. When these children were presented to the Holy Prophet he embraced them and wept. Hazrat Asma asked the Holy prophet if there was any news about Hazrat Jaffar.

BELIEF IN PROPHETHOOD & HAZRAT MUHAMMAD (P.B.U.H.)

Among Islamic beliefs Risalat or belief in prophethood comes after the belief in the oneness of Allah. The word "Risalat" means communication of a message. The messenger is called "Rasool". In Islamic term Rasool is a person deputed by Allah to preach his commandments. Rasool is also called "Nabi". The word Nabi means news-giver. As Rasool informs the people of the commands of Allah he is also called a "Nabi". The prophets are very noble and pious members of society, who received revelation from Allah containing His orders. Wahi means to hint at or secretly suggest some thing to a person. In Islamic terms "Wahi" is that message of Allah which is revealed to a prophet directly or through an angel. Allah says in the Holy Quran:

وَمَاكَانَ لِبَشَرٍاَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًااَوْمِنْ وَّرَآءِ حِجَابٍ اَوْيُرْسِلَ رَسُوْلًا فَيُوْحِيَ بِاِذْنِهٖ مَايَشَآءُ (سورة الشورى:٥١)

It is not fitting for a man that God should speak to him except by inspiration, or from behind a veil, or by the sending of a Messenger to reveal, with God's permission what God wills.

Allah sent prophets for the guidance of different nations in the world. It is said in the Holy Quran:

وَلَقَدْبَعَثْنَافِيْ كُلِّ اُمَّةٍرَّسُوْلًا (سورة النحل:٣٦)

For we assuredly sent amongst every people an apostle.

According to certain narrations the number of prophets inducted in the world is 1,24,000. However, only a few prophets have been mentioned by name in the Holy Quran:

وَلَقَدْ اَرْسَلْنَارُسُلًامِّنْ قَبْلِكَ مِنْهُمْ مَّنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّنْ لَّمْ نَقْصُصْ عَلَيْكَ ط (سورة المومن:٧٨)

We did aforetime send Apostles before thee; of them there are some whose story We have related to thee, and some whose story We have not related to thee.

In the chain of Prophets the last one is Hazrat Muhammad (PBUH) who concluded this chain. Now all the people of the world are bound to follow the teachings of the last prophet. However, every Muslim is required to believe in the prophethood of all the prophets without any discrimination.

لَانُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ (سورة البقرة:٢٨٥)

We make no distinction (they say) between one and another of His apostles.

It is necessary that we should acknowledge that all the prophets are true and pious and worthy of our respect. Islam does not allow to recognize certain prophets and reject others. This is a heresy. Allah says:

اِنَّ الَّذِيْنَ يَكْفُرُوْنَ بِاللّٰهِ وَرُسُلِهٖ وَيُرِيْدُوْنَ اَنْ يُّفَرِّقُوْا بَيْنَ اللّٰهِ وَرُسُلِهٖ وَيَقُوْلُوْنَ نُؤْمِنُ بِبَعْضٍ وَّنَكْفُرُ بِبَعْضٍ وَّيُرِيْدُوْنَ اَنْ يَّتَّخِذُوْا بَيْنَ ذٰلِكَ سَبِيْلًا لا اُولٰٓئِكَ هُمُ الْكَافِرُوْنَ حَقًّا (سورة النساء:١٥٠،١٥١)

Those who deny Allah and His apostles, and (those who) wish to separate Allah from His apostles, say: " We believe in some but reject others." And (those who) wish to take a course midway. They are in truth (equally) unbelievers.

THE NEED FOR A PROPHET

Allah delegated prophets for the guidance of mankind from amongst human beings because they can only be properly guided by a man like them. The following verse of the Holy Quran indicates the wisdom of revealing the message of Allah to a prophet:

و انزلنااليک الذکرلتبين للناس مانزل اليهم (سورة النحل:٤٤)

And We have sent down unto thee (also) the Message; that thou mayest explain clearly to men what is sent for them.

The Holy Prophet was required to present himself as a living model and an ideal man during his life time. Not only was he responsible to convey the message of Allah but he was also responsible to reform human life according to this message. The communication of the message of Allah could be accomplished through angels but mere communication was not the real object. It was essential to ensure full compliance of the commands of Allah that this message should be conveyed to human beings by a man who, despite being a perfect man, may face the problems and difficulties experienced by ordinary human beings. It was expected of him that he would constitute a model society based on the system of life laid down by the divine message.

THE CHARACTERS OF PROPHETS

The prophets of Allah possess the following qualities:

- ***AS A MAN***

Allah has always bestowed prophethood upon human beings. An angel or Jin (Giant) as never chosen to act as a prophet, Allah says in the Holy Quran:

ومااارسلنا من قبلک الا رجالا نوحی اليهم (سورة يوسف:١٠٩)

Nor did We send before thee (As apostles) any but men, whom We did inspire.

Although prophets are human beings yet Allah blesses them with such qualities as are not found in other human beings. Some people had the wrong impression that a prophet should be an angel instead of a human being. Allah has corrected this idea in the following verse:

قل لوكان فى الارض ملئكة يمشون مطمئنين لنزلنا عليهم من السماء ملكا رسولا (سورة الاسراء:٩٥)

Say if there were settled, on earth, angels walking about in peace and quiet, We should certainly have sent them down from the heavens an angel for an apostle.

- ***HOLDER OF TRUST***

Prophethood is a trust which is a gift of Allah and cannot be attained by a person by virtue of his diligence and struggles. This status also cannot be obtained through prolonged worship or fasting. This is simply a gift of Allah granted to a person who wins His blessing:

ذلک فضل الله يوتيه من يشاء (سورة الجمعة:٤)

Such is the bounty of Allah, which He bestows on whom He will.

However, the status of prophethood was granted to only those persons who possessed sublime qualities of virtue, piety, wisdom, courage and determination.

- ***PREACHER OF ALLAH***

The teachings and commands conveyed to the people by a prophet are revealed by Allah. The prophet is an interpreter of Allah and he never expresses anything on his own. It is said in the Holy Quran:

وماينطق عن الهوىٰ ان هو الا وحى يوحى (سورة النجم:٣،٤)

Nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him.

- ***INNOCENCE***

All the prophets of Allah are innocent and free from sin or evil. Their teachings and their actions are immune from the influence and interference of Satan. The character of a prophet is always spotless. He is a perfect human being who possesses extra-ordinary spiritual power. A prophet is never misled by sensual desires.

- ***WORTHY OF OBEDIENCE***

Prophets are worthy of our obedience. Allah says thus:

وماارسلنا من رسول الا ليطاع باذن الله (سورة النساء:٦٤)

We sent not an Apostle, but to be obeyed, in accordance with the Will of Allah.

A prophet shows us the path prescribed by Allah. His obedience is, in fact, the submission to the will of Allah. A prophet is an exponent of the divine book. He is a teacher and guide of his Ummah. His life is a model for his followers. He acts as an interpreter of Allah's laws and serves as a judge and a ruler.

The Characteristics Of The Prophethood Of Hazrat Muhammad (PBUH)

The chain of prophets which began with Hazrat Adam (A.S) culminated with the prophethood of Hazrat Muhammad (PBUH). He is the last prophet of Allah who possessed all the accomplishments granted to prophets before him separately. The prophethood of Hazrat Muhammad bears many qualities. Some of these characteristics are described as under:

- ***UNIVERSALITY***

The prophets coming before Hazrat Muhammad (PBUH) were deputed to serve a particular nation or a particular country. The prophethood of Hazrt Muhammad (PBUH) is meant for all mankind and for all times to come till the day of judgement. Allah says:

قل ياايها الناس انى رسول الله اليكم جميعا (سورة الاعراف:١٥٨)

Say Oh men! I am sent to you all, as the apostle of Allah, to Whom belongeth.

- ***CANCELLATION OF THE PREVIOUS SHARIATS***

With the advent of the Holy Prophet (PBUH) all the previous shariats enforced by prophets before him stand cancelled. The human beings are bound to act upon the Shariat enforced by Hazrat Muhammad (PBUH). Allah says:

ومن يبتغ غير الاسلام دينا فلن يقبل منه (آل عمران:٨٥)

If any one desires a religion other than Islam (submission to Allah) never will it be accepted of him.

- ***CONCLUSION OF PROPHETHOOD***

With Hazrat Muhammad (PBUH) the Deen (religion) of Allah was finally revealed in its entirety. This Deen i.e., Islam is meant for all mankind for all times to come. No other religion is now needed for the guidance of man.

Allah says:

اليوم اكملت لكم دينكم و اتممت عليكم نعمتى و رضيت لكم الاسلام دينا (سورة المائده:٣)

This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.

The Educational Philosophy Of THE HOLY PROPHET (P. B. U. H.)

By Habiba Khalid.

لقدکان لکم فی رسول اللہ اسوہ حسنہ

In a meeting of his companions, in which many educated young and old persons were present, the Holy Prophet (P.B.U.H.) was sitting. While talking to his companions he asked, " Do you know about that tree which remains evergreen and which resembles the Muslims? Various persons sitting in this meeting began thinking about numerous wild trees. Somebody told about some tree and the other told about another, but he denied all. Among the persons attending this meeting the young son of Hazrat Umar (R.A) viz. Hazrat Abdullah was also sitting. Describing this incident he tells that it flashed into my mind that it may be the date-palm tree, but as I was very young in age therefore I could not dare to speak.

When nobody could reply it correctly, the people requested the Holy Prophet (P.B.U.H.) that he may kindly tell. He told that it is the date-palm tree.

By this allegorical question, he wanted to tell that only date-palm tree is such a tree which is full of goodness from top to bottom. It gives shade also, its fruits are eaten, its stones are used by the camels, its leaves are used in making mats, its trunk and branches are used in constructing the house, and it is also utilised as fuel. Moreover its requirements are limited. It can flourish even in unfavourable climate and it is never naked. This is the condition of a Muslim also, his life and personality, his deeds and utterances, are never useless or meaningless.

He always helps others and shares the grief and joy of others. And his benefits remain sscontinued even after his death because whatever good deeds he performed in this world.

The Holy Quran examplifies good persons with the Holy utterances. Like the date-palm tree the necessities of a Muslim are also limited. Therefore this was an allegory described by the Holy Prophet (P.B.U.H.) in a meeting of his companions.

This is the teaching method of the greatest teacher of the world. Here there is no classification of students according to age, syllabus and class room.

Not only the method of education of the Holy Prophet was different from the methods of education of his time but also his objects of education were quite different against the general objectives. And therefore this thing is quite natural that his personality was multifaceted and and of multiqualities.

As her beloved wife Hazrat Ayesha Siddiqa (R.A) said about her dear husband. کان خلق القرآن

His basic status was that of a teacher. Thus he (P.B.U.H.) said: انما بعثت معلما

" I am really sent as a teacher."

The greatest miracle in the personality of the Holy Prophet (P.B.U.H) was that he was unlettered (Ummi). He was illiterate, but he was responsible for initiating the greatest revolution in this world educationally, culturally and mentally. As a poet says;

وہ جس کی زندگی نے زندگی کو زندگی بخشی مہک بخشی گلوں کو ماہ کو تابندگی بخشی

He changed the fate of Arabia. And then his followers and beneficiaries and pupils have imprinted everlasting impressions in the world of culture and education.

Continued From Page No.3

the Holy Prophet replied that he had been martyred that day.

BENIGN MASTER OF THE SLAVES

The slaves were greatly persecuted in that age. The Holy Prophet urged his followers to treat them with kindness. He declared that slaves were the brothers of their masters and Allah had placed slaves under them. The Holy Prophet (PBUH) directed that the slaves should be provided the same food and clothes which were used by the masters and they should not be over burdened.

MERCY FOR THE CHILDREN

Hazrat Muhammad (PBUH) treated the children very kindly. When he came across children he greeted them and showed them affection. One day he was expressing his love for Hassan Bin Ali. Akra Bin Habis Tamimi was present there. He told the Prophet that he had ten sons but he had never expressed his love for them in such a way. The Holy Prophet remarked that a person who did not have mercy did not deserve mercy for himself.

The mercy of the Holy Prophet (P.B.U.H.) was not only confined to the human beings he was a source of mercy even for the beasts also.

Some Matchless Sayings Of Imam-e-Rabbani Hazrat Mujadad Alf Sani (Rahma Tullah Elhe)

By
Prof. Muhammad Azeem Farooqi

Imam-e-Rabbani Hazrat Mujadid Alf Sani (Rahma Tullah Elhe) said:

1- Superior advice is that you should follow the path of Hazrat Muhammad (Peace be upon Him).

2- Hazrat Muhammad (P.B.U.H.) Says: My descendants(Family members,followers) are like the ship of Hazrat Nooh(علیہ السلام), he who boards on it, is safe and he who stays behind, is devastated (destroyed).

3- Do not give(show) extraordinary love to your family-members that they may become restraint (hurdle) in your essential work (duties).

4- Sale and purchase(Business activities) can't forbid the true scholars of Allah (True Muslims) from the praise to Allah (His rememberance).

5- Don't seek miracle from the friends (disciples) of Allah as their existence is greater miracle.

6- Sset your beliefs according to the salvated & recognised class, Ahle-Sunnat Wa Jimat (true followers of the Holy Prophet's Path).

7- Stay away from such group which becomes the cause of dispute(disruption).

8- It is a complete faith to eliminate the necessity which is links you with infidels (nonbelievers).

9- Poverty becomes the cause of insult (disintegration) for both worlds.

10- Virtue is better at very cost but is superior with your neighbours.

11- Do work for the Hereafter today and postpone the work of this world till tommorow.

12- Expression of humbleness is prayer(charity, Virtuous deed)

13- The sight of friends(scholars) of Allah is medicine, the saying is recovery and their company is eternal light (endless bliss).

14- Naqashbandi is he who keeps his tongue busy in the praise to Allah(rememberance of Allah).

15- Disobedience of elders becomes the cause of difficulties.

16- Travel of Hajj without capacity is wastage of time.

17- Love with children is symptom of blessing of Allah which He bestows upon His benevolent creature.

18- You should beg pardon for rights to your brother otherwise in the Hereafter, you'll have to give him your virtues.

19- You should offer the prayers of five times with rules and regulation and without laziness and slackness.

20- The spiritual guardian(teacher) is he who does not take interest in the wealth of his followers (disciple).

21- The treasure of all blessings is the obedience to the path of Muhammad (P.B.U.H.) and the root of all disputes is opposition to Shriat(Islam).

22- Man is the most dependent of all the creatures.

23- Sorry for such faith(belif) in which abusing is prayer(worship,charity)

24- He who is given politeness is blessed with the both worlds, the physical world and the world Hereafter.

25- Fear is more needful in youth and hope in old age.

26- There are very fewer scholars who show no love for material world.

27- Accidents(mishaps) are like bitter medicine of this world.

28- To love with the enemies of God is enmity with God.

28- To be proud of God's favours and to indulge in sin(commit sin) at the hope of to forgiveness is the deceit of devil(Satan).

29- Worships and struggles against the path of Allah are nothing but loss.

30- World is dirt(potty) which is covered with gold.

31- Demand for rest in this world is foolishness.

32- Path of Allah is the guarantee of success and prosperity in this world and Hereafter.

33- Necessary demands are not amongst the worldly demands.

34- Path(principles) of Naqashbandia is very easy and leads to God hurriedly.

35- Outer appearance is actually sample of innerself.

36- Greed for worldly gains and its temptation is an ugly stain(blot) on the beautiful faces of scholars (the learned).

37- The love of God's men and their company is necessary.

THE LOGICAL PROOF OF THE PROPHETHOOD OF
HAZRAT MUHAMMAD (P.B.U.H.)

(Prof. Musrat Jabeen Farooqi)

Around 1500 years before our time there were neither telegraphs nor telephones, neither trains nor airplanes. No newspapers were printed and no radios on air. There was no printing of books and computers. In these conditions the Arabian peninsula lay isolated. The neighbouring states were the Persian Empire the Byzantine Empire including Egypt where there were some resounding of learning but vast expanses of desert sand formed a barrier. Only some camel trains travelled for trade. Arabia contained no schools or libraries, the inhabitants were strangers to the sciences and the arts. There was no proper form of government and every tribe was independent. Ethics and morality had not touched them. Adultery, gambling drunkenness were rampant. People unhesitatingly disrobed before others and even women circum ambulated the Kaba in a naked state. There was no distinction between lawful and unlawful. Law and rules in no form had any position in society, and those heads which did not bend before any man bent before stone idols.

In such a nation a person is born who loses the protection of his mother and grandfather, whose father had died before his birth. Attaining youth he tends flocks of sheep and takes to trade in his manhood. His life is spent in the company of these Arabs. He was not literate, he could not read, but even then his nature, his habits, his sense of morality are different them.

وہ نبیوں میں نبی ایسے امام الانبیاء ٹھہرے حسینوں میں حسیں ایسے کہ امام الانبیاء ٹھہرے

He does not deviate from the truth in the face of the Arabs, does not speak harshly to any person but is so soft tongued that people are attracted to him. His honesty is so upheld that people deposit their valuables with him for safe-keeping. The entire nation had reliance on him, therefore he is hailed as the Amin-the "Trustworthy. His shyness and modesty is such that none saw him bare. In spite of being reared in an environment of filth, he hales filth and uncouthness. His every action has neatness and cleanliness. He serves the widows and the orphans.

وہ نبیوں میں رحمت کا لقب پانے والا مرادیں غریبوں کی بَر لانے والا
مصیبت میں غیروں کے کام آنے والا وہ اپنے پرائے کا غم کھانے والا

He never prostrates himself before creatures. After spending nearly forty years of a pure clean and gentle life, this person finds himself constricted in the darkness surrounding him and takes to a cave. He polishes even more the mirror of his soul with labour. During this period a great change takes place and he emerges from the cave and approaches his people and tells them that these idols are of no use. The sun, moon and stars, this earth and sky, all powers are the creations of One God.

Dignity and stature do not lie in the lineage of any person nor in colours, features, riches of men but in purity and the worship of Allah. People began torturing this worshiper of Allah because of his decrying such evils.

He bore all the trials and tribulations because he wanted to show and lead his people on the true path Being forced the people laid treasures at his feet only so he may abstain from his preaching. But he stood firm on his ground.

The next point to ponder is that when this man proceeds from the cave Hira there is such a change. When he recites the words it is so pure and moving that man had never before heard such words.

This unlettered desert dweller who spoke with such wisdom and knowledge. This person ,who was called unlettered legislated on all matters concerning mankind, ethical, social, economic, political and all aspects of human life that the most wise and learned could not after years and years of efforts. In a span of 23 years he turned his enemies into friends by his ethics, his virtuousness, his nobility and high learning when he gained victory, he did not revenge himself over his enemies. This is the stamp of his person on the Arab nation.

کچھ ان کے خُلق نے اور کچھ ان کے پیار نے کر لی مُسخر ساری دُنیا سیّد الابرار نے کر لی

The effects of his teachings on the world at large were more stupendous. He revolutionized the thinking, habits and laws of the entire will.

His learning's revolutionized all the worlds, all nations and people.

دل جس سے زندہ ہے وہ تمنا تمہی تو ہو ہم جس میں رہ رہے ہیں وہ دنیا تمہی تو ہو
پھوٹا جو سینۂ شبِ تار الست سے اس نورِ اولیں کا اُجالا تمہی تو ہو
سب کچھ تمہارے واسطے پیدا کیا گیا غایتوں کی غایتِ اولیٰ تمہی تو ہو

After displaying such attainments if he had claimed to be a being above humanity, there could have been nobody to refute his claim.

He is an example of unparalleled in history and cannot be paralleled in future.

This is our Lord, the Prophet of all the Universe.

وما ارسلنک الا رحمۃ للعالمین

The proof of his Prophet hood is the proof of his truthfulness. An Arabian poets praises the holy Prophet (P.B.U.H.). Hazrat Hassan bin Saabit Says.

خلقت مبرا من کل عیب کانک قد خلقت کما تشاء
واجمل منک لم تر قط عینی واحسن منک لم تلد النساء

LIFE IS A PRECIOUS THING

By
Mrs. Tabinda Iftikhar
(Editor Women Wing)

Life is a precious thing. It is very easy to spoil it but the difficult process through which we must go is the planning to make our life meaningful and purposeful. There are different meanings of success but the real successful life is the one which is full of great aims and purposes. Although it is not in our control to overcome the uncertain circumstances which can disturb our planning's and ambitions. What we can do is the endeavor and struggle, which is the only key to success. As these Quranic verses confirm the importance of hard work and continuous struggle.

"There is nothing for a man but for which he struggled."

PLANNING THE AIM OF LIFE

*.. Who am I?
*.. What is my purpose of life?
*.. What are my limitations?
(a) Physical (b) Mental (c) Material
*.. How can I successfully get my aims?

These are some of the questions, which we must have asked ourselves very earlier in our life. One can positively be a useful family member and a useful citizen only if he has determined his position, his duties and his way of action.

It happens gradually that one realizes his role, which he has to play in interests of his family and than later in respect of national interests as well. Different people play different role in our career planning. Firstly, parents decide in their children's earlier life what should be their aim of life and then prepare them mentally and physically for achieving their goals.

Parents provide their children all possible sources, which are necessary for achieving their careers. Certainly, its parent's responsibility to provide their children the entire spiritual as well as the physical support necessary for their careers. Even some teachers do this job and help their students in making their ideals about life. Parents and teachers can help adults jointly when they have to decide their career.

A DIFFERENCE BETWEEN CAREERS AND AIM

There is a slight difference between a person' career and aims. It is like the difference between body and soul. For example, there are a lot of men and women who have taken teaching as a profession and many of them pass their whole life teaching their students different subjects. Some of them just have in their minds the monthly income they get as pay from the school or college administration and spent years after years just helping the students in completing their regular courses. Contrarily, some teachers have in their minds the aim of nation building. They train every student in their class in such a manner that he can effectively play his healthy role in development of his country regardless of the career and profession he is in.

Thus, parents or teachers can help us in planning a career along with a meaningful purpose and aims.

To decide the purpose or aim of life is of much importance because a profession helps us in winning the bread and butter and our success in achieving a good career or our success in professional life is important for the material aspects of life. Contrarily, the conscious purposes and aims behind the every day's routine life is important for our inner satisfaction.

This article does not mean to explain different purposes of life or to assert readers to adopt this or that purpose of life. As there are a lot of books i.e. religious, ethical and many more other to make an individual understand the meanings of life. Preachers and pardoners are everywhere to preach the importance of goodness and harms created by misdeeds in this world and hereafter.

So, some people adopt religious and ethical values and become pious some people are moved by the sufferings of their fellow beings and decide to work for social welfare. Most of the people devote themselves for social welfare or religious purposes. Thus they spend their lives for some aim. Though, they have to face many difficulties but they are always satisfied with their work and their aims keep them fresh for harder work.

Infact goodness in this world prevails because of these handful devotees. The point, which I want to assert here, is this reality of life that if we have noble purposes or aims behind every work we do for are livelihood, we can never face failure. Infact, failure and success are associated with our feelings and a noble cause never die. For example, if a doctor keeps in his mind the noble cause of serving people then whether he gets fame or money or not, his everyday routine will not merely remain a fatigue for him.

Moreover, life with a purpose is full of satisfaction and there are less chances of feeling depression in having noble cause. Every noble cause teaches us to live for others and to find happiness in happiness of other fellow beings. So, every one can not be Imran khan or mother Traissa or Abdul star Edhi but we must try to play our part in our field.

In short, 21st century has provided man with a lot of facilities and luxuries, the desire of having all things for one self has increased restlessness as well. So, every one has to make himself mentally prepared for meeting the challenges of life with a healthy mind. We must adopt such careers and professions, which are not only satisfying for one psychology but are equally according to our physical and mental capabilities.

Welcome To The World of Internet

By Waseem Ahmed Farooqi

The most wanted component that runs the Internet on your computer is "Modem".

Your modem should be updated and properly installed in order to have better communication b/w computers.

"Modem" is used to transfer data from one computer to another through telephone lines.

Now come to the point that how you can install the modem?

Some common and very simple steps can install your modem in windows 98.

Installation At Your Tips

1- Click "Start" button.
2- Choose "Settings" and on the right menu, choose "Control Panel".
3- Now you are in control panel window.
4- Double click on "Modems". As the result, a new window will open with the name "Install New Modem".
5- Click the "Next" button.
6- Now the next window will open and your computer start searching for your modem. Just wait and see. Windows will automatically inform you about your modem.
7- When windows searches out your modem, a new screen will open. In this screen, the name of your modem and name of the port at which the modem is attached will appear.
8- Every hardware that you purchase from market, A "CD" or floppy is given to you with it. That floppy contains the driver of that hardware.
9- A driver is a written program that runs the hardware. You can load it on your computer from your CD of hardware such as modem, printer scanner etc.
10-You should adopt the following procedure to install the modem driver.
11-Insert the disk in the CD-drive
12-Open "CONTROL PANEL" window.
13-Click on "MODEMS" and then "PROPERTIES".
14- A window will open with the name, "MODEM PROPERTIES".
15-There are two buttons at top of this window 1-"GENERAL"2 "CONNECTION"
16-Under the "GENERAL" button, you can set your "modem port", "Speaker volume", and the "maximum speed" of your modem.
17-Under the "CONNECTION" button you can adjust the "call preferences" and "connection preferences".
18-There are two more buttons in this window with the name "PORT SETTING" and "ADVANCED". Leave them as default and click "OK".
19-Now you are back on your "MODEM PROPERTIES" window.
20-There is a button named "DIALING PROPERTIES"
21-Click it, a new window will open.
22-There is a Tab named "My Location"
23-Identify your self as:
From where you dialing?
COUNTRY / REGION. PAKISTAN.
AREA CODE: Your own city area code.
24-Click "OK"
25-"Modem Properties" will reopen.
There is a button named "DIAGNOSTIC"
26-Click on it and you see two buttons named "DRIVER" and "More info"
27-Under the "driver" button, give the location of your driver CD and windows will automatically load the driver of modem from the CD.
28-The "more info" button will check the working modem, as it properly installed.
29-Close all dialog boxes by clicking on "OK" button.
30-CONGRATULATIONS
You install your own modem by your own hands.

(Stay with me and learn more and more about internet)

POETRY

TAKE CARE

(By Gulzaib Ahmad)

Take care of your thoughts because they become your words. Take care of your words because they become your actions. Take care of your actions because they become your habits. Take care of your habits because they become your fate. We must take care for making our fate.

GOLDEN WORDS

(By Saima Khalid)

- I ask for strength and God gave me difficulties to face it.
- I asked for prosperity and God gave me brain and brown to work.
- I asked for wisdom and God gave me problems to solve.
- I asked for love and God me troubled people to help.
- I asked for favour ..... And God gave me opportunities.
- I received nothing I wanted.
- I received nothing I wanted
- I received everything I needed

BEFORE PASSING MY EXAMS

(By Sibgha Javaid)

I studies not at al
So was a little chance to pass
Near the final examination
I was at the bottom of my class.
In poetry, I was a complete fool.
I never knew Wordsworth from the prelude.
Novel was really to boring
One period of it cloud set me snoring
In drama and prose, I was no better
I hardly knew how to write a letter.
If achieved anything it was by sheer accident
It seems fantastic
Perhaps I passed by magic!

Life is .....

(By Zeeshan 4th year)

A drama in which,
The scenes of sorrow and happiness
Can be seen.
A play ground in which,
The players of success and failure play.
A pain full journey.
Full of aspirations and obstacles,
Tears and aches.
A reality,
To which truth and false are mixed.
A plant in which
The flowers of tears and smiles bloom.
A question mark,
Which begins and ends with the same?
But those who lose heart.
Are left behind in the race of life.
Be hopeful.
Fight bravely with conviction in God.
And success will be years.

Love Is The Meaning Of Life

(By Tahira Iqbal)

Life is as strong a pyramid
The ages shall not destroy it
Love is as beautiful as heaven
Seasons shall not finish it
Love is as high as star
Body shall not touch it
Love is as deep as turkey
Space shall not bomd it
Love is as eternal as soul
Death shall not end it.

A Little Word

(By Madiha Jamil)

A little word in kindness spoken,
A motion or a tear.
Has often healed the hearts broken
And made a friend sincere.
A word, a look has crushed to earth,
Full many a budding flower.
Which had a smile but owned its birth,
Had blessed life's darkest hour.
Then deem it not an idle thing,
A pleasant word to speak.
The face you wear, the thoughts you bring,
A heart may heal or break.

MY MOTHER

(Madiha Jamil 4th Year)

Who sat and watched my infant head,
When sleeping on my cradle bed
And tears of sweet affection shed?
My mother.
Who dressed me in clothes nice and gay?
And fondly taught me how to play
And minded all I had to say?
My mother.
And can I ever cease to be
Affectionate and kind to thee,
Who was so very kind to me?
My mother
When thou art feeble, old and grey
My healthy arm shall by thy stay
And I will soothe thy pains away.
My mother

THINK AND DO IT

(By Saira Bano)

- Make friend ship with a wolf but keep your axe ready.
- We build statures of snow and weep to see them melt.
- Always laugh when you can, it's a cheap medicine.
- A teacher is a king of himself but servant of mankind.
- Sympathy is a key that fits the lock of only heart.
- Never feel self-pity; it is the most destructive emotion.
- He who loses his honesty has noting else to lose.
- An old error is always more popular than a new truth.
- Self-trust is the first secret of success.

Marshal Kemal Ataturk

By
Mamand Ate Saddak

Posterity does not remember Kemal Ataturk for being a great military genius and leader of the armies of the war of independence, but as a far greater force of history than the mere talented victor, the superb strategist and tactitium of Dumlu Pinar and Sakaria. he is remembered as the achitect and Redeemer, as the regenerator of a land, whom the corruption of two centuries-whom the mal-administration of many generations, whom the long line of ruling sultans, had made the most miserable land in the world. And it was the superhuman force of an extraordinary being-that raised out of mere ruins and shambles, a great and enduring monument of majesty and glory, for the civilization of man- whose people were reared and nourished according to the modern schools of scientific thought.

Kemal Ataturk is known in history as the man who performed the greatest miracle of the century, a performance without any parallel in contemporary period, the transformation of a medievalprimitive-noman- die type of civilization, into an ultra modern twentieth century society, the seat and center of Science, Industry-Technical Art and Education. While some people say it was the resurrection of a dead civilization-the creation of a modern prosperous era out of something nothing-which took place under the incomparable guidance of the greatest Turk of all times of history. It was an amazing work, a miracle to see a whole dead body coming to life again, filled with energy-activity and vitality of an extraordinary pulsating, vibrating force. It was a feat-a performance far more brilliant and glorious than what he had achieved with blood shed on the fields of Gallipoli-Sakaria and Dumlupinar.

As I have already said in some of my writings on Kemal Ataturk that, he was one of those rare personalities- one of those illustrious sons of humanity, who are send by Providence in hour of nations trouble, when the very foundations of their existence have broken down- when decadence, misery and poverty have caused degeneration and corruption of the human form-when shame, dishonour and vice rules the hearts of men, when famines and taxations have broken the back bone of nations, when internal dissensions and disunity had caused rebellions and breakdown of the entire administrative system of the country- at such an hour of crisis-men of superior caliber-energy-force and strength of character come forward, to infuse a new life and spirit in the masses and multitudesand and to lead them on the roads of prosperity and happiness. And today no one in the whole world can ever come forward and say that the great Turkish character for an single moment lacked the zeal-resole and ingenuity of the greatest of minds.

Thousands of Americans, Germans, Japanese, British, French, and Italian and other intellectuals in every part of the globe have published their writings on Kemal Ataturk within the past forty years-they have given greater recognition to his works of national uplift-regeneration and progress- instead of giving priority to his military victories in Anatolin. Everywhere, when his heroic and signifying name is mentioned the foreign intellectuals and professors talk of him-as the reformer and law giver- the founder and creator of a new nation the Reedemer and Regenerator of as ancient people- the Father and Guide of the noble and hospitable race of Turks and the sole architect of the mighty monument of liberty and prosperity. They always talk of the mighty soul, with an invincible power of determination-who led his people out of the wildernesses of nomandic age, and returned to them their lost heritage, and restored to them their sovereignity and power-suzeranity and greatness-strength of mind and national character, and lifted them high on the pedestal of fame and honour, who swept away, with one sweep of his genius the last remaining difficulties which stood in the way of Turkey's future-and made the road straight and smooth so the Turks of the future may march bodly-solidly and silently to the final destination of immortal glory and undying greatness.

The brilliant success of Kemal Attaturk as reformer and law giver, in the work of national reconstruction and Europeonization of modern Turkey-for a period of 15 years-gives him the proud title, "BENFACTOR OF HUMANITY". What was impossible in the opinion of the American, British and Europeon and enlightened intellectuals of Europe was achieved by this great Turk in a very short duration-with a power of directness unequalled in the annals of Turkish history. His inflexible resolution and steel willed nature, broke down with the force of its pressure, every barrier which confronted and stood in his way. Every thing he removed from his path, with Mongolian like relentless furry and strength of determination. He was the master spirit behind the new organization which he knitted in every inch of Turkish soil to carry out his plans of reformation.

(To Be Continued .....)

Paradise Lost By JOHN MILTON

By Prof. Muhammad Azeem Farooqi

PARADISE LOST AS AN EPIC

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Epic:

The epic, whether of early or more modern times is: a narrative poem, of supposed divine inspiration, treating of a subject great and momentous importance for mankind, the characters of the story are partly human and partly divine and the language and style in which the incidents are related are full of elevation and dignity.

Paradise Lost As Classical Epic.

In the seventeenth century, the models for an epic poet were Homer, Virgil, Tasso, Ariosto and Spenser. Milton was an ambitious poet and he wanted to write a poem, which should rank with Homer and Virgil. He studied all the epics.

In the divisions and style, Milton's poems follow Homer's Iliad and Virgil's Aenoid. Taking Paradise Lost as a whole, one can see that the rules of classical epic as discussed by Aristotle are followed largely by Milton. The action deals with a great subject. It deals with the fall of man and to this all other subjects and episodes are related, subordinated in, the epic. Satan's fall is the prelate to the man action. The action is entire, having a beginning, middle and end. What is more, the vastness, the theme, encompassing the whole of the human race, makes it a unique epic.

"Paradise Lost" is a story of human actions, dealing as it does with man's dealing as it does with man's first disobedience and his fate.

"O man's first disobedience and
The fruit of that forbidden
Tree, whose mortal taste
Brought death into the world, and
All our woe".

As all other epics, it has a hero. Though there has been a controversy as to who it is. But Adam is its hero. In the poem we have other great figures too. But it is Adam and Eve around which the poem revolves. Milton's great moral purpose was to justify the ways of God to men.

Epic Style:

The style of Paradise Lost has all the grandeur, which the epic poem demands. The march of the epic lines resembles the ocean waves with their sonority and grandeur. The meaning of the words, their division of sentences, constantly, scholarly reader of classical writers can perceive it. The opening sentences, the first lines of Satan's speech on looking around the surrounding, his words to Beelzebub and the description of Satan's shield and spear all these reflect Milton's grand style.

Book 1 of Paradise Lost is just as a part of the epic but several epic devices and conventions are made use of in it.

Statement of Theme:

In the tradition of Homer and Virgil, Milton states the theme of his poem in the first lines.

Invoking of Muse:

According to the classical convention established by Homer, Milton invokes Muse to help him in his great task of writing the epic.

"What is dark in me illuming?
What is low, raise and support".

The poet begins his epic with a picture of angels floating on the lake of fire in hell. Satan and his company of fallen angels are important, as they play important role in the fall of man.

A roll call of devils is given, according to the classical convention can be compared with the catalogue of ships in Homer's Iliad.

The speeches in the poem are modelled on the speeches of Iliad and Tenad. The speeches of Satan and Beelzebub are elaborated, exposing their feelings doubts and hopes. At the end of each speech there are words such as "So Satan spoke", "he spoke" etc.

Milton employs Homeric similes to highten his theme to grandeur. His similes not only ennoble and enrich his poetry; they are also the organic part of the story. Some examples of epic similes are the comparison of Satan's bulk to sea beast, comparison of the fallen angels to forest Oaks struck by lighting, the simile of bees in springtime. Satan's shield is compared to the moon seen through Galileo's telescope. Other historical devices used by Milton also follow epic tradition. One such is the employment and repetition of numbers as three and nine. These devices add a stately tone to the poem.

Conclusion:

Milton adds a new dimension to the classical epic poetry. Though Milton invokes the Muse to help in his task, the point to note is that he seeks the aid, not of the pagan Muse, but of the

the heavenly Muse, the Holy Spirit. Milton is really being a protestant Christian when appearing most classical. Though Milton has displayed his vast classical learning employed for puritan theme. The justification of the ways of God to men. Paradise Lost is thus a classical epic.

Related Questions

Q: Discuss those traditional prescriptions of the epic form, which are illustrated in Books of Paradise Lost?

Q: Write a brief essay on some of the epic devices used by Milton in Paradise Lost in Books and their artistic effects?

Q: Paradise Lost as an epic?

##**#**#**#**#**#**#**#**#**

AUTOBIOGRAPHICAL NOT IN MILTON'S POETRY

Milton is the most autobiographical of English poets. Milton himself is in every line of his poetry. His wide learning is reflected in the allusions and references, which abound in his work. His Puritanism, his religious zeal, his faith in God and religion imparts loftiness and sublimity to his poetry.

Examples:

Samson Agoistes:

It is Milton himself, who, wholly or in part speaks through his characters in his poems, and thus he is at once and the same time concerned with the fortunes of others and even supremely self conscious.

Paradise Lost:

Equally autobiographical is Paradise Lost. Coleridge writes: Shakespeare's poetry is characteristic that is, it does not reflect the individual Shakespeare; but Milton himself is in every line of the Paradise lost. We are likely to misread not a little of the work, if we know the life of the poet. In it Milton meant to be the hero of the epic.

Lycidas:

Similarly, lycidas does much more than merely express grief at the death of Edward king. "It is not king but Milton who should be sough in them".

But, oh! The heavy change,
Now thou art gone.
Now thou art gone and never must return".

The effectiveness of Milton's sonnet is chiefly due to the real nature of character, person, or incident of which each is the delineation and what he felt powerfully is expressed directly and simply.

Conclusion: In short, the autobiographical note runs through the poetry of Milton. We cannot separate the man from the poet. To understand the poetry, we must have some knowledge of the life and character of the poet.

CHIEF CHARACTERISTICS OF HIS POETRY

His Sublimity:

Milton is the second great poet of England. He stands next only to Shakespeare. The supreme quality of Milton's poetry is its sublimity.

Sublimity in poetry arises when noble thoughts find a noble expression. He never comes to the cheap love poetry.

Love of Beauty:

He depicts the beauties of the countryside in L'Allegro. In Penseroso, he paints exquisite landscapes for our delight. In Paradise Lost his sense of beauty is supreme.

Stately and Majestic Themes:

With this appreciation of beauty is combined a stateliness and dignity of manner, which increase the sublimity of Milton's poetry. Majesty is the quality that Milton imparted to English poetry.

High Conception of the Poet's Calling:

The "high seriousness", the moral fervour of Milton's poetry goes well with his high conception of the calling of the poet. By John Bailey, "Poetry has been by far our greatest artistic achievement and he is by far the greatest poetic artist".

All Comprehensive Imagination:

Milton's imagination is all-comprehensive in its sweep.

The Subjective Note:

Milton's poetry is intensely autobiographical. L' Allegro and Penseroso are good examples.

Religious Fervour: (Puritanism)

The chief motive is to justify the ways of God to men;

Classicism:

Curiously, interwrought with the severity of his religious nature is a strong bent for the classics, which is pagan and sensuous?

As a Metrical Artist:

Milton employed rhymed verse for his early poems, "Ode on the Morning of Christ Nativity", L' Allegro and Penseroso. Soon he discarded rhyme in favour of blank verse.

Chief Characteristics of His Blank Verse:

a- In Milton's blank verse there is the "over flow" of sense from line to line.

b- Milton has a full command over the language he uses.

c- This makes his poetry highly musical. Milton's blank verse is the only blank verse in the language (except Shakespeare) that deserves the name of verse.

"Milton the mighty mouthed inventor of harmonious God gifted organ voice of England. (Tennyson)

His Grand Style:

In the sure and flawless perfection of his rhythm and diction, he is as admirable as Virgil or Dante and in this respect, he is unique amongst us. None else in Eng. Lit. Possesses the distinction. (Mathew Arnold).

Related Questions

Q- General estimate of Milton as a poet?
Q- The greatness of Milton as a poet?
Q-Milton's Sublimity?
Q- Chief characteristics of his poetry?

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THEMES OF PARADISE LOST

Epic poetry teaches ethics and morality. Bossu says that the first aim of an epic poet is to teach moral. A fable should illustrate moral. Milton's moral is to justify the way of God to men; to show the reasonableness of religion and necessity of obedience to God. There are various aspects of Milton's theme.

Doctrine of Free Will:

Milton stresses again and again on the doctrine of free will. This doctrine is discussed again in Paradise Lost. Adam and Eve were blessed with free will. If they committed sin, it was not destined. God cannot be blamed for it. The philosophy of fatalism, determinism, Calvinism and pessimism is rejected as by Milton. He does not agree to the view that man is puppet in hands of Nature. He contradicts King Lear's philosophy that all the dark forces of Nature are arranged against an individual.

"As flies to wanton boys are we to the gods they kill us for their sport.

Milton does not agree with the utterance of Hardy:

"God's not in His heaven, and all's wrong with the world".

Milton believes and asserts that God has given us free will. If Satan, Adam and Eve disobey the command of God, they did it consciously and deliberately. Milton says in Book III:

Man disobeyed, disloyal breaks his fealty and sins against the High Supremacy of heaven.

"Affecting God head and so losing all.....He will his whole posteric mouth die".

Milton stresses again and again that we are given free will:

"But God left free the will to do what God expressly both for bin".

Even Satan believes that will is unconquerable;

"What though the field be lost all is not lost, the unconquerable will.....for the mind and spirit remain invincible" (105-106).

Milton states the doctrine of free will more clearly in prose work, "Areopagiticen".

"Many there be that complain of Divine Providence (God) for suffering Adam to transgress, foolish tongues when God gave him freedom to choose for reason is but choosing;"He had bin (been) else a mere artificial Adam....."

We ourselves esteem not of that obedience or love, or gift, which is of force; God therefore left him free".

Doctrine of Reason and Passion:

The theme of Paradise Lost teaches that passions and emotions must be curbed, controlled, chained, fettered and bridled. If the passions have the upper hand, chaos comes; everything, is destroyed, and turned turtle. All peace is gone and man falls from liberty to moral turpitude. The fall of Man indicates when passions triumph over reasons, the fall takes place. Usually unbridled passions cause man's destruction.

How does man fall? First, he falls mentally, then physically, then spiritually and then becomes a part of Satan, a devil incarnate and embodiment of evil.

Adam, Eve and Satan were equally swayed and ruled by passions. They could not control their passions, disobeyed God, and were overthrown from Paradise.

Satan is champion of passions while God is symbol of reason. Milton has given all the passions to Satan. William Blake is right in saying that "the theme of Paradise Lost is struggle of passions against reason". Satan is the evil element in every man.

Evil and Good:

Theme of Paradise Lost is universal. It represents the origin of evil. The tussle of evil and good is continued and will continue forever. Satan determined to continue this war in his very first speech;

"What though the field is lost
All is not lost the unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield.
That glory never shall his wrath or might
extort from me...That were low indeed".

Satan expresses his hatred against God saying that to bow before God is worse than living in hell;

That was an ignoming and shame beneath this downfall.

Philosophy and Religion:

Milton had read Greek philosophers but he believed in the supremacy of religion. He seems to believe that the spiritual enlightment and peace of mind or to be got in Jerusalem (Religion) not in Athens (Philosophy).

Science and philosophy misguide us. The right path can be got only in following religion.

Obedience:

Milton teaches us that we should obey God and abide by the tenets of religion. Obedience is proper order of universe but Satan does not understand it;

The Conception of Divine Justice:

Milton's conception of divine justice is clearly expressed in Paradise Lost. Man disobeyed and was punished; God says:

"He with his whole prosperity must die,
Die he or Justice must".

And when Adam and Eve repented of their sin, God forgave them and said:

"But longer in that Paradise to dwell,
The law I gave to nature him forbids,
Justice is the aim and purpose of law,
Its sole principal it is absolute and its action irrevocable....."

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EXPLANATION OF SELECTED LINES

Book 1 (1 to 25)

"Paradise Lost" is a story of human action about man's first disobedience and his fate. Like all other epics, it has a hero. However, there is a controversy that it is. However, most of the critics assert that Adam is its hero. The style of Paradise Lost has all the grandeur, which the epic poem demands. "Milton is the mighty mouthed inventor of harmonies". The march of the poetic lines resembles the ocean waves with their grandeur. The opening sentence, the first lines of Satan's speech on looking at this surroundings and his words to Beelzebub and the description of Satan's shield and spear all these reflect Milton's grand style.

The poem opens with an invocation to the heavenly Muse. In seeking poetic inspiration from the heavenly Muse, Milton touches upon the subject of the poem; man's first disobedience to God in eating the forbidden fruit, and the consequent fall of man. Man's fatal act is universe, and deprived mankind of the happiness of Eden until Christ restored mankind to Paradise.

According to classical convention established by Homer, Milton invokes the Muse to help him in his great task of writing the epic. The heaven only Muse, provided inspiration to Moses on Mount Sinai for writing an account of the creation with which the book of Genesis opens. This also inhabits the brook Siloa, which flows by the temple of Jerusalem, and perhaps fined more delight there. Milton proposes to write a poem nobler than any writer by ancient Greek and Roman epic poets. He seeks the help of the heavenly Muse in order to deal with a subject not attempted so far by any one in prose or verse. He calls upon the Muse to illuminate the darkness of his limited vision and so to exalt his low level of earthly understand.

"What in me is dark illumine, what is low raise and support.

That to the height of his great argument. Milton's object is to "assert eternal providence and justify the ways of God to man".

As regards the theme of the poem, it has been taken from the Bible. The first disobedience of man, his banishment from heaven. Satan's rebellions against the great command of Almighty are the aspects of the poem. Milton accepts the whole of Biblical history as authentic and sacred but he retells it from the point of view of a man who is burdened with knowledge of contemporary time. The theme of the poem may be sacred and divine, but it is narrated by an intensely self-conscious poet.

The poet's faith in religion, colours these lines. They are remarkable for their verbal felicity. His stupendous classical learning is reflected in the allusions and references with which the lines abound.

In "Paradise Lost 1" Milton adds a new dimension to the classical epic poetry. Though Milton invokes the Muse to help in his task, the point to note is that he seeks the aid, not a pagan Muse, but have the heavenly Muse, the Holy Spirit. Though he

employs similes to add grandeur to his poem, Milton is really being a protestant Christian when appearing most classical. As Kingsley Widmer has said, these similes are dexigration of paganism. Though Milton has displayed his vast classical learning, he has employed it for his puritan theme, the justification of the ways of God to men. "Paradise Lost" is thus a classical epic imbued with Christian theology.

Book 1 (105-124)

Critical Appreciation:

These lines of "Paradise Lost" the renowned epic of Milton depict the plight of Satan and his followers in hell; they also provide a clue to their plans of future action. There is a war in heaven between God and Satan. For some moments, the fate of the battle hangs in the balance. Then God uses the powerful weapon of thunder. Satan is vanquished and his followers routed. They are then turned out of heaven and thrown into hell.

As soon as the Satan regains his consciousness in hell, he sees his companion Beelzebub by his side and is shocked by their disastrous fall. Recalling the course of events, Satan acknowledges how his followers had been defected by God. Inspite of such a failure, he says that his mind has not yet been humbled or subjugated. Rather its faculties have been sharpened with ideas and hopes of revenge and undying hate of God. Satan says that his moral has not been broken by his defeat. Rather it has intensified his determination to offer eternal battle to God in all possible ways. This is a fine and heroic trait, which shows the favourable aspect of his personality. Moreover, he is able to communicate something of his extreme hatred and indomitable spirit of resistance to God to his followers as well and he thus shows himself to be fit for opposing the Almighty forever and in all possible ways. The glory of the victory consists in the vanquished admitting defeat but if the loser refuses to admit his loss, the victor is baffled and crestfallen. This is Satan's idea to rob God of his triumph.

Satan tries to prove that his defeat is a sort of victory. His mind remains his own. God can't conquer his mind. So long as Satan remains what he is, he will carry on an endless war with God. God can't rob him of his glory.

Satan tells Beelzebub that to bow before God and beg for his grace is dishonourable and shameful. It is below their dignity to worship him who was unsure of his victory when they were engaged in a terrible war with him. Defeat is not so graceless a thing as surrender and supplication. Pleading for mercy and forgiveness is more shameful than defeat. With this argument, Satan expresses his resolution of maintaining study of revenge, immortal hate and courage never to submit or yield.

Then Satan expresses his attitude towards God and his view about the steps, the fallen angels should take next. It is true he says that they have been defeated by God. They are now in a miserable condition. But they must not make them submit to God and beg for mercy it would be a worse fallen in the one they have suffered. Satan says that the fallen angels will wage ceaselessly war against God. They are immortal and therefore will have all eternity to vex God. It has bought them experience. Therefore, if they make war on God in future, they may expect better success. God now reigns supreme and unchallenged in heaven. He thinks that he is a safe and so feels happy. But the rebel angels will not let God rest. Either they will declare open war against God, or if open war is impossible, they will use guild against him. Satan stresses that they may decide more hopeful to fight either openly or secretly a never ending war with his great enemy. God, who is now victorious. He had deserted God, but later on, he was smarting with pain and tortured with profound despair.

ON HIS TWENTY THIRD BIRTHDAY

(Critical Summary)

John Milton is the second great poet of England. He is ranked next to Shakespeare. He made a remarkable contribution to the revival of sonnet form in English. He considerably enlarged and widened its scope. He used this form to express his deeply felt emotions on contemporary politics, religion, pubic figures of importance, womanhood, relationship of husband and wife and wife and personal matters such as his blindness etc. The most peculiar qualities of his sonnets are that they Italian in style and are mostly personal.

This sonnet "On His Twenty Third Birthday" was written at the end of his Cambridge period. It gives expression to poet's early decision of self-study. It shows that Milton had a powerful sense of mission at the early age of twenty-three. His great mission of life was to write noble poems.

The sonnet is clearly divided into its two essential components: The octave (The first eight lines) and the sestet (The last 6 lines).

In the octave, the poet laments that time has taken away twenty-three

years of his life. The years of his life are running away quickly but has done nothing, which may hold promise of greater achievement in the future. He regrets that despite of the passing away of 23 precious years of his life, yet spring or mental maturity has not come to him. To him, his external appearance is rather deceptive. He looks quite youthful but in reality, he has arrived at the threshold of manhood. He feels that he still lacks has not come to him. To him, his external appearance is rather deceptive. He looks quite youthful but in reality, he has arrived at the threshold of manhood. He feels that he still lacks inward maturity a rare gift with which more fortune persons are usually blessed.

In the sestet, the poet consoles himself with the thought that sooner or later, God would certainly bless him with the maturity needed for the performance of the grand task to serve God by writing noble poems. This part brings out poet's firm conviction in God and religion. He says that everything depends on the will of God. Therefore, he should not worry about the completion of his task. Both time and God's will are leading him towards a fixed destiny and he must have the honour to make the best use of his to make the best use of his talent towards the fulfilment of that destiny. God is a hard taskmaster and he constantly keeps watch on man. Therefore, instead of complaining, he must do his duty to be firm in his belief that God is great, just and merciful.

This sonnet expresses poet's belief man's lot in life whether low or high has already been fixed. He does not need repentance. The only thing requires from man is that when the time comes, he should do his utmost to make the best use of his talent and time.

Milton's style is peculiar. His style is heavy with meaning but inspite of its grandeur moves with fluency from beginning to end of the lines. The peculiar blending of sublime and the familiar, which he achieves, is unique in the history of the English sonnet.

SATAN

THE HERO OR THE VILLAIN IN "PARADISE LOST"

Mistakenly Hero of Paradise Lost

Satan has been presented on such a grand scale in Book-1 that many critics have been misled into imagining him to be the hero of "Paradise Lost". Blake said that Milton did not intend Satan to be taken as a personification of evil. Others have seen in Satan the principal drives of Milton himself, his courage never to submit or yield, his unflinching faith, his unconquerable resolve etc. All this is on the surface only and a closer look at Paradise Lost, shows that Satan was meant to be an outcast from God's Grace, a rebel with swollen pride and as such an object of loathing rather than admiration.

Heroism of Satan

No doubt, the opening of "Paradise Lost" builds him up on a heroic scale his dimensions and his instruments of battle are massive. His moon like Shield and his tallest pine tree like spear indicate the huge size of Satan. Such physical dimensions were necessary to make him a befitting adversary for God Almighty. Then there is his strong intelligence, his inflexible resolve, his exceptional will power and his dauntless courage. He speaks, (Satan's first speech)

"What though the field be lost?
All is not lost-the unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield.
And what is else not to be overcome?"

This thing draws from his reader, unwilling admiration but one will perhaps grudger it to him when one realises that this abstract courage is being used for nefarious purposes and the unflinching resolve is the product of swollen pride and stubborn doggedness. There are other qualities too, his powers of the mind, his love of freedom expressed as,

"To reign is worth ambition though in Hell
Better to reign in Hell than serve in Heaven."

raises his qualities of leadership, his cunning and rhetoric; all indicate a character built on epic scale.

Human qualities of Satan

He has quite human qualities as well, He is not callous or devoid of feelings. He feels remorse at having landed his followers into misery. He is chocked by emotion and excited pathos and feelings move his hearers. His high sounding speeches on the themes of honour, revenge and freedom have the quality of sweeping his hearers off their feet. His farewell to the happy fields of heaven is pathetic. He claims equality with God on the bases of reason and his revolt against God is an act of daring and fills us with awe. Initially he was prostrated by his fall but his recovery is immediate and complete and he shows wonderful utility.

Satan- A Villain Not Hero

Inspite of all this, Satan does not produce an

impression of true heroism. From the initial point of view, he is essentially undenied. But when he is the "infernal serpent", and is recounting his revolt against God, Milton is contemptuous. He calls Satan's war "impious" and "vain" and that he was prompted by "Pride", "envy" and "revenge". He was therefore, "bottomless prediction" "there to dwell" in adamantine chains and penal fire for having defied the Omnipotent. The very first speech of Satan arouses horror and repulsion in us. It is a dramatic revelation of nothing but egotistic pride and passion, of complete spiritual blindness. He looks upon his conflict as a physical one in which God gained victory through the superiority of thunderbolt. He cannot see that it is a conflict of good and evil. His over weening pride and his puffed up ego, expose him to our contempt and his resolve to thwart the aim of God and "out of good still to find means of evil". Satan is attracted only on the outside but the external grandeur is only illusory to beguile susceptible people; the inner reality is starkly repulsive and morally reprehensible. Milton , in exposing this dual quality of evil, has used an admirable stroke of genius and far from admiring Satan, he showed the true nature of evil which was his intention in writing "Paradise Lost".

Speeches of Satan

Satan's speeches, though outwardly, grandiloquent have ironic implications. His "Better to reign in Hell than serve in Heaven" when looked into, shows the perverseness of this attitude. If Heaven is good, Hell evil, what good it is to reign in Hell; only a Satanic mind would glory in lake of Sulphur and tortures of hell. Satan's address to the fallen angels is a war like speech which is full of contradictions and absurdities. Satan tries to hoodwink his followers, firstly by claiming that they are invincible. Secondly, by asserting that they can repossess Heaven, and thirdly by pretending that God's full strength was not previously known to him or to others. On one hand he says that they will not provoke war and on the other, he renounces peace which is possible only through submission.

Satan Just A Befitting Adversal To God

Obviously, there is neither truth nor wit in the assertion that Satan is the hero of "Paradise Lost", "unless he is the greatest hero who gives the widest sway to the worst passions". Nor is there any conflict here, as is often alleged between Milton's intention and the result. Satan is not only a rebel but also tyrant. His words show how far is he from understanding true liberty. He has no doubt heroic qualities. He is brave, strong, generous, loyal, prudent, temperate and self sacrificing but his repulsive traits are no less well marked. The reason, why Milton has endowed Satan with these heroic qualities, is that an adversary of God had to be of massive stature so that God's victory may appear glorious and that the power which was to seduce Eve was also to have an impressive personality and character. The misinterpretation arises from the tendency in human nature to romanticise the fighter and rebel against odds as also to sympathise with the underdog. Satan's heroism is false heroism because it is because of false beliefs and unworthy aims.

Adam's Laudable Virtues

The real hero of "Paradise Lost" is Adam whose violating of God's command and subsequent fall are the subject of Paradise Lost and in whose enlightenment , Milton is chiefly interested. Adam's claim to the place of hero is by virtue of the interest which both Satan and God have in his soul, although diametrically opposed reasons. A character which excites Satan's envy should be a man of heroic status and grand proportions. While on the other hand, Adam's greatness and glory are made manifest by his implied contrast with Satan. Satan succeeded temporarily to seduce Adam through Eve but Adam's possibility of regaining paradise through penance and a life of virtue redeem his lapse.

Conclusion

There has been a great controversy since the publication of the book that who's the hero. Some favour Adam, some Satan, others God and even a critic advocates that Milton himself is the hero of the epic.

In book-1 Satan's rich description is only due to the classical tradition of the plunging into the middle of the story. Secondly his grandeur is detailed to show the majesty of God with which Satan has opposition.

"PATRIOTISM" *(By Javed Iqbal)*

We need a wider outlook "Which will cross the provincial boundaries, limited nationalism and racialism. We must develop a sense of patriotism which should bind us all into one united and strong nation. That is the only way in which we can achieve our goal: the goal of our struggle, the goal for which millions of Mussulmans have lost their all and laid down their lives for the cause of Islam and Pakistan."

CHRISTIAN MUSLIM RABTA COUNCIL

GUJRANWALA–PAKISTAN

AIMS AND OBJECTIVES

- To promote religions and social harmony between Christian Community and Muslim Community.
- To terminate communal hatred and religious prejudice.
- Restoration of human values.
- To promote education.
- To help government in acts of safegaurd and reverence of (religious) holy places.
- To arouse the consciousness of reverence and sanctity of common religious tolerance.
- To make efforts for provision of health facilities to contact governmental and non governmental institutions for achieving council's aims.
- To provide free judicial assistance.

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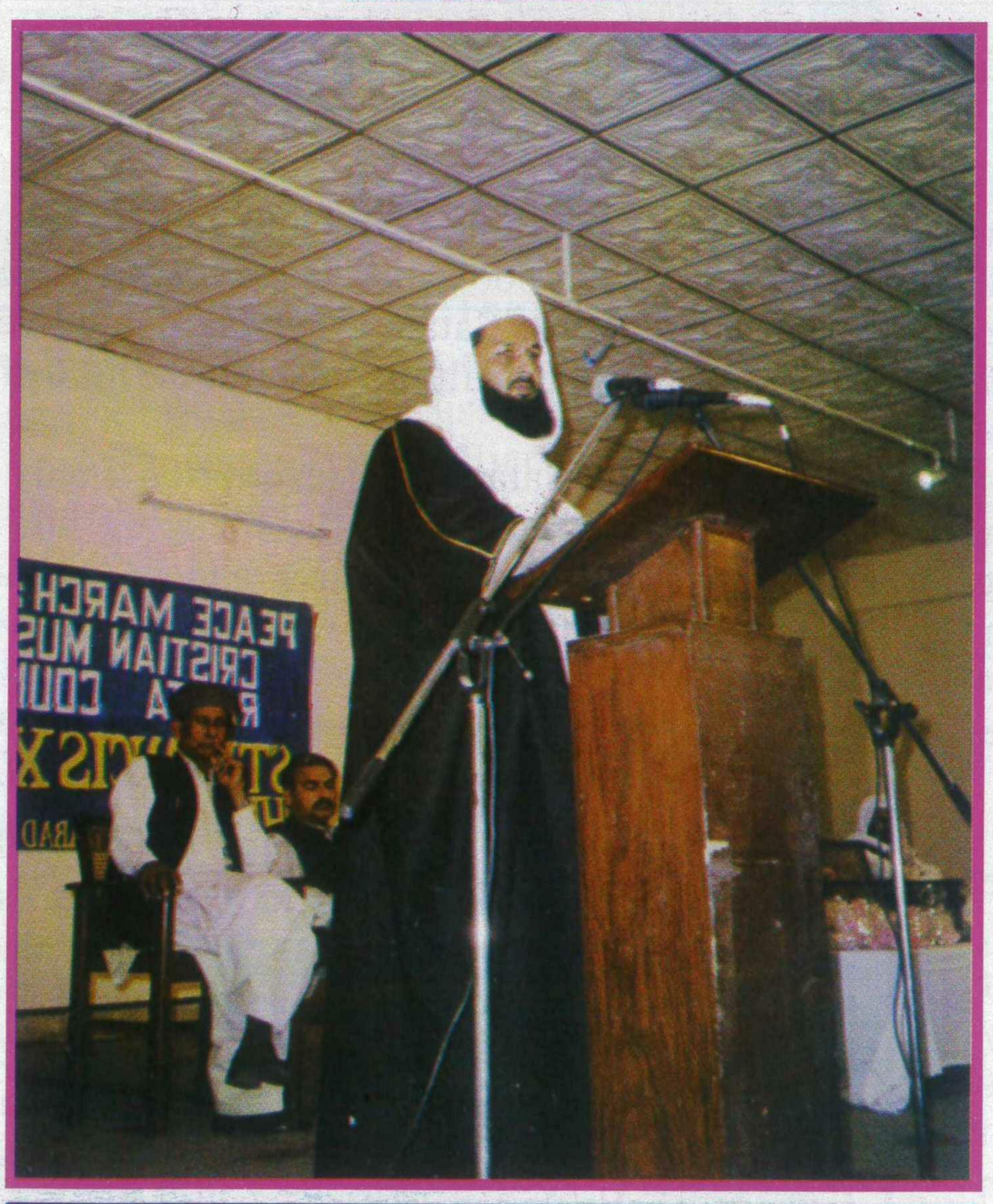
The Chief Patron, Prof. Muhammad Azeem Farooqi, The Patron, Father Bernard Amanaval & The President are lighting the peace-candle at the opening ceremony of the Council



The Chief Patron, Prof. Muhammad Azeem Farooqi is addressing a huge gathering after successful Peace-March

The chief Patron is presiding over the Press Conference on Peace in Gujranwala in a local hotel

Group-Photo of office bearers of Christian Muslim rabita Council, Gujranwala-Pakistan

Peace-March on G.T. Road is being participated by hundreds of people along with heads of Council.

The Joint Secretary, Mr. Adnan Kumar is addressing to Peace Conference in a local School-Aditorium.

The Head Father Mani of Rabita Council & Chief Patron are lightening the big Candle of Peace with the cooperation of the President, Rahat Butt.

The president, Mr. Rahet Butt is addressing the trainees during "Peace Conference" in Gujranwala.

The Chief Heads of Rabita Council are sitting on Stage during Peace Conference.

The Guests are being entertained after a meeting of Rabita Council in a local Church.

A press Conference was held to promote the cause of Peace & Harmony of the Council.

Press-Reporters are keenly attentive to the address of the representatives and office-bearers of Rabita Council

Gulliver's Travels

As A Satire

Introduction:

Gulliver's Travels is a satirical book in form of travel book. Swift adopted this technique because a travel book was much popular in those times and attracted the people towards it. His main purpose in writing this book was to lash mankind for its follies, absurdities and evil ways.

Swift, A Versatile Satirist:

A satire may be defined as humorous exposures. A satire is a mean by which an author can expose the reality of individuals, communities or all mankind by employing irony, mockery, ridicule, sarcasm and invective as the weapons of attack. Swift shows himself very adept in this art in Gulliver's travels. Actually, he is versatile satirist. His satire is corrosive.

Swift's Moral Purpose In This Satire:

His main purpose was to reform the people. He was doubtful whether he would succeed in his aim or not. Later, in a letter from captain Gulliver to his cousin, Gulliver writes with regret that his book has brought about no change in people and the things are very much same as they were before the publication of this book.

In his letter to his friend, Alexander Pope, Swift writes that his main purpose in writing this book was "to vex the world rather than divert it". In the same letter, he expresses that man is not a rational man.

As An Allegorical Satire

Gulliver's Travel is an allegorical satire. Swift does not attack direct upon personalities and institutions but in veiled manners.

For example, the portrayal of Flimnop, the treasurer in Lilliput, represents Sir Robert Walpole, the Prime Minister of England. Dancing on a tight rope symbolizes Walpole's skill in parliamentary tactics and political intrigues. Creeping under a string represents the flattery of King's friends. Reldresal represents Lord Carteret, who was appointed by Walpole as a Lieutenant of Ireland? The conflict between the High-Heels and the Low-Heels symbolizes the conflict between two major political parties in England. The dispute between the Big-Indians and the Little-Indians symbolizes the quarrels between the Roman Catholics and the Protestants.

The annoyance of Empress of Lilliput with Gulliver for extinguishing the fire in her apartment by urinating, symbolizes the annoyance of Queen Anne, with Swift for having written a book, "A Tale of a Tub" in which Swift had attached religious abuses but this book had been misinterpreted by the Queen. The pigmies of Lilliput and giants of Brobdinging symbolize human beings. The former is reduced to a small scale if seen through the wrong end of telescope and then enlarged to a huge scale if seen through the magnifying glass. In part IV, the Yahoos represent human beings with their bad qualities and the Houynhnhms represent human beings with their good qualities.

The Scope of Swift's Satire in Gulliver's Travels

In part one of Gulliver's Travels, the satire is upon English politics, politicians, monarchs and religious disputes in Swift's time in England. Here, the satire is personal because he had personally grudged against Walpole and Queen Anne for not granting him bishopric, which was due for him.

In part II, the satire is general because it comes the whole human race especially his own countrymen. When Gulliver tells the account of his countrymen and institutions to the King of Brobdinging, the King gives very bitter comments about them.

In part III, Swift satirizes a special class of people namely philosophers, scientists, intellectuals, planners and academies etc, because they are men of theoretical not practical. In Lagado, the capital of Laputa, the academy of projectors is actually a satire upon the royal society in Swift's time.

However, here, we also see general satire when Gulliver sees the miserable condition (plight) of a group of people who have got immortality. In this part, critics and historians have also been criticized who have been misinterpreting the authors like Homer and Aristotle.

In part IV, the satire is very bitter and universal upon mankind. In first three parts of book, Swift satirizes upon England and European countries but in part IV, the range of satire is universal. The evils, which the master Houyhnhnms finds in Yahoos, are to be found in the whole world.

On the other hand, the Houyhnhnms have all good qualities and govern the country by rational reason and friendship.

Comic And Corrosive Satire

Gulliver's first and second voyages are very

comic. The dispute of High-Heels and Low-Heels and religious quarrels between Big-Indians and the Little-Indians are really very comic. Similarly, we amuse much when Gulliver defends a Lilliputian lady from humiliation when her name is linked with Gulliver.

In part II, there are also many comic examples. For example, the animals and insects are shown very huge. The behaviour of maids with Gulliver in Brobdinging is also very comic.

In part III, there is a variety of comic satire. We laugh heartily at the project of extracting sunbeams out of cucumbers, building the houses from roofs towards foundations and obtaining silk from cobwebs and are very serious, grim and dismal. The satire is very corrosive, fierce and invective. The elements of exaggeration are great. Here Gulliver says that some people in his country are undone by lawsuits; others spend their money in drinking, gambling and whoring others and indulged in forgery, poisoning, robbery, rape, sodomy and so on.

Elements of Exaggeration

In part IV, there is certainly an element of exaggeration. Exaggeration is very essential for satire. Without it, a satirist cannot impress the readers.

Conclusion

But it is fact that in human nature the evil is more than the good. So, the writer has satirized the obnoxious elements of society to bring reforms and refinement. Swift is very much successful in his objects.

Swift As A Prose Writer

The Greatest Satirical Prose Writer:

It has rightly and honestly been said that Swift was the greatest prose satirist of England. He dominated the first half of the eighteenth century as Dr. Johnson did the second; and as an intellectual, he was far superior to Johnson. Some of his satires are obscene, misanthropic, and cynical, but none can question his moral integrity and the unflinching earnestness with which he removes the externals of things to bring out the corruption, which lies at their heart. Swift's satire is all embracing. Its rapier like thrusts, spares neither a fraudulent almanac- maker, nor a misguided zealot, nor an airy philosopher, nor a glib politician, nor a conceited fop, nor a pretentious scientist. Indeed, the extensiveness of his satire is remarkable. This greatest of satirist once satirized even satire! The platry Partridge (an almanac-maker) and the great Walpole(The Prime Minister of England) alike winced under his terrible "whip of scorpions".

His Razor-Edged Satire

Swift's sensitiveness to the corruption, the numerous frustrations, which punctuated the entire span of his life, and the religious corruption, and self-seeking, which he found marring the prospect of "the age of reason and good sense" prompted him to take up his task. The age deserved satire, and his personal disposition and disappointments made him keen enough to give it. Swift is perfectly right when he says in "The Death of Dean Swift":

"Perhaps I may allow the Dean
Had too much satire in his vein
And seemed determined not to starved it,
Because no age could more deserve it."

His Technique:

The greatness of Swift's satire is, in the last analysis, a triumph of techniques. His arsenal as a satirist is chockfull of weapons of all descriptions. Wit, raillery, sarcasm, irony, allegory, banter, and so many more weapons are used to perfection by him in his crusade against folly, injustice, and unreason. Whichever weapon may he be employing for attack, his satire is usually darker and more telling than that of most writers. He may sometimes touch lightly, but very often he pierced deep to the very heart of life. In any case, his satire is very disturbing as it presents things in a fairly unconventional perspective eminently calculated to shatter the complacency of the reader. When Swift points out the acquired follies, he is quite constructive; but when he satirizes the very nature of man, he is nothing but destructive.

His Prose, Full of Irony:

Of all the satiric techniques, the one most effectively used by Swift is irony. With Swift irony is often much more than just a figure of speech, it is expended so that the entire range of thoughts and feelings presented in a satiric work seem to be coming not from Swift himself but from a fictive character created for the purpose. The irony lies in the difference between the views expressed by the persona and the common sense views.

His Prose Pieces:

Swift wrote a very large number of prose pieces of which the most important are The Battle of the Books, A Tale of a Tub and Gulliver's Travels. The first is just a Jeudi, esprit, and was meant to lampoon in mock heroic terms

the opponents of his patron Sir William Temple---particularly Richard Bentley and William Wotton, both of whom had disputed the view of Temple granting supremacy to ancients over moderns. A Tale of a Tub was meant to be a satire "on the numerous and gross corruptions in religion and learning". It represented the Church of England as the best of all churches in doctrine and shallow writers and critics of the age. Gulliver's Travels is the most famous of Swift's works. In it he savagely indicted "that animal called man". Though it has the externals of travel romance, yet in reality it is a terrible but well calculated satire on all the activities of human life and all the attributes of human nature, not sparing even the human body. However, its irony is so deep that it has been a favourite gift book for children. Kipling once said that Swift "ignited a volcano to light a child to bed". In fact, all 'children from nine to ninety' enjoy the book!

Concise Prose Style:

Credit must be given to Swift for the clarity, precision, and what Herbert Davis calls the conciseness of his prose style. Swift despises all unnecessary ornament. His imagery, however, is prolific and concrete. At any rate, he gives us the impression of an easy mastery of the language. Halliday in the introduction to his selection from Swift observes: "...the various phases of scorn and satire of appraisements and direct denunciation, the various moods and tempers of the writer are expressed with wonderful and subtle s kill. The secret of his power over his readers is to be sought for here. He makes you responsive to every emotion and draws you with the magic of his pipe into whatever region he desires". No doubt, Swift had a mastery over the use of his prose techniques.

Was Swift A Misanthropist?

Swift is usually regarded as a misanthropist. Huxley says, "Swift greatness lies in the intensity, the almost insane violence or the hartred of bowels" which is the essence of his misanthropy and which underlies the whole of his work".

This statement is rather misleading. Huxley like other critics has failed to reach the height of his imaginative creation. In fact, Gulliver's Travels is a work of mingled fantasy and satire. It is utopian literature highly allusive and symbolic.

Two Ends of Spirit:

There are two ends that men propose in writing satire. One of them is personal malice and the other is a public spirit. The former is less noble than the other, as it regards nothing further than personal bitterness while the other prompts the men of virtue to mend the world.

Outcome of Public Spirit

Actually Swift's own satire was the outcome of a public spirit to a great extent. It had a corrective aim. His laughter is not the pure laughter resulting from a comic perception of the incongruity in the affairs of men.

Thackeray's Protection

Thackeray says about Swift, 'His laugh, jars on one's year after seven score years'. But the question at present is whether Swift's satire is constructive or destructive? The answer is that it is both. Swift is like Shelley's West Wind both a destroyer and preserver. The human follies and vices, which a satirist attacks, are of two kinds.

I-Innate and natural

II-Acquired or cultivated

Division of Misdeeds:

If a satirist takes upon himself to attack the first group, his satire will be misanthropic and negative, not philanthropic and positive. It will appear to have arisen from malice rather than public spirit. For example if a person attacks human beings because they have only two hands each and not ten, he is being purely destructive and negative. He is no doubt and idealist, but the ideals that he is setting forth are beyond the province of possibility.

Swift as Misanthropist:

Now it must be admitted that Swift does some times indict human beings for faults for which they cannot be justly blamed. They are a part of human nature, may be the legacy of the first sin. In Gulliver's Travels, for example, man is attacked not only because he has pride, pretentiousness, snobbishness and soon (cultivated foibles) but also because he has a body, especially bowels (the inner most parts of the body).

Some Other Examples

"Nature hath left you utterly incapable of doing much mischief, for your mouths lying flat with your faces, you can hardly bite each other to any purpose, unless by consent.

Difference Between Innate and Cultivated Satire

Such satire levelled against natural and innate defects and limitations of men, is hold to be destructive and harmful. And it teaches the lesson of humility and self-knowledge only by implication.

But whole of Swift's satire is not like this. And overwhelming portion of it deals with acquired and cultivated follies and vices of mankind. Swift's life and letters support the fact that he could and did love individuals. His hatred was directed against dehumanised groups. He felt that they necessarily corrupt their nature. It is not paradoxical to say that his satire arises from philanthropy not misanthropy, from idealism as to what man might be, not at what he is.

Appraisal:

The meaning of the book is wholly distorted if we identify Gulliver with his creator, and lay Gulliver's misanthropy at Swift's door. He is a fully rendered, objective dramatic character, no more to be identified with Shakespeare. The character acts and is acted upon, he changes; he grows in the course of great his adventures. Like King Lear, he begins in simplicity, innocence deeds grows into sophistication ends in madness. Unlike King Lear, he is never cured. Swift's object in the book-I and book II, is to deflate human pride by showing all the pomp and show circumstances of human pretension and vanities.

Book IV The Extremist

It is with book IV that Swift's satire reaches its culmination. The Houynhums are the embodiments of pure reason. They know neither love nor grief nor lust nor ambition. They cannot lie; indeed, they have no words for lying. Their society is an aristocracy resting upon the slave labourers of the Yahoos. With icy, stoical calm, they face the processes of life marriage childbirth, accident and death. They feel natural human affection for each other, but they love every equally. It is all very admirable, but it is remote from the possibilities of life.

Does Swift intends us to accept this as his ideal way of life? I think not. It is Gulliver, not Swift, who is dazzled by the Houyhnunms and who aspires wish to rise above the human condition and to become pure intelligent as those horses are. Yahoos do not represent Swift's satire was written in anger and contempt, but it was written to promote self-knowledge in the faith that self-knowledge will lead to right action. A doctor is concerned only with the unhealthy and defective parts of our body he does not write a eulogy in praise of our health and beauty.

A Doctor And A Writer

Similarly, the satirist is a spiritual doctor, who occupies him-self with the serious task of diagnosing of the diseases of soul. Man is not a paragon of perfection. He is a mixture of good and evil. The satirist overlooks the virtuous aspects of man and exposes his foibles and drawbacks. Swift is a satirist and he makes our follies and weaknesses appear as hideous as he believes them to be. He is fully alive to the gap between what is and what might be and this awareness fills him with hatred. And in the midst of his hatred, he reflects his strong urge to reform humanity

Satirical Devices Of Jonathan Swift

Introduction:

The ways of Swift's satire are as varied as its targets. His arsenal as a satirist is chockfull with weapons of all descriptions, wit, raillery, sarcasm, irony, allegory, banter and still more weapons are used to perfection by Swift be employing for attack. His satire is usually darkness and deeper and more telling than that of most writers. He is always sharp and consequently, effective. The following words of Dryden may be applied to Swift's satire. There is no slovenly butchering but a sharp and dexterous stroke that is no masking and sledge hammering hacking and hewing, battering and shattering, mangling and threshing but piercing and cutting. There is no dullness or crudeness about his satire. The following are the most important satirical devices used by Swift in his writings.

No Invective:

Swift seldom indulges----invective is equivalent to open denunciation without any technique. St. Paul's castigation of the gentiles took the form of an invective in which he "damned at a venture of all the nation as "filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things disobedient to parents, without understanding, convenience, breakers, without natural affection, implacable and unmerciful.

That is far from Swift's method. It is perfectly true that Swift's most moving satires were written under the pressure of a controlled fury: Prof. Sherburne is also of similar opinion. Open and unmixed anger is not the method of Swift.

"Which I chose to make appear,
Not by anger, but a sneer:
As my method of Reforming

Is by laughing not by Storming".

Irony and Ironic Masks:

Irony is perhaps the most sophisticated weapon in the armoury of a satirist; and irony is the most usual medium of Swift's satire. Swift was prettily aware of his powers as an ironist. He writes:

"Arbuthnot is no more my friend.
He dares to irony pretend:
Which I was born to introduce,
Refin'd it first and showed its use".

Swift's excellence lies in his masterful impersonation. For instance, in A Tale of a Tub, he personates a 'modern jack, whose views and values are such as Swift is very earnest to attack. (Rabelaisianism Comic Verbal Profusion).

Much below irony come some techniques associated originally with Rablais, the French humorist. His works were translated into English in the sixteen nineties and won immediate popularity. Swift was a reader and keen admirer of the French humorist.

In Swift's own works there are numerous echoes of Rablais. However, at present we will refer only to one or two Rablaision techniques, sometimes adopted by Swift for humorous or satiric effects. One of such techniques we wish to refer to, is comic verbal profusion for which Rablais is very notorious. To take an example consider how in Gargantua and Pantagruel, Pantagruel and Gargantua invent epithets for whom they call, a fool:

Pantagruel	Panurge
A fatal fool	A high-toned fool
A natural fool	A.B sharp and flat fool
A celestial fool	A terrestrial fool
A jovial fool	A jolly mocking fool
A lunatical fool	A fool with pompous

and so on the list goes merrily over three, or four pages, and in the process about two hundred epithets are used for describing the kind of fool.

Rablaisian Plays with Learned Ideas

Along with comic verbal profusion, we have some instances in Swift's satire of a Rabelaisian kind of playing with learned and pseudo learned ideas. This device in Rabelais makes for comedy rather than calculated satire.

"Words are but wind; and learning is nothing but words; ergo, learning is nothing but wind;

However, some what unlike Rabelais, Swift does not let the comic arrow without affixing to satire. In Swift's hand this comic technique becomes medium of telling satire, though it retains the element of comedy. Rabelais easy chair is not too easy for Swift.

Diminution:

Diminution is the usual technique with Swift as a satirist. Diminution, according to John Bullit, is any kind of speech which tends either by the force of low or vulgar imagery, or by other suggestion, to depress an object below to its usually accepted status. How can diminution be affected? It can be in numerous ways. A similarity may be drawn between an object and one which is universal acknowledge to be inferior or by the comparison results.

Swift very often affects diminution in the most dexterous manner through vulgar imagery and juxtaposition. Let us consider a few examples. Gulliver, towards the end of Gulliver's travels expresses keen disinclination to quit the land of the Houyhnhnms and go to the world of men because the latter is full of noisome creatures lords fiddlers, judges, dancing masters. The juxtaposition of lords and judges with fiddlers and dancing masters detracts from their dignity and thus makes for diminution.

He is particularly fond of comparing his human targets to animals usually foolish, contemptible and powerless, the ass, the dog on the serpent figures most often.

Allegory brings us to Swift's employment of allegory as a satiric device. Allegory may be defined as symbolic narrative presentation or extended metaphorical expression. Spenser, Bunyan and Dryden had been the most outstanding allegorists before Swift. Swift in all the three of his most outstanding works, viz. The Battle of the Books, A Tale of a Tub and Gulliver's Travels, employed allegory as mode of satire. It may be pointed out here that except in A Tale of a Tub, Swift's allegory is seldom well and sustained. There are frequent blurring figures and jumbling symbols. However, his allegory never fails of its intended satiric effect.

Rhetoric and Dialectics:

Mention here may also be made of Swift's striking proficiency at rhetoric and dialectics and their employment by him in the service of his satire. The chief function of rhetoric, according to Aristotle, is persuation. A man employs rhetoric quite often to persuade the readers to come round to that point of view which is opposite to his own point of view, and which is the object of his satire. This process jolts the readers out of hackneyed and complacent ways of thinking. Swift is a master of

numerous rhetorical devices such as the enthymeme, genealogy and fable.

Conclusion:

When we study different books of Swift, especially "Gulliver's Travels", we come to know the skilful art of all these satirical devices. Swift made very apt, appropriate and suitable artful use of his intellect in this respect. We can easily trace out variety of instances from his voyages. Lilliputians, Laputians, Houymhnms, Yahoos and Brobdingnians are his profound explorations to sharpen his satire. He has employed so successfully the frequent devices that the reader is allured and forced to pay rich and sincere tributes to this great satirist of English Literature.

CRITICAL APPRECIATION OF GULLIVER'S TRAVELS

"Gulliver's Travels" is a complex book. It is of course, a satire on four aspects of man, the physical, the political, the intellectual and the moral. One result of an analytical study of the books is the perception that each of its four parts has its peculiar mood, tone and effect. Part-I is an ingenious (cleverly contrived) fairy tale, delightful even when it stings as it often does. As narrative Part-II is but a completion to the first voyage, depending for interest upon similarly fantastic situation. Part-III is frequently dull and taken as a whole markedly ineffective. Part-IV is in spirit and execution closest to part-II but distinguished from it by a relentless purpose.

The first part of Gulliver's Travels is occupied with Lilliput. This has always been the most popular portion of Gulliver's Travels and it has added a word to the language, the word "Lilliputian" which means something diminutive or small. Lilliputian means the human society whose affairs have been made to look ridiculous by being represented as very small. Those who know the history of Swift's time can detect the references in this part of the book to real events and persons (Charles one Kind of Lilly). In Lilliput, human society is represented in miniature. Lilliput reduces court life to its true dimensions in the eyes of a superior being.

Pomp and ceremony lose their significance and its importance. European civilization becomes a puppet show and patriotic pride a delusion. What the Lilliputians take so seriously merely amuses Gulliver. Here, Swift uses the veil of allegory to attack a more particular set of people the politicians of the reign of George-I. More heavily understood and more firmly knit than this satire on individual political character is the broader satiric theme emerging from the representation of the Lilliputians as morally contemptible. But Swift does not press this satire to a savage conclusion. He allows the effect predominantly humorous. As David Daiches has pointed out, Lilliput is sometimes Utopia (imaginative), sometimes eighteenth century England made utterly contemptible by small size of pygmies who exhibit same follies and vices as the English.

The account of Lilliputian politics, with the quarrel between the High Heals and the Low Heals, is clearly a parody of English politics. On the contrary, the chapter on Lilliputian laws and education system is almost Utopian.

Lilliput's criminal code is a model of simplicity. If any accused is acquitted, his informer is severely punished. They look upon fraud as a greater crime than theft and therefore, seldom fail to punish it with death. In choosing persons for all employments; they have more regard to good moral than to great abilities. Their principles of Government are too good to be true that is, they are precisely those, which the English have never had the sense to act upon.

The people of the Lilliput did not recognize that a child had any obligation to his parents for bringing him into the world.

Voyage-II

In the book second, satire becomes more generalized. He is longer content with attacking the politicians of the reign of George-I; his mark is the human nature in general. Sin Walter Scott truly said, "Brobdingnag Places" mankind at the other end of telescope. The idea of relativity was very much in Swift's mind as he passed from Lilliput Brobdingnag. We may discuss Voyage-I under the following headings:

1- The reversal of the scale in Brobdingnag.
2- The disgusting features of the Brobdingnigns.
3- Gulliver's account of English institutions.
4- The King's comments on parliamentary institutions and art of government.

The Reversal of the Scale in Brobdingnag

In Brobdingnag, Gulliver looked small likes a Lilliputian because this new land was of giants. A child in this new land picked up the tiny-looking Gulliver to play with, as it

Gulliver was a toy. He says that undoubtedly, philosophers are in the right when they tell us that nothing is great or little but this is only the comparison.

The Disgusting Features of the Bobdingnage

The large scale of Brobdingnag showed up human imperfections under the magnifying glass. In one direction purely physical contrast is explored and we are soon made to realize that the human body, when viewed through a microscope, is utterly disgusting. The human body looses its symmetry. Even simple processes of eating and drinking become disgusting.

The King of Brobdingnag inquired into the institutions of Gulliver's native country, particularly into the parliament. The King was not impressed by Gulliver's account. The King wanted to know why people were so anxious to get in parliament. Would not an outsider with more money prevail on the vulgar voters against the better man? Was the claim to greater public spirit always sincere? The King could not also understand how a country could become bankrupt and run-short of funds. The King asked who were the creditors of Gulliver's country.

One day, Gulliver happened to say that there were several thousands books in his country written upon the art of government, the King formed a very low opinion. They killed energy in endless discussions and disputes, what the government needed most was common sense, reason, essence of fairness and a capacity for a quick action. In Lilliput, Gulliver belongs to the superior being, in Brobdingnag to the inferior. Part-I and part-II are complimentary. In the former is the Grotesque Parody of that human reality which convention invests with against prestige. In the latter, it is our reality, which reveals itself, directly, as ridiculous, and infinity small. Whatever the standard chooses for the comparison, mankind cuts a sorry and ugly figure.

Book III

Book III as a whole, is definitely inferior to the others. It is diffused and it also lacks focus. It remains a serious blemish on one of the world's great books. Swift has worked out no unifying scheme for the voyage. He was in a mood of artistic relaxation. He was content to make this portion of the work a catch for satiric fragments for which no place had been found in the other three parts.

1- Philosophical People of Laputa.
2- Their Interests in Mathematics.
3- The Defects of These People.
4- Conceited and Arrogant.
5- Impractical Schemes.
6- The School of Political Projects.

Philosophical People of Laputa

The inhabitants of Laputa were philosophers. Their heads were all inclined either to right or to the left. One of their eyes turned inward, and other directly up to the zenith. The minds of those people were so occupied with intense speculations that they could neither speak nor attend to the discourse of others, unless their attention was attracted by flapper (a person who stimulates the memory of somebody else) hitting them with blown up bladder.

Their Interest In Mathematics

The court in Laputa was devoted to Mathematics. The King paid no attention to the intruder from another sphere, for "he was then deep in a problem, and he attended at least an hour before he could solve it". When dinner appeared, there was shoulder of mutton cut into an equilateral triangle, clothes were scientifically calculated. Gulliver's suit was made with help of a rule compasses.

The Defects of These People

In Laputa, people did not make their own music. They listened only to the music of sphere. The houses of their intellectuals were very ill constructed without any right angle. This defect was only due to their hatred for geometry. They thought it vulgar.

Conceited and Arrogant:

These intellectuals were getting intolerably conceited and arrogant about public affairs. There were forever arguing and discussing, "giving their judgments in matters of states." The disciplines of mathematics and politics, and the abilities required for either, are utterly different, so that those who are qualified for one practically disqualified for the other.

Impractical Schemes

Naturally, in a society run by such intellectuals, their subject country of Balnibarbi was neglected. Some of the resources. In Lagado (The capital of Barnibarbi) went into extracting sunbeams out of cucumbers. Then there was the agricultural projector who had found a device of ploughing the ground with hogs, to save the charges of ploughs, cattle and labour. Swift describes

gravity and then says, "It is true, upon experiment. They found the charge and trouble very great and they had little or no crop".

The School of Political Projectors

Lagado had a school of political projector, one of whom proposed that members of parliament should deliver their speeches and then vote directly contrary. In his account of Academy in Lagado, Swift exposes the non-sensible view of perfectibility held by the progressives. Then there was a short cut to the attainment of proficiency in art and sciences. Swift scornfully attacks philosophers, and inventors who waste their energies in the pursuit of visionary and fantastic things.

The Voyage to the Country of Houyhnhnms-VI

Finally, in the voyage to the country of Hounyhnhnms, Swift tears away all the accessories of civilization and pats that animal called man before us as he himself saw him. Satire is more intense than in any of the earlier voyage. It exhibits mankind in a light too degraded for contemplation.

Gulliver goes to the country of the Houyhnhnms and Yahoos. The Houyhnhnms are horses; while Yahoos are the human beings subject to those horses. The Yahoos are beasts of burden. Swift's disgust towards Mass-Man can be noted because the Yahoos are hardly individualized and this is in itself sufficient reflection on the mass of men. The first distinction made is that the horses have no word lying. They can only call it "the thing that is not".

Swift's analysis of the causes of war is noteworthy. Some times the cause is the ambition of prices that never think they have land or people enough to govern. There are, two religious or ideological wars.

"Sometimes the quarrel between two princes or powers is to decide which of them shall dispose a third of his dominions sometimes a war is entered upon because the enemy is too strong, and sometimes because he is too weak. Sometimes our neighbors want to the things which we have, or have the things which we want". While describing the portrayal of the Yahoos. Swift says, "The Yahoos were known to hate one another more than they did any different species of animals". But, thought the Yahoos could hurt each other with tooth and nail, they did not have advantage of civilized man. Yahoos were engaged in a civil war among themselves, for want of foreign war.

In the country of horses, numbers is regulated. "Caution is necessary to prevent the country from being over burdened with numbers". They were governed by reason. The contrast between Yahoos and the Houyhnhnms symbolizes the dreadful gap between the sophisticated brutishness of man and animal innocence. The direct physical elements of his description of these hairy naked wild Yahoos becomes amazing when we realize that it was written more than a century before there was suggestions of evolution or any nation of link between man and ape. Here Swift's satire reaches its climax.

In short, Gulliver's travel is not only a satire on different aspects of man but it is also a brilliant parody of travel literature and it is at once science, fiction and a witty parody of science fiction. It expresses savage indignation at the follies, vices and stupidities of men, and it shows an awareness of man's tragic insufficiency. At same time, it is a great comic masterpiece, a fact that readers of solemn temperaments often fail to recognize.

About The Story

The Author, Lemuel Gulliver, a native of Nottinghamshire, England, and physician by training, relates four unusual voyages to "remote nations" between 1699 and 1715. Published in 1726, the account of his travels to exotic and strange lands is told within the book's four parts.

Part I:

The author, after briefly describing his family, education, apprenticeship, and early medical career, becomes a ship's surgeon. He is shipwrecked near New Zealand and washed ashore in Lilliput, an island nation where the inhabitants are less than six inches tall (and everything else proportionally small). Lilliput is a miniature version of England of Swift's time, with many English institutions (government and church), historical events (the Reformation and the English Civil War), and notable people satirized in Gulliver's descriptions of the strange country. Gulliver is initially held captive by the Lilliputians but given his freedom after swearing an oath to assist his hosts against Blefuscu, a neighboring island (representing France). He singlehandedly captures the enemy navy and becomes a hero with a lofty title. Shortly after, Gulliver becomes the object of deadly court intrigues because of his new stature and perhaps because he puts out a fire in the palace by urinating on it. Learning of the plots against him, Gulliver flees to Blefuscu,

from whence he escapes back to his own world.

Part II:

After only a brief stay with his family, Gulliver returns to the sea as a surgeon. The ship is blown off course by a storm in the Pacific Ocean east of Japan and Gulliver is abandoned by a shore party in an unknown country. He finds himself in Brobdingnag where the inhabitants are sixty feet tall. After being captured and exhibited for money by a farmer, Gulliver becomes a prized possession of the royal court. One of the two main threads in his part is Gulliver's many demeaning and perilous misadventures due to his size -- menaced by wasps, a frog, birds, a monkey, and a jealous court dwarf. The other thread centers on Gulliver's interviews with the King, who questions him about all aspects of the rest of the world. Gulliver recounts these discussions to show the King's "narrow" understanding but instead proves the King's judgment to be very sharp. After hearing the state of affairs in Europe, he concludes we are a "Race of little odious Vermin." Gulliver escapes when an eagle carries away his box and drops him into the sea where he is rescued by an English ship and returned home.

Part III:

After a short stay with his family, Gulliver is enticed to join another expedition. During this voyage, Gulliver commands a small ship while the main ship is taking on cargo. He is captured by pirates, who set him adift, where he is rescued by Laputa, a "flying island" that floats above the ground and moves from point to point by virtue of magnetism. The people of Laputa are entirely absorbed by mathematics, astronomy, and music, but have no practical talents. They are so distracted by theoretical thinking that they need attendents, called 'flappers', to rap them on their mouths or ears to signal when it is their turn to speak or listen. From there Gulliver goes to Balnibarbi, an island on the surface below Laputa, where the people are also interested in the sciences. The author visits the Academy in Lagado, the capital, where he describes many strange experiments, lampooning actual scientific work, as well as politics, of that time. Next he visits the Island of Glubbdubdrib, which is ruled by a sorcerer, who entertains his guests by calling forth the spirits of the ancient world. By this experience Gulliver is able to correct many points of historic fact. Still attempting to return home, Gulliver travels to Luggnagg where he learns of the Struldbrugs, a race of immortals. Gulliver originally assumes that the immortality would convey wisdom and happiness but learns that the Struldbrugs spend their extra years in decrepit senility. From Luggnagg he sails to Japan where, pretending to be Dutch, he gets passage aboard a Dutch ship and returns home.

Part IV:

In his fourth adventure, Gulliver commands his own ship. His crew mutinies and sets him ashore in an unknown country, home of the Houyhnhnms, a race of intelligent horses, and the Yahoos, an odious and brutish race of humans. The author comes to admire the Houyhnhnms' dispassionate and rational philosophy and way of life and becomes a disciple of one he calls "my Master." Observing the Yahoos, Gulliver discovers that many human failings, such as greed and lust, are inherent in human nature. Hearing from Gulliver about European society, his Master observes that humans are Yahoos with just enough reason to magnify our natural faults. Gulliver is comes to hate humans as Yahoos and resolves to remain among the Houyhnhnms. However, it is apparent to the Houyhnhnms that the Gulliver is a Yahoo and they banish him. Gulliver resolves to not return home and decides to find a deserted island to live out his days. However, he is discovered by the crew of a Portuguese ship, who force him aboard and return him, against his will, to his home. Gulliver concludes by describing how, after initially being overwhelmed by proximity to other humans (or Yahoos), he is learning to tolerate his fellow beings.

THREE THINGS

(By Faiza Sarfraz)

Three things to get
Education, good advice and good friends
Three things to love
Courage, hard work and duty.
Three things to hate.
Cruelty, arrogance and deceit
Three things to fight for
Homeland, liberty and honour
Three things to think about
God, life and life after death
Three things to follow
Unity, faith and discipline

ACTIVITIES OF AZEEM ACADEMY

"Great Are The Ways Of Great"

By Prof. Muhammad Riaz Gohar (G.C. GRW., Chief Editor)

Azeem Academy, with its meritorious services and matchless contributions in almost all fields of life, has always been there in front to guide the people on the positive lines. It started the publication of Azeem English Magazine in May 2000 with Limited sources on monthly terms but now it has gained its strong footings in the literary and religious fields. The students of literature take it as a pride to consult the critical notes on the new writers and poets. Throughout the Punjab it's the single one that has published the writes of the new syllabus of M.A. English (Part-1) the first of all. The students get the prepared critical questions. Furthermore it has now started to publish the critical notes on M.A. Urdu, M.A. Economics and M.A. Is. Studies to meet the heavy pressure from the students' side, since that time i.e. May 2000 it is on the fair way of progress and advancement. This is really a distinguishing contribution of Azeem Academy that in the history of Gujranwala it is the sole one to be the registered & the representative of the students in English language.

Recently the Azeem Academy has got the affiliation with Saudi Govt. to have the licence for the holy 'Umra and Tourism'. This agency has started its practical conduct with the name of 'Al-Afiat' Umra & Tourism. This agency is prominent in the sense that it not only conduct the pilgrims to the Saudi Arabia but also provides there with the fraining for the rituals of the Umra. So this Academy has rreally taken the practical step to perform the dual function literary and religious guidance of the people. Pertaining its glorious traditions of the previous years it has, this year too, made a brilliant show of the result of the M.A.'s classes. The papers that were taken in the 2002 were announced in the 2003 and in this connection first of all this academy is proud enough to get the 2nd position throughout the Gujranwala in M.A. English Part-1. Following are the names & roll no.'s enlisted to make our claim clear and justified.

M.A. English

Name	Roll No.	Marks
Shazia Rafiq(P-1)	22407	238
Aneeqa Anwar(P-1)	22389	200
SobiaKhalid(P-1)		205
Madeha(P-1)		216
Fareena(P-1)		223
Sadia		Pass
Rasheed(P-1)		Pass
Namra(P-1)		200
Saima(P-II)		Pass
Tanzeela(P-II)		Pass
Muneeba(P-II)		453/1000
Sobia Nosheen(P-II)		423/1000
Sadia Deenar(P-II)		413/1000
M.Zahid Sandu(P-II)		434/1000
Noveela Habib		Pass

Note:

Shazia Rafiq of M.A. English(P-1) has got 2nd position in GRW division.(238/500)

M.A. URDU

Name	Roll No.	Marks
Shaista Kokab(P-1)		303
Tahira Yasmeen(P-1)		408
Imran Tariq(P-1)		234
IramShehzadi(P-1)		294
Nadia Shehzadi(P-II)		489

Note:

Shaista Kokab has got position in University.

M.A. ISLAMIC STUDIES

Name	Roll No.	Marks
Imrana Haneef(P-1)	11152	262
Shaugifta Ashraf(P-1)	11197	267
Samina Ayyub(P-1)	11148	251
Shazia Sarfraz(P-1)	11151	250
Uzma	11153	236
Hafiza Sumeera Yaqub(P-1)		241
Haleema Sadia		236
Adila(P-1)		Pass
Farha Ashraf(P-1)	1110	230

The above given picture clearly shows that the students who come to this academy are given the spirit of knowledge and understanding. They really learn, he who dares finds".

They are not only give the worldly knowledge but also the religious and spiritual favour. Apart from their education they are taught to live gainful & successful life in this world. The students of Matric classes, F.A./F.Sc. and B.A./B.Sc. also come in abundance in search of knowledge and leave for the service of the nation. In every summer vacation, the language classes are taught under the supervision of the worthy professors to make the students able to have the creative skill. After the successful completion of their language course they are awarded with the diplomas and prizes in a well-arranged function.

Anyhow the whole credit goes to the real organizer i.e. Professor Muhammad Azeem Farooqi Sahib. Under his kind patronage and supervision there are so many branches with the same name throughout the Gujrawala Division.

In the end I heartly pray that this academy may guide the students in their worldly and religious affairs even with greater zeal and zest. Amin.

دل کو جلا کے ہم نے سرِ راہ رکھ دیا ہے
اَب جس کے جی میں آئے پائے روشنی

Brief Contribution of Bright Star of Azeem Academy

Miss. Shazia Rafique Ahmad Butt in her own words

My creations for "Azeem Educational Magazine".

1. *Freedom(poem) published in March 2002.*
2. *Struggle And Strength (poem) published in Jane & Feb 2002.*
3. *O, Rainy Season(poem) published in Jan & Feb 2003 4. "Life Is An Action (Debate) published Originally under my name second time in Jan & Feb 2003.*
5. *My forth coming creation is a poem entitled "But I say".*
6. *I shall brighten the name of my parets, teachers, city and country in the horizon galaxy of the world great history, Inshallah.*

Have Fear Of God About The Matters Of Women
THE HOLY PROPHET (PBUH)

Once a man asked Dr. Shabir Ahmad that would a man be superior to woman in Heaven. Dr. Sahib laughed and said, it depends upon deeds. No doubt, Islam showers blessings of God on women. And, I am as a female very grateful to God.

MATTER OF SECOND MARRIAGE

Allah allows second marriage to man and woman in certain conditions.

If husband of a woman is cruel and idle and unable to perform his duties, woman is given freedom to get rid of such man through KHULA.

A woman came to Holy Prophet and said that her husband is so ugly that she wants to spit on his face but she is afraid of God, and she wants to get rid of him". The Holy Prophet (P.B.U.H.) said, is you ready to withdraw from a garden that you are given as a MAHER. She said, 'yes' then, The Holy Prophet (P.B.U.H.) separated them.

What a freedom that Islam gives to woman. And the best women are those who are noble and chaste.

One should keep in mind that prophets are superior to common men. Common men are allowed to remarry. With restrictions.

We all know that most of prophets' wives are widows but none of our men want to marry a widow. They wish to marry a bachelor girl.

Our men present very ridiculous explanations. Before going in further detail, we should keep in mind that human beings are not animals, which only cater their physical desire.

Allah created this universe to explore it. Allah Himself says that He has created this universe to make Himself acquaintance.

Now come to the point, men are given freedom to marry more than one when war leaves a number of women widow and orphan girls. Now to avoid society from evils, men should marry with these widows and orphans. Allah's says, In Surat Nisa, "if you are afraid that you would never make equality among these orphan girls, then you should marry also of these (Orphan or Widow I-e., free women). But if you are afraid that you would never make equality with all women, than one (woman) is more better. In this way, you would be free of all kind of injustice.

On the Day of Judgment, a man's body would fell down, who fails to make equality among women.

Again in Surat' Nisa, Allah says, "you would never make equality among women".

And Allah knows human better because he is our creator.

And one thing which is clear from the verses of The Holy Quran", that rights of free women is very high and to fulfil these rights is a difficult job.

Another painful thing, which is going on in our society, is that middle aged men or old men are more interested in second marriage. It is because, when they are young they are busy in earning livelihood, they are busy in gaining a position in society, they suppress their women not to have free independent thinking, not to have social meeting and consequently their knowledge and experience about life around them remain insufficient. Now as middle men or old men, after achieving position in society, they want to have a partner who can accompany him in every walk of life, but the life of their wives just evolve around their home and children. So, men start feeling that they need company of some other young women.

Allah ordered all men and women to seek knowledge, and to walk on this earth and explore it, and be His obedient.

Many people refer Arabs in this connection. O, what man has made himself. No one knows the condition, desires, longs and ambitions of Arab women and other in Haram of Arab men. These Arab men just cater their sexual desire, wine, woman and oil are their only pursuits. Arab wants a woman and gets her. But an Arab woman cannot do this. And if she does, man would be killed and there is torture for her. How miserable all this. And now I am afraid that wine, woman and oil would never rescue Arabs.

MATTER OF PROPHET

How lucky the woman of Islam is that she has the right of legacy. Allah says in Surat Nisa, "There is right of legacy for men and women in the property of parents and relatives. And this share in legacy is made by Allah".

PART IN PROPERTY

In the property of parents, one part of brother is equal to the part of two brothers, then the part of girls in his property is 2/3: And a man has only one daughter goes to her and parents have six part in the property of dead man, but only if the dead man, has no child, in this situation mother has 1/3 but if there is a brother of dead man, ... *(To Be Continued)*

آتا ہے کہ جنہوں نے اردو قواعد پر سب سے پہلے قلم اٹھایا جن میں جاں جوشوا کیٹلر، گلکرسٹ، ٹیلر اور ہنٹر وغیرہ اہم ہیں۔ ان کے علاوہ انشاء کی ''دریائے لطافت'' بھی اردو قواعد میں سب سے پہلے ہندوستانی کی کاوش ہے ان کے بعد امام بخش صہبائی وغیرہ اہم ہیں اسی کام کو مولانا محمد حسین آزاد، امیر مینائی اور مولوی سید احمد دہلوی وغیرہ نے آگے بڑھایا۔

عیسائی پادریوں نے بھی اردو نثر کو ترقی دینے میں کوئی کسر اٹھا نہ رکھی جب دہلی کی بربادی کے بعد لکھنو اردو زبان کا مرکز بنا تو اس میں فورٹ ولیم کالج کے باہر رجب علی بیگ سرور کی ''فسانہ عجائب'' ملتی ہے تو اپنے ماحول کی کامیاب تصویر کشی کرتی ہے۔ اس دور میں نثر لکھنے کے تین بڑے پہلو سامنے آتے ہیں (۱) نیم شاعرانہ انداز (۲) سادہ عبادت اور (۳) مشکل پسندی

جدید اردو میں نثر میر امن کی ''باغ و بہار'' سے شروع ہو کر تحریک علیگڑھ کی ادبی خدمات اور غالب کے خطوط سے ہوتی ہوئی مولوی عبدالحق تک آتی ہے۔ اس دور میں اردو نثر میں ناول، افسانہ، ڈرامہ غرضیکہ ہر صنف نثر میں طبع آزمائی کی گئی۔

بیسویں صدی کے نثر نگاروں میں ابوالکلام آزاد، سجاد حیدر پلدرم سید سلیمان ندوی اور مولوی عبدالحق شامل ہیں غرضیکہ آج اردو نثر ترقی کرتی ہوئی مقام جبریل تک جا پہنچی ہے۔

ملا وجہی کا نثر نگاروں میں مقام

(۱) نیا اسلوب (۲) وجہی کامیاب انشاء پرداز (۳) جنوبی اور شمالی ہند کی زبان کا امتزاج (۴) مقفیٰ و مسجع نثر کا نمونہ (۵) شاعرانہ بیان کا استعمال (۶) آج کی زبان (۷) سب رس کا اسلوب -- ایک سنگ میل (۸) وجہی کی زبان فارسی زبان کے ہم پلہ (۹) زبان تراش، ادبی زبان (۱۰) نظم و نثر کا ملواں اسلوب (۱۱) کسی حد تک قواعد کا پابند (۱۲) معاشرتی اور تہذیبی رجحانات

جب ملا وجہی کی ''سب رس'' کا بغور مطالعہ کرتے ہیں تو ہمیں اس میں مقفیٰ، مسجع نثر ملتی ہے جو فارسی زبان کے زیر اثر ہوا اور ایسے وقت میں ہوا جبکہ فارسی کا شہرہ عام ہو، اردو نثر کا کوئی عملی نمونہ نہ ہو اور تیسرے کوئی استاد بھی موجود نہ ہو۔ وجہی کا ''سب رس'' کو تشکیل دینا بہت بڑا کام ہے

- جب تک اردو زندہ ہے وجہی کا نام بھی زندہ جاوید رہے گا۔

مولوی عبدالحق نے وجہی پر یہ اعتراض کیا ہے کہ اس نے ''سب رس'' کے ماخذ کا ذکر نہیں بلکہ اسے اپنا طبعزاد قرار دیا ہے لیکن جب ہم ''سب رس'' کا مطالعہ کرتے ہیں تو وجہی یہ کہتا ہوا نظر آتا ہے۔

''ہرگز کوئی فصیح اس فصاحت سوں بات نئیں کیا اس دھات بھات کو سلاست نہیں دیا ہر ایک بشیر کا کام نئیں ہر ایک بے خبر کا نام نئیں''

اس میں وجہی اپنے اسلوب بیان کا پتہ دیتا ہے نہ کہ قصے۔ طبعزاد ہونے کا۔ ہاں وجہی سے یہ لغزش ضرور ہوئی ہے کہ اس نے ''سب رس'' کے ماخذ کا ذکر نہیں کیا۔ وجہی نے اس کتاب میں جا بجا صباحت کی ہیں جو قصہ کی روانی اور صحت میں روڑے اٹکانے والی بات ہے بہر حال وجہی اردو نثر میں اس کے پہلے قطرے کی مانند ٹپکے ہیں کہ ان کے بعد نثارانِ اُردو ادب کی موسلا دھار بارش شروع ہو گئی۔

وجہی لکھتے ہیں۔ ''آج لگن اس جہان میں، ہندوستان میں، ہندی زبان سوں، اس لطافت، اس چھندراں سوں، نظم ہور نثر ملا کر، گلا کر، یوں نئیں بولیا، اس بات کو، اس نبات کو ---- یوں کوئی آبِ حیات میں نئیں بولیا۔ یوں غائب کا علم نہیں کھولیا۔''

(i) ملا وجہی نے ''سب رس'' کا قصہ فتاصی کی ''دستور عشاق'' سے حرف بحرف مستعار لیا ہے لیکن وجہی کے اسلوب نے اس میں جان ڈال دی ہے۔

''سب رس'' کا مطالعہ یہ جو واضح کرتا ہے کہ اردو نثر اپنی تمام تر رعنائیوں کے ساتھ نکھر کے سامنے آتی ہے تو جہی تعلیم و تربیت کے لحاظ سے فارسی انشاء پرداز تھا لیکن اس نے اظہارِ بیان کیلئے اردو زبان کو چنا جس میں نہ ابھی وسعت تھی نہ ابلاغ۔ اردو بول چال کی زبان تھی وجہی نے اس کو ''سب رس'' کی صورت میں ادبی سرمایہ عطا کیا۔

''سب رس'' اپنے اسلوب کے اعجاز کی وجہ سے اردو کا ایک اہم اور دقیع فن پارہ ہے۔ وجہی کے اسلوب میں ضرب الامثال، محاورے، روزمرہ الفاظ کی تکرار اور الفاظ کے مرکبات و تراکیب سب شامل ہیں اور ان کے انداز میں وہ سب خصوصیات پائی جاتی ہیں تو آج سے تین سو سال پہلے ہو سکتی تھیں۔ وجہی ایک ماہر لسانیات تھا اسے زبان کیلئے سانچے بنانے آتے تھے وہ زبان کی باریکیوں سے آگاہ تھا اس نے عربی، فارسی اور دکن کو ملا کر ایک گنگا جمنی زبان کو استعمال کیا اردو نثر کو ایسی مضبوط بنیاد دی جس پر آنے والے نثر نگاروں نے عالی شان مینار تعمیر کیا جس کی بلندی دیکھ کر ہم لوگ حیرت زدہ رہ جاتے ہیں۔

''سب رس'' میں قصہ اہمیت نہیں رکھتا کیونکہ یہ قصہ پہلے موجود تھا اگر وجہی اسے ترجمہ نہ کرتے تو کوئی اور ترجمہ کر دیتا لیکن اس کتاب کی زبان اور اسلوب اہمیت کا حامل ہے۔

''سب رس'' کی زبان اور اسلوب نے فارسی رنگین بپالی کا تتبع تو کیا لیکن اردو ادب میں ایک منفرد اور دلکش شاہکار کا اضافہ ہو جو فارسی سے قطعی طور پر جدا تھے۔ ''سب رس'' نے شمالی اور جنوبی ہندوستان کی خلیج کو پاٹ دیا۔

ملا وجہی ماہر لسانیات تھا وہ دوسری زبانوں سے خوشہ چینی کرتے ہوئے ان الفاظ کا استعمال نہایت خوبصورتی سے کرتے ہیں محاورہ بندی، روزمرہ اور ضرب الامثال کا استعمال مہارت اور فنکاری سے کرتے ہیں۔ ''سب رس'' کا اسلوب، جدت ادا، رنگین طرزِ نگاری، قافیہ پیمائی، مسجع بندی اور زبان دانی کا بہترین مرقع ہے۔

قدیم (------) میں صرف و نحو کا نظام بے حد کمزور تھا فارسی لفظ کو ہندی لفظ سے ملا کر ترکیب بنائی جاتی تھی لفظ اور املاء صوتیات سے کئے جاتے ہیں اصل زبان کے تلفظ اور املا کو نظر انداز کر دیا جاتا لیکن ملا وجہی کی زبان ان خامیوں سے پاک ہے۔

ملا وجہی نے ایسی طرز اختیار کی جو مقفیٰ و مسجع کہلاتی ہے اس قسم کی نثر عربی اور فارسی میں عام ہے مثلاً مقامات حریری، مقامات حمیدی، تاریخ اوصاف اور چہار مقالہ۔ وجہی اپنے زمانے کا پرگو شاعر بھی تھا اسے نظم و نثر دونوں پر عبور حاصل تھا۔ علوم سلامیہ کا ماہر اور ہندوستان کی بہت ساری زبانوں کے علاوہ عربی اور فارسی میں ید طولیٰ رکھتا تھا زبان کی مزاج شناسی اس سے زیادہ کون جان سکتا تھا وجہی نے جرأت سے کام لے کر زبان کے مروجہ سانچوں سے اختلاف کیا اور دیسی، عربی و فارسی زبان کے قواعد کو ملا جلا کر اردو زبان کے صرف و نحوی ڈھانچے بنا ڈالے۔

تاریخی طور پر ''سب رس'' کی اہمیت زیادہ ہے اوّل یہ کہ یہ اردو کی پہلی تمثیل (Allegory) ہے جو اسلوب میں منفرد ہے اور دوئم ''سب رس'' اردو کا ادبی کارنامہ ہے۔

ہیں۔

مشتاق احمد یوسفی نے مضامین کے یکے بعد دیگرے تین مجموعے پیش کر کے اردو طنزیہ' مزاحیہ ادب میں بیش بہا اضافے کئے ہیں۔ یوسفی کا طنز زیادہ تر مزاح میں ڈوب جاتا ہے وہ چوٹ نہیں مارتے ہنسا کر خوش کر دینا چاہتے ہیں۔

طنز و مزاح مشکل ترین صنف ادب ہے مگر یوسفی نے یہ ثابت کر دیا ہے کہ یہ ان کے لئے نہایت آسان ترین ذریعہ اظہار ہے۔

رشید احمد صدیقی کے بعد یوسفی کے مضامین ہی کو سب سے زیادہ اہمیت ملے گی مگر اسلوب کے علاوہ بھی ان کے لفظ خیال اور واقعہ سے مزاح پیدا کرنے کی بڑی صلاحیت ہے یوں محسوس ہوتا ہے جیسے پطرس اور رشید کے ممتاز اوصاف کبھی یکجا ہوئے تو یوسفی کے مضامین نے جنم لیا۔ ان کی تحریروں میں الفاظ' خیالات کے ذریعے سے مزاح پیدا کرنے کی عمدہ مثالیں ملتی ہیں چند ایک ملاحظہ کیجئے۔

''جس طرح آج کل کسی کی عمر یا تنخواہ دریافت کرنا بری بات سمجھی جاتی ہے بالکل اسی طرح بیس سال بعد کسی کی ولایت پوچھنا بداخلاقی سمجھی جائے گی۔ (ہوئے مر کے ہم جو رسوا)

''کتا پالنے کی حسرت کا اظہار ہم نے بارہا مرزا کے سامنے کیا مگر وہ کتے کا نام آتے ہی کاٹنے کو دوڑتے۔ (سیر ز' ماتا ہری اور مرزا)

یہ دونوں مندرجہ بالا اقتباسات الفاظ کے ذریعے ان کے مزاح کی عمدہ مثالیں ہیں۔

یوسفی کو بات سے بات پیدا کرنے کا فن آتا ہے ان کے مضامین کی طوالت بارِ خاطر نہیں ہوتی اور باتیں دل موہ لیتی ہیں۔ دیکھئے ذرا

''معتبر بزرگوں سے سنا ہے کہ حقہ پینے سے تفکرات پاس نہیں بھٹکتے۔ بلکہ میں تو یہ عرض کروں گا کہ اگر تمباکو خراب ہو تو تفکرات ہی پر کیا موقوف کوئی بھی پاس نہیں پھٹکتا۔''

(تو نے پی ہی نہیں)

یوسفی کے ہاں ہمیں زندگی اور زمانے کا گہرا مشاہدہ نظر آتا ہے۔ انہوں نے زندگی کے مختلف پہلوؤں کا بڑی باریک بینی سے جائزہ لیا ہے ادبی' معاشی' سیاسی' موضوعات پر دل کھول کر لکھا ہے۔

ان کا قلم چابکدستی سے چلتا ہے اور وہ بہت بڑی باتیں سیدھے سادھے انداز میں کر جاتے ہیں۔ یوسفی کے مضامین میں وہی کردار ہیں جو ہماری زندگی میں ہیں یوسفی کے ہاں ہمیں مزاح ایک نہایت ہی شگفتہ' پاکیزہ حالت میں ملتا ہے۔

سیاست کو بھی انہوں نے اپنا موضوع بنایا مثال دیکھئے اور ''ایک ایک سے پوچھتے تھے پاکستان میں انقلاب فرانس کب آئے گا۔''

ان کے ہاں مزاح کے اعلیٰ معیار اور عالمانہ انداز کے باوصف ان کے فن کو قارئین میں بہت مقبولیت حاصل ہے۔

یوسفی کے ہاں خالص مزاح کے نمونے ملتے ہیں۔

یوسفی نے تحریف جو کہ مزاح کا اہم عنصر ہے اس کو بھی استعمال کیا ہے۔ مثلاً میر کا مشہور مصرعہ ہے۔

پھرتے ہیں میر خوار کوئی پوچھتا نہیں

اسکو زرگزشت میں سودی نظام کے حوالے سے یوں بنا دیا۔

پھرتے ہیں سور خور کوئی پوچھتا نہیں۔

اسی طرح غالب کا ایک مصرعہ

بازیچہ اطفال ہے دنیا میرے آگے

کی تحریف یوں کی

مجموعہ اغلاط ہے دنیا میرے آگے

یہ تحریفات بے معنی نہیں بلکہ ان سے ہماری زندگی کے بہت سے حقائق سے پردہ اُٹھتا ہے۔

یوسفی نے شیفتگی کا دامن نہیں چھوڑا ان کے مضامین میں ان کی مزاح نگاری اور انشاء پردازی اُوجِ کمال پر ہے۔ وہ معاشرے کے مختلف پہلوؤں کے بارے میں بھی اپنی تحریروں میں اظہار کرتے ہیں۔ آیئے دیکھتے ہیں۔

''پڑوسیوں کا کہنا ہے کہ بیاہا تا بیوی کے لئے ایک انگوٹھی چھوڑی ہے اگر اس کا نگینہ اصلی ہوتا تو کسی طرح بیس ہزار سے کم نہ تھی''

(ہوئے مر کے ہم جو رسوا)

''مرغ اور ملا کی رزق کی فکر تو اللہ میاں کو بھی نہیں ہوتی۔''

(او آنا گھر میں مرغیوں کا)

ڈاکٹر اسلم

''اردو طنز و مزاح میں ایک ایسی نئی اور بھرپور آواز کا اضافہ ہوا ہے جو الگ پہچانی جا سکتی ہے۔ جس کی تنازی اور دلنوازی دونوں قابل ذکر ہیں جس میں ذہانت اور لطافت کا حسین امتزاج ہے۔''

مشتاق احمد یوسفی کے مزاح میں بالعموم پطرس اور رشید کے اثرات تلاش کئے جا سکتے ہیں اور اس کا بڑا سبب ان کا اپنی ذات کو بھی مزاح میں شامل کر لینا ہے۔ یوسفی چوٹ نہیں مارتے سنا کر خوش کر دینا چاہتے ہیں اس لئے وہ جس چیز کو بھی پیش کرتے ہیں ہمیں اس سے بے پناہ ہمدردی ہو جاتی ہے اور مزاح کا آخری حامل بھی یہی ہے۔

یوسفی کے زیادہ تر مضامین ہمارے معاشرے کی مضحکہ خیز غلطیوں پر طنز ہے جیسے ''صنف لاغر'' میں عورتوں کے دبلا ہونے کی کوشش کے بارے میں اور ''کاغذی پیرہن'' میں ننگی مصوری کے ذوق کو بے نقاب کیا ہے۔ ''پڑھیے گر بیمار'' میں ہماری تیمارداری کے عام طریقے پر طنز کی گئی ہے۔

یوسفی طنز و مزاح میں موازنہ' لفظی اُلٹ پھیر تحریف سے کام لیتے ہیں۔ بعض اوقات ان کی مزاحیہ تحریر میں سنجیدگی میں پیدا ہو جاتی ہے۔ مشتاق احمد یوسفی کو الفاظ برتنے کا سلیقہ آتا ہے۔

یوسفی نے الفاظ سے کم اور اپنے انداز بیاں سے زیادہ مزاح پیدا کیا ہے۔ مجتبیٰ حسین کے مطابق

''یوسفی کے حسن ذوق اور حسن مزاج کی داد دینا پڑے گی۔''

یوسفی کے مضامین کے تا حال تین مجموعے چھپ چکے ہیں پہلا ''چراغ تلے'' دوسرا ''خاکم بدہن'' اگر وہ ایک مجموعہ لکھتے تب بھی اردو میں ان کی یہی جگہ ہوتی۔

مجنوں گورکھپوری کی رائے بالکل درست ہے۔

''یوسفی ایک ظرافت نگار کی حیثیت سے ایک نیا دبستان ہیں۔''

''تو تا کہانی'' وغیرہ ملتی ہی جو قصے کہانیوں پر مشتمل ہیں ان میں آسان زبان اور قواعد صرف و نحو پر بحث کی گئی ہے۔ انیسویں صدی میں ہی شاہ ولی اللہ اور ان کے فرزند شاہ عبدالعزیز' شاہ رفیع الدین اور شاہ عبدالقادر کے نام آتے ہیں۔ شاہ رفیع الدین نے قرآن مجید کا پہلا اردو ترجمہ کیا لیکن شاہ عبدالقادر کا 1790ء میں کیا ہوا ترجمہ کلام مجید اتنا سلیس ہے کہ آج بھی اسی طرح مستعمل ہے۔ ان کے علاوہ انگریز مصنفین کا دور

آزاد اور معریٰ میں طبع آزمائی کی ہے۔ان کے ہم عصر شعراء میں فیض احمد فیض، احمد ندیم قاسمی وغیرہ اہم ہیں ۔ آپ ان کی نظم، کوہستانی سفر کے دوران میں ایک خوبصورت نظم ہے جس میں قافیوں کی ترتیب ایک خاص انداز سے پیش کی گئی ہے۔ مثلاً

تنگ پگڈنڈی سرکہسار بل کھاتی ہوئی
نیچے دونوں سمت گہرے غارمنہ کھولے ہوئے

آگے ڈھلوانوں کے پار، اک تیز موڑ، اور اس جگہ اک فرشتے کی طرح نورانی پرتولے ہوئے ان کی آزاد نظم ''نژادِنو'' کا کچھ حصہ ملاحظہ ہو۔

تو بہتی ندیوں
میں آنے والی ہزار صدیوں
کا یہ تلاطم

مجید امجد کائنات سے متعلق کہتا ہے کہ ۔

میں فکر رازِ ہستی کا پرستار
مری تسبیح کے دانے زمانے

انہوں نے ''آج سوچتا ہوں، جینے والے، واماندہ، صدا بھی مرگ صدا، مرے خدا مرے دل، جیسی شہرہ آفاق نظمیں کہی ہیں۔نظم ''زندگی'' میں کہتے ہیں کہ ۔

ایک طوفاں، ایک سیل بے اماں
ڈوبنے کو ہیں میرے شام و سحر کی کشتیاں
اے نگارِ دل ستاں

حدیث قدسی ہے کہ ''زمانے کو برامت کہو، بیشک زمانہ میں ہوں''
چنانچہ اپنی نظم ''وقت'' میں کہتا ہے کہ

وقت سے اک حریم بے دیوار
جس کے دو آرآنکھوں میں صدا

اقبال اپنا فلسفہ روز وشب ان الفاظ میں پیش کرتا ہے کہ ۔

سلسلہ روز و شب، نقش گر حادثات
سلسلہ روز و شب، اصل حیات و ممات

بقول وحید قریشی، مجید امجد کا آرٹ یہ ہے کہ وہ ہماری زندگی کے صرف ایک کارآمد لمحے کو ہی اپنی شاعری میں پیش کرتے ہیں بقول اقبال

وہی ہے صاحب امروز جس نے اپنی
ہمت سے
زمانے کے سمندر سے نکالا گوہر فردا

آیئے اب ڈاکٹر وزیر آغا کے خیالات معلوم کرتے ہیں جب مجید امجد حال کے کرتا دھرتا ایک ہی لمحے کو اپنی گرفت میں لے کر وقت کی حدود سے باہر نکل جاتا ہے تو وقت رُک جاتا ہے اور اس کی نظر چاردانگ پر پھیل جاتی ہے۔

س= مشتاق احمد یوسفی کی نثر کے فنی محاسن کا جائزہ لیجئے نیز مزاحیہ ادب میں ان کا مقام متعین کیجئے۔

مشتاق احمد یوسفی جدید دور کے مزاح نگاروں میں ایک اہم مقام رکھتے ہیں۔اشرف بخاری کے بقول

''مزاحیہ ادب کے میدان میں مشتاق احمد یوسفی کی آمد ایک دھماکے سے کم نہیں تھی۔ یوسفی کا فن طنز و مزاح کے ایک خوشگوار اور حسین امتزاج سے جنم لیتا ہے انہوں نے لفظوں کے اُلٹ پھیر اور زبان و بیان کے مخصوص استعمال سے بھی مزاح پیدا کرنے کی کوشش کی ہے۔

اردو ادب میں پطرس کے بعد جس مزاح نگار نے شہرت پائی وہ مشتاق احمد یوسفی ہیں ۔انسان کسی کی عظمت کا اعتراف کرنے میں بخل محسوس نہیں کرتا لیکن یوسفی طنز و مزاح کی دنیا میں ممتاز اور منفرد حیثیت کے حامل ہیں۔

یوسفی کے فن ہر بات کرنے سے پہلے مزاح کی تعریف اور اردو میں اس کے ارتقاء پر نظر ڈالیں گے تا کہ یوسفی کا مقام متعین کرنے میں آسانی ہو سکے۔

سٹیفن لیکاک کے بقول

''مزاح کیا ہے؟ یہ زندگی کی ناہمواریوں کے اس ہمدردانہ شعور کا نام ہے جس کا اظہار فنکارانہ طور پر کیا گیا ہو۔''

رونالڈ کاکس کا کہنا ہے۔

وہ مزاح نگار اور طنز نگار میں یوں فرق کرتا ہے

''مزاح نگاریوں کے ساتھ بھاگتا ہے لیکن طنز نگار کتوں کے ساتھ شکار کھیلتا ہے۔''

ڈاکٹر وزیر آغا

''مزاح نگار اپنے تجربے فنکارانہ طریقے پر بیان کرتا ہے''

مزاح کی تعریف کے بعد اردو ادب میں مزاح کی روایت کی طرف دیکھتے ہیں۔

اردو ادب میں غالب سے لے کر یوسفی تک چند ہی ایسے نام جنہیں مزاح نگار کے حوالے کے طور پر مقبولیت حاصل رہی ہے۔غالب، فرحت، رشید، پطرس ان کے بعد یوسفی کا نام آتا ہے۔

ان لوگوں نے اپنے اپنے انداز میں مزاح پیدا کیا فرحت اللہ بیگ نے اپنا مواد ہر دور اور تہذیبی روایات سے لیا ۔رشید احمد صدیقی نے ایک مخصوص فضا میں رہ کر سنجیدہ مزاح پیدا کیا اور پطرس نے زندوں سے مواد لیا پھر معاملہ یوسفی تک آن پہنچا۔

یوسفی کے طنز و مزاح کا بھرپور وار ان کے عہد کی سماجی، اخلاقی اور معاشرتی اقدار ہیں۔

بقول ایک فاضل نقاد کے

''یوسفی نے مزاح کا ہر حربہ اور ہر داؤں اپنے اوپر آزمایا۔''

آیئے اب ان کی مزاحیہ تخلیقات کے حوالے سے ان کی مزاح نگاری کا جائزہ لیں۔

مشتاق احمد یوسفی

''عمل مزاح اپنے لہو میں ٹپ کر نکھرنے کا نام ہے۔لکڑی جل کر کوئلہ بن جاتی ہے اور کوئلہ راک، لیکن اگر کوئلے کے اندر کی آگ باہر کی آگ سے تیز ہو تو پھر وہ راکھ نہیں بنتا بلکہ ہیرا بن جاتا ہے۔''

مزید کہتے ہیں۔

''میرا عقیدہ ہے جو قوم اپنے آپ پر جی کھول کر ہنس سکتی ہے وہ کبھی غلام نہیں ہو سکتی۔''

ظرافت و بصیرت، تفکر و تفنن، مشاہدے اور مطالعے کا جو حسین امتزاج ہمیں یوسفی کے ہاں ملتا ہے۔

وہ اردو ادب میں ایک قابل قدر اضافہ ہے کلاسیکی روایت اور دانشِ حاضر نے یوسفی کے مزاح کو شگفتگی اور شائستگی بخشی ہے۔ان کے اسلوب کی گھلاوٹ اور گھائل لہجے کا ٹھہراؤ، ضبط کی اس راہ کی نشاندہی کرتا ہے جس سے وہ ایک منفرد مقام رکھتے

قرار دیا لیکن اسلام نے نوع انسانی کو جس ضابطہء حیات سے روشناس کرایا اس کا حقیقی جوہر عدل سے بھی آگے یعنی احسان ہے ظلم کی بیخ کنی امن کا اول قدم ہے۔ عدل کا قیام اس کا دوسرا قدم ہے اور احسان اس کی معراج ہے۔

مجید امجد کا تصور وقت

پروفیسر محمد عظیم فاروقی (گورنمنٹ کالج آف کامرس، گوجرانوالہ)

(۱) امروز کا آغاز مجید امجد یوں کرتے ہیں۔

ابد کے سمندر کی ایک موج جس پر میری زندگی کا کنول تیرتا ہے۔

(۲) شیکسپیئر کہتا ہے ''وقت ایک چالاک لومڑی ہے۔''

(۳) شیلے کہتا ہے Unfathomable Sea! Whose waves are years"

(۴) مجید امجد ''امروز'' کے دوسرے بند میں سوالیہ انداز اپناتا ہے

''مجھے کیا خبر -- وقت کے دیوتا کی حسین رتھ''

(۵) شب رفتہ ''کتنی چھنا چھن ناچتی صدیاں

کتنے گھنا گھن گھومتے عالم

کتنے مراحل

جن کا مال۔ ایک سانس کی مہلت

(۶) ارشاد باری تعالیٰ ہے۔ ''ہر ذی روح نے موت کا ذائقہ چکھنا ہے۔'' ہر ایک شے کو فنا ہے۔''

(۷) بقول شاعر

غم حیات کا مفہوم سمجھنے والے

یہ وہ سوال ہے جس کا کوئی جواب نہیں

بقول ڈاکٹر زکریا

''مجید کے ہاں خدا کا متبال وقت ہے۔''

بقول غالب

نقش فریادی ہے کس کی شوخی تحریر کا

کاغذی ہے پیرہن ہر پیکر تصویر کا

مجید امجد اپنی نظم کوہستانی سفر کے دوران یوں رقمطراز ہیں

''تنگ پگڈنڈی سر کوہسار بل کھاتی ہوئی''

مجید امجد وقت کو طوفان سے تشبیہہ دیتا ہے۔

بقول درد

زندگی ہے یا کوئی طوفان ہے

ہم تو اس جینے کے ہاتھوں مر چلے

حدیث قدسی میں ارشاد ہوتا ہے۔

''زمانے کو مت برا کہو بے شک زمانہ میں ہوں''

مجید امجد اپنی نظم ''وقت'' کے آغاز میں کہتے ہیں۔

وقت ایک حریم بے دیوار

جس کے دوار آنکھوں میں صدا

اقبال کہتا ہے۔

سلسلہ روز و شب نقش کر حادثات

سلسلہ روز و شب اصل حیات وممات

بقول وحید قریشی

''مجید نے اپنے ایک لمحے کو جاودانی بنا دیا ہے۔''

بقول ڈاکٹر وزیر آغا

''اس کی نظموں میں حال کے لمحے کو بڑی اہمیت حاصل ہے۔''

مجید امجد کے تصور وقت پر روشنی ڈالیے۔

اگر شیلے کی نظم Time کا بغور مطالعہ کیا جائے -- تبصرہ نگار شیلے کی اس نظم کو پڑھ کر مختلف قسم کے سوال کرتا ہے ---- اسے اس کے جوابات نہیں ملتے بلکہ ہر دفعہ یہی آواز آتی ہے۔

''وقت اور جوار بھاٹا کسی کا انتظار نہیں کرتے''

"Time and tide wait for none"

''وقت کے پر ہوتے ہیں اور اڑتا پھرتا ہے۔''

Time has wings and flies away.

مجید امجد مندرجہ ذیل اشعار میں اسی قسم کے خیالات کا اظہار کرتے ہیں۔

ابد کے سمندر کی اک موج جس پر مری زندگی کا کنول تیرتا ہے!

کسی ان سنی، دائمی راگنی کی کوئی تان -- آزردہ، آوارہ، برباد ---

جو دم بھر کو آ کر میری الجھی الجھی سی سانسوں کے سنگیت میں ڈھل گئی ہے۔

زمان کی پھیلی ہوئی بے کراں وسعتوں میں دو چار لمحوں کی معیاد

بند میں شاعر ''وقت'' کو ''سمندر'' اور ''زندگی'' کو ''کنول'' سے تشبیہہ دے رہا ہے۔

شیکسپیئر نے وقت کو چالاک لومڑی کے روپ میں پیش کیا ہے جو ہمہ وقت غافل انسان کو ہڑپ کرنے پر تلا رہتا ہے۔

شیلے بھی اپنی نظم Time میں اسی قسم کے خیالات پیش کرتا ہے۔

Unfathoable Sea! whose waves are years. Ocean of time, whose waters of deep woe.

آگے چل کر مجید امجد کہتا ہے کہ ۔

مجھے کیا خبر وقت کے دیوتا کی حسیں رتھ کے پہیوں تلے پس چکے ہیں مقدر کے کتنے کھلونے، زمانوں کے ہنگامے، صدیوں کے صدہا ہیولے

مجید امجد نے ''امروز'' جبر و اختیار، حرف اول، شب رفتہ کا منظوم دیباچہ ایسی نظمیں کہی ہیں جن میں وقت وارئے زندگی، تقدیر، زمانہ اور انسانی نفس و تہذیب کے بارے میں اپنا نقطہ نظر واضح کیا ہے۔

وقت بے کنار اور بے رحم جوار بھاٹا کی طرح انسانی زندگی کو تباہ کر کے رکھ دیتا ہے اور شاعر یہ کہنے پر مجبور ہو جاتا ہے کہ ۔

زندگی ہے یا کوئی طوفان ہے

ہم تو اس جینے کے ہاتھوں مر چلے

خواجہ زکریا نے مجید امجد کی شعری کائنات کا عمیق مشاہدہ کرنے کے بعد یہ نتیجہ نکالا ہے کہ مجید امجد کی پوری شاعری وقت کے گرد گھومتی اور کائنات وقت کے ساتھ ہی گردش کر رہی ہے۔ اسی بات کو مزید واضح کرنے کیلئے قرآن کی آیت مقدسہ ہی کافی ہے کہ۔

کل نفس ذائقۃ الموت -- ہر ذی روح نے موت کا ذائقہ لینا ہے

زندگی کے اسی پہلو کو اقبال یوں بیان کرتے ہیں کہ

اصل حیات ماست زیک شعلہء وجود

مجید امجد اسی بات کو آزردہ، آوارہ اور برباد کہہ کر پکارتے ہیں جبکہ غالب اس کے برعکس یوں رطب اللسان ہے کہ ۔

نقش فریادی ہے کس کی شوخی تحریر کا

کاغذی ہے پیرہن ہر پیکر تصویر کا

یہاں آ کر شیر افضل جعفری امجد کو غالب ثانی کہہ جاتے ہیں --- امجد نے نظم کی دونوں اقسام

میں کمزور ہے یہاں تک کہ میں اس سے کمزوروں کا حق نہ لے لوں -اگر خدا نے چاہا۔

حضرت عمرؓ فرماتے ہیں۔

''خدا کی قسم ہم نے اس سے انصاف نہیں کیا اگر جوانی میں اس سے فائدہ اٹھایا اور بڑھاپے میں اسے اس کے حال پر چھوڑ دیا۔''

حضرت خالدؓ نے حیرہ کے غیر مسلموں سے جو معاہدہ کیا تھا اس میں یہ صراحت سے موجود تھا کہ جو شخص بوڑھا ہو جائے یا کسی آفت کا شکار ہو یا مفلس ہو جائے گا اس سے جزیہ وصول نہیں کیا جائے گا اس سے جزیہ وصول کرنے کی بجائے مسلمانوں کے بیت المال سے اس کی اور اس کے کنبے کی کفالت کی جائے گی۔

(1) علامہ ابن تیم ان تمام احادیث و آثار کی روشنی میں علماء کا یہ اصول نقل کرتے ہیں۔

''اسلامی ریاست اس شخص کی کفالت کرنے کی ذمہ دار ہوگی جبکہ کوئی اس کی کفالت کرنے والا نہ ہو۔''

(2) مشہور مورخ شبلی نعمانی لکھتے ہیں۔

''اس بات کا سخت اہتمام کیا ممالک محروسہ میں کوئی شخص فقر و فاقہ میں مبتلا نہ ہونے پائے۔ یہ عام حکم تھا اور اس کی ہمیشہ تعمیل ہوتی تھی کہ ملک میں جس طرح اپاہج' اذکار فتنہ' مفلوج وغیرہ ہوں سب کی تنخواہیں بیت المال سے مقرر کر دی جائیں۔ لاکھوں سے متجاوز آدمی فوجی دفتر میں داخل تھے جن کو گھر بیٹھے خوراک ملتی تھی غرباء و مساکین کے لئے بلا تخصیص مذہب حکم تھا کہ بیت المال سے ان کے روزینے مقرر کر دیئے جائیں۔

یہ نظام اپنی معیاری شکل میں مسلمانوں نے قائم کیا اور یہ چیز اسلامی ریاست سرمایہ دارانہ نظام سے مختلف ہے اس کا اصول یہ ہے کہ معاشی دوڑ میں جو پیچھے رہ جائے اس کے لئے کوئی سہارا نہیں۔ کشمکش حیات میں اس کے لئے مٹ جانا ہی مقدر ہے اس کا نتیجہ یہ ہے کہ امیر کے امیر تر ہونے کے امکانات تو موجود ہیں مگر غریب کے غربت کے چکر سے نکلنے کا کوئی انتظام نہیں۔

اسلامی ریاست منصفانہ اصول پر عمل کرتی ہے اور سب کو مساوی کمانے کے مواقع دینے کے ساتھ ساتھ ایک ہمہ گیر پیمانے پر گرتوں کو تھامنے کا کام بھی انجام دیتی ہے۔

یہ فلاحی ریاست اشتراکیت سے بھی مختلف ہے اس لئے کہ یہ کفالت کی ضمانت تو دیتی ہے لیکن آزادی اور انفرادیت کی قیمت وصول کر کے نہیں۔ کلی فوجی ملکیت اسلام کے مزاج کے منافی ہے وہ مالکانہ حقوق اور آزادی دینے کے بعد توازن اور انصاف قائم کرتی ہے۔

نیز جدید طرز کی مخلوط اور فلاحی ریاست سے بھی مختلف ہے کہ اس میں بنیادی کفالت ایک حق کے طور پر کی جاتی ہے سیاسی احتجاج کا منہ بند کرنے کے لئے ہیں اسلامی ریاست یہ کام جبر اور رسہ کشی کے ساتھ نہیں بلکہ دلی تعاون اور جذبہ عبادت کے ساتھ کرتی ہے۔ یہاں معیار زندگی کے ساتھ ساتھ معیار اخلاق کو بھی بلند کیا جاتا ہے یہ ایک انقلابی تصور ہے جو موجودہ دور کے تمام معاشی تصورات سے کہیں زیادہ اعلیٰ اور بہتر ہے اور اخلاقی اور دنیاوی دونوں حیثیتوں سے بہت اونچا ہے۔

معاشی فلاح کے حصول کے ذرائع

معاشی فلاح کے حصول کے لئے اسلام نے مندرجہ ذیل ذرائع تجویز کئے ہیں۔

(1) زکوٰۃ:۔

زکوٰۃ ہر صاحب نصاب مسلمان مرد اور عورت پر فرض ہے یہ کوئی خیرات نہیں بلکہ فقر و مساکین کا ''حق'' ہے۔ زکوٰۃ یہاں حُب مال کو کم کرتی اور خدا کی راہ میں خرچ کرنے اور مال قربان کرنے کا جذبہ پیدا کرتی ہے وہیں معاشی نقطہ نظر سے سماجی فلاح کی ہمہ گیر اسکیم ہے جس کے ذریعے سے ملک و ملت کے غریب اور نادار افراد کی مدد کی جاتی ہے اور انہیں زندگی کی جدوجہد میں برابر کی شرکت کے لائق بنایا جاتا ہے۔

جدید علم معیشت میں سماجی فلاح کا تصور بہت نیا ہے لیکن اسلام نے پہلے ہی دن سے فلاحی اور خدمتی ریاست کا تصور پیش کیا اور زکوٰۃ کی شکل میں معاشرے کے کمزور اور مجبور انسانوں کی ضروریات کی فراہمی کی ضمانت دی اسلامی حکومت نے ابتداء ہی سے اس نظام کو عملاً قائم کیا۔ آبادی کی مردم شماری کی' ناداروں کے رجسٹر بنوائے' ضرورت مندوں کو سرکاری وظیفے دیئے اور تھوڑے ہی عرصے میں یہ حال ہو گیا کہ بقول مورخ طبری زکوٰۃ دینے والے تو سینکڑوں تھے مگر زکوٰۃ لینے والے نہ ملتے تھے۔

(ii) صدقات واجبہ:۔

بہت سے ایسے صدقات مقرر کئے گئے ہیں جو مختلف مواقع پر ہر صاحب حیثیت مسلمان کو ادا کرنا ہوتے ہیں جیسے صدقہ فطر وغیرہ یہ بھی سماجی معاشی فلاح کے حصول میں مددگار ثابت ہوتے ہیں۔

(iii) انفاق:۔

اسلام ہر مسلمان میں انفاق فی سبیل اللہ کا جذبہ پیدا کرتا ہے۔ مال سے محبت کو کم کرتا ہے اور خدا کی راہ میں خرچ کر کے دنیا اور آخرت کی کامیابی حاصل کرنیکی ترغیب دیتا ہے۔

(iv) قانون وراثت:۔

اسلام نے وراثت کا جو قانون تجویز کیا ہے وہ اس طرح کا ہے کہ متوفی کا ترکہ پورے خاندان ایک مناسب ترتیب کے ساتھ تقسیم ہو جاتا ہے اور ساری جدائیداد مغربی ممالک کی طرح کسی ایک وارث کو نہیں ملتی۔ اس طرح دولت کے ارتکاز کی بجائے اس کی منصفانہ تقسیم رونما ہوتی ہے۔

(v) حق سویٰ الزکوٰۃ:۔

زکوٰۃ اور صدقات واجبہ کے علاوہ بھی اگر ضرورت محسوس ہو تو حکومت کو اس بات کا حق وہ صاحب ثروت لوگوں سے حاصل کرے۔ ملکی دفاع اور سالمیت کے تحفظ کے لئے ایثار و قربانی کا مظاہرہ ہر فرد کی طرح آجر کی طرف سے بھی متوقع ہے۔

مختصراً اسلام کے معاشی نظام میں عدل و احسان کا درس دے کر نہ صرف معاشی ناہمواریوں کا خاتمہ چاہتا ہے بلکہ تقسیم دولت کو زیادہ سے زیادہ منصفانہ بنانے کی سعی کرتا ہے اس کے ساتھ ساتھ وہ اپنے پیروؤں کی اخلاقی تربیت کا بھی اہتمام کرتا ہے اس طرح اسلام کے معاشی نظام میں عدل و احسان کی روش ایسا طبقاتی تصادم پیدا نہیں ہونے دیتی جیسا سرمایہ دارانہ اور سوشلسٹ معاشرے میں ہوتا ہے بلکہ ہر قسم کے تصادم سے ایک عظیم ترین معاشرہ وجود میں آتا ہے۔

دنیا میں جتنے بھی نظام ہائے حیات انسانی نے اپنی عقل و فکر سے ترتیب دیتے۔ ان سب کا منتہائے مقصود قیام عدل کو

اسلام نے معیارِ زندگی کو بدلتے ہوئے حالات کے مطابق ڈھالنے کی حوصلہ افزائی کی ہے تاکہ انسان ضروریات زندگی کو بہتر انداز میں پورا کرسکیں۔ اسی طرح اسلام نے پیشے کی طرح معاشی شعبے میں بھی اساسی تصورات تو ضرور دیے ہیں لیکن تفصیل قانون سازی کا کام حالات پر چھوڑ دیا ہے تاکہ انسان کا باضابطہ معیارِ زندگی بلند ہوسکے۔ ساتھ ہی اسلام اس بات پر زور دیتا ہے کہ یہ معیارِ زندگی مقصودِ زندگی نہ بننے پائیں تاکہ معاشرے میں حرص وہوس پیدا نہ ہو۔

"حضور ﷺ سے پوچھا گیا کہ اگر کوئی اچھا پہنے تو یہ تکبر ہے۔ تکبر یہ ہے کہ انسان اس مال کی مدد سے دوسروں پر ظلم کرے۔"

اسلام نے آزادی معاش دیکر ترقی پذیر معیار زندگی پر عمل کرنا ممکن بنایا۔ جو لوگ معاشی دوڑ میں پیچھے رہ جاتے ہیں انہیں حالات کے حوالے نہیں کیا بلکہ ان کے لئے نظامِ زکوٰۃ کی صورت میں کم ازکم معیارِ زندگی مقرر کردیا۔

معیارِ زندگی کا دارومدار ہر دور کے حالات و وسائل معاش کی نوعیت پر ہوتا ہے۔ وسائل معاش اور ضروریات کا تعین ہر آدمی باآسانی خود کرسکتا ہے مگر شرط یہ ہے کہ اس میں فخر وغرور پیدا نہ ہو اور معاشرے کے محروم معیشت افراد کی مدد کو ترجیح دی جائے۔

7۔ بھوک و افلاس کا خاتمہ:۔

اسلام نے معاشی فلاح کے حصول کے لئے غربت و افلاس کو ختم کرنے کا انتظام کیا ہے کیونکہ فقر و افلاس انسان کی ذات اس کے عقیدہ وایمان، اخلاق وکردار پر انتہائی مہلک اثرات ڈالتا ہے نبی ﷺ نے فرمایا۔

کادالفقران یکون کفرا۔ (مشکوٰۃ)

قریب ہے کہ غریبی اور فاقہ کشی کفر بن جائے۔

نبی کریم ﷺ نے دعا فرمائی کہ اے اللہ! مجھے کفر اور فقر دونوں سے محفوظ رکھ۔"

فقر و فاقہ عائلی زندگی کے لئے بھی نقصان دہ ہے فرمایا۔

ولیستفقت لاذین لایجدون نکاحا حتی یفینهم الله من فضله

نکاح کے لئے غنی ہونے کی شرط لگائی کیونکہ مفلسی بہت سے مسائل کو جنم دیتی ہے۔

حضرت ابوذر غفاری فرماتے ہیں کہ "میں حیران ہوں جس گھر میں کھانے کے لئے خوراک نہیں وہ کس طرح تلوار اٹھا کر لوگوں کے خلاف نکل کھڑا نہیں ہوگا۔"

امام محمدؒ کو ملازمہ نے بتایا کہ گھر میں آٹا ختم ہوگیا ہے۔ فرمایا کہ اللہ تجھے غارت کرے۔ تو نے فقہ کے چالیس مسائل میرے ذہن سے ضائع کردیئے۔

امام ابوحنیفہ کے بقول، "جس گھر میں آٹا نہ ہو اس سے مشورہ طلب نہ کرو۔"

نبی کریم ﷺ نے فرمایا۔

"کوئی آدمی ایسی حالت میں دو آدمیوں کے درمیان فیصلہ نہ کرے جب وہ غضب میں ہو۔"

الغرض اسلام فقر و افلاس کو معاشرے سے ختم کرنا چاہتا ہے اور ضرورت زندگی کو تمام افراد معاشرہ تک پہنچانا چاہتا ہے تاکہ معاشرہ بھرپور انداز سے ترقی کرسکے اور معاشرے کے تمام افراد خوشحال اور پرسکون زندگی بسر کرنے کے قابل ہوسکیں۔

8۔ معاشی فلاح کے حصول میں ریاست کا کردار:۔

اسلامی ریاست ایک فلاحی اور خادم خلق ریاست ہے۔ اسلام کی نگاہ میں حکومت کا کام صرف یہ نہیں کہ وہ امن وامان قائم کرے اور ملکی دفاع کی خدمات سرانجام دے بلکہ اس کی ذمہ داری یہ ہے کہ زندگی کے ہر شعبے میں حقیقی اور فطری مساوات قائم کرے ان تمام رکاوٹوں کو دور کرے جو سعی وجدوجہد کی مساوات کی راہ میں حائل ہوں اور اپنے شہریوں کی خواہ وہ مسلم ہوں یا غیر مسلم بنیادی ضروریات کی فراہمی کی ضمانت دے۔ اگر اسلامی ریاست کی حدود میں کہیں بھی فقر وفاقہ، غربت وافلاس، ظلم وجور ہے تو اسکا قلع قمع کرے اور اپنی تمام قوتیں ان انسانی مسائل کو حل کرنے کیلئے وقف کردے۔

معاشی زندگی کے بارے اسلام نے یہ اصولی ہدایت دی ہے کہ اسلامی معاشرے اور حکومت کا فرض ہے کہ وہ غربت و افلاس کو مٹانے کے لئے اسی طرح سرگرم عمل رہیں جس طرح کفر کی ظلمتوں کو ختم کرنے کے لئے کوشاں ہوں۔

اسلام نے معاشی جدوجہد کے دروازے سب پر کھول دیئے ہیں لیکن ساتھ ہی یہ تصور بھی دیا ہے کہ یہ ملکیت امانت کی طرح ہے نیز ہر فرد کی دولت میں اپنے علاوہ خدا اور اس کے بندوں کا حق بھی ہے۔ ضروری ہے کہ ہر فرد اپنی جائز ضرورتوں کو پورا کرنے کے بعد ریاست اور دوسرے انسانوں کے حقوق بھی ادا کرے ہر صاحب نصاب پر زکوٰۃ اسی لئے فرض کی گئی ہے کہ غربت وافلاس کا خاتمہ کرنے کے لئے فرد اور ریاست کی مدد کی جاسکے۔

اسلامی ریاست کی ذمہ داری ہے کہ ان تمام افراد کی کفالت کا بندوبست کرے جو مجبور ہوں، اپاہج ہوں، لاچار ہوں یا رزق سے محروم رہ گئے ہوں۔

حضرت جابر بن عبداللہ سے روایت ہے کہ ایک مرتبہ باہر کے علاقے سے چند خستہ حال لوگ رسول اللہ کی خدمت میں حاضر ہوئے۔ آپ نے جب ان کو دیکھا تو چہرہ اداس ہوگیا اسی وقت گھر تشریف لے گئے لیکن گھر سے کوئی چیز نہ ملی پھر باہر تشریف لے آئے اور حضرت بلالؓ کو حکم دیا کہ مسلمانوں کو جمع کرو لوگ جمع ہوگئے تو فرمایا کہ ان غریبوں کی امداد کرو۔ چنانچہ کافی دولت جمع ہوگئی جو ان کو دی گئی۔ حضرت جابرؓ فرماتے ہیں کہ وہی چہرہ جو تھوڑی دیر پہلے اداس پڑ گیا تھا اب میں نے دیکھا کہ وہ سونے کی طرح چمک رہا ہے۔"

حضور ﷺ کا ارشاد ہے۔

"جو شخص قرض چھوڑے یا ایسے پسماندگان چھوڑے جن کے ضائع ہونے کا خطرہ ہو تو میرے پاس آئے میں اس کا سرپرست ہوں۔" (ابوداؤد)

تمام فقہاء نے صراحت کے ساتھ بیان کیا ہے کہ سربراہ مملکت کی ذمہ داری ہے کہ وہ ریاست کے فرد کے حقوق کی حفاظت کریں۔ حضرت ابوبکر صدیقؓ نے خلافت کی ذمہ داری سنبھالنے کے بعد اپنی پہلی تقریر میں اس نکتہ کی وضاحت یوں کی۔

"تم میں سے جو کمزور ہے وہ میری نظروں میں طاقتور ہے یہاں تک کہ میں اس کا حق اسے لے کر دلا دوں اگر خدا نے چاہا اور تم میں سے جو طاقتور ہے وہ میری نظروں

واذکروا اللہ کثیرا لعلکم تفلحون. (جمعہ 10,9)

اس آیت کی رُو سے معاشی فلاح کیلئے ضروری ہے کہ سعی وجدوجہد کے ساتھ ساتھ ذکر الٰہی کا اہتمام کیا جائے تاکہ معاشی سرگرمیاں قوانین الٰہی کے تابع رہیں اور معاشرہ ظلم و استحصال سے محفوظ رہ سکے۔ اسی لئے فرمایا کہ جب کوئی کام کرو تو بسم اللہ پڑھ لو۔ امام حسینؓ نے فرمایا۔

"مجھے ظالم اور مظلوم دونوں سے نفرت ہے مظلوم سے اس لئے کہ وہ ظالم کے ظلم کو سہہ کر اس کا حوصلہ بڑھاتا ہے۔"

قرآن پاک میں مختلف گروہوں اور معاشروں کا ذکر کرتے ہوئے فرمایا۔ اولئک حزب اللہ الا ان حزب اللہ ھم المفلحون (المجادلہ)

قرآنی احکام وقوانین کا اتباع کرنے والوں کو یہی دنیا و

معاشی فلاح کے حصول کے ذرائع

آخرت میں فلاح نصیب ہوتی ہے۔ مادی فلاح کا حصول مومن کے شایانِ شان نہیں۔

اب ہم دیکھتے ہیں کہ معاشی فلاح کے حصول کے لئے اسلام نے کون سے قوانین وضوابط دیئے ہیں جو عملی زندگی میں ہماری رہنمائی کرتے ہیں اور غربت و افلاس کو ختم کرنے میں معاون ہیں۔

1۔ معاشی سرگرمیوں کی ترغیب :۔ اسلام نے معاشی فلاح کے حصول کے لئے تمام افرادِ معاشرہ کو اپنی اپنی استعداد و صلاحیت کے مطابق معاشی سرگرمیوں میں حصہ لینے کی ترغیب دی ہے۔ اِرشاد ربانی ہے۔

فاذا قضیت الصلوۃ فانتشروفی الارض وابتغوا من فضل اللہ

نیز فرمایا۔ ولاتنس نصیبک من الدنیا

ارشادِ نبوی۔ طلب کسب الحلال فریضۃ بعد الفریضۃ

حلال معیشت کا طلب کرنا اللہ تعالیٰ کے فریضہء عبادت کے بعد سب سے بڑا فریضہ ہے۔

2۔ متحرک اور جامع قوانین :۔

اسلام نے دیگر شعبہ ہائے زندگی کی طرح معیشت میں بھی ایسے جامع اور متحرک قوانین دیئے ہیں جو زندگی کے ہر مرحلے میں ہماری رہنمائی کرتے ہیں ۔ مخصوص حالات میں انسانی ضرورتوں کو ملحوظ خاطر رکھتے ہوئے شریعت اسلامی بعض مکروہ اور ناجائز چیزوں کو بھی مباح قرار دینے کی اجازت دیتی ہے کیونکہ شریعت اسلامی کو اجتماعی مصالح کا تحفظ بہت عزیز ہے۔ مثلاً شراب کے ایک گھونٹ سے کسی کی جان بچ سکتی ہے تو ان حالات میں اسلام شراب کے استعمال کی اجازت دیتا ہے۔ شریعت اسلامی نے ہمیں معاشی شعبے میں بھی ایسے معاشی تصورات دیئے ہیں جن کی مدد سے تفصیلی قوانین ہر دور میں باآسانی طے کئے جاسکتے ہیں اس سلسلے میں فقط اسلام کے اہم اصول تدریج، عدم حرج اور قلت تکلیف پر ہماری رہنمائی کرتے ہیں۔

3۔ عدل و انصاف :۔ اسلام نے جو معاشی قوانین وضوابط دیئے ہیں وہ عدل و انصاف کی کیفیت لئے ہوئے ہیں۔ اسلام نے پیدائش دولت، صرف دولت تقسیم دولت کے سلسلے میں ایسے قوانین وضوابط دیئے ہیں جن میں معاشرے کے تمام طبقوں کے مفادات کو مدنظر رکھا گیا۔ عدل وانصاف کو قائم کرنے کے لئے حکومت پر بہت سی ذمہ داریاں عائد کی گئی ہیں تاکہ انسانوں کو لوگوں کے مظالم سے نجات دی جاسکے۔ اسی لئے تاریخ میں عدلیہ کا شعبہ انتظامیہ سے الگ رہا ہے تاکہ حق داروں کے حقوق کا تحفظ ہوسکے گویا اسلام نے فلاحی ریاست کا تصور پیش کیا ہے۔

4۔ گردشِ دولت :۔ گردشِ دولت معاشی قوانین کی روح رواں ہے اسلام نے قانونی اور اخلاقی ترغیبات سے گردشِ دولت کا اہتمام کیا ہے۔ (کی لایکون دولۃ بین الاغنیاء منکم) اس مقصد کے لئے اسلام نے ایک طرف اکتناز کی مذمت کی، بخل پر دردناک عذاب کی وعید سنائی۔ حرص وہوس اور لالچ کو ناپسند کیا۔ اسراف و تبذیر کی مذمت کی اور صرفِ دولت میں میانہ روی کو ملحوظ خاطر رکھنے کی تلقین کی۔ مالی عال من اقتصد (حدیث)

5۔ اخلاقی اور مادی ترقی میں ہم آہنگی :۔

اسلام نے جو اساسی قوانین وضوابط دیئے ہیں ان پر عمل کرنے سے اخلاقی و مادی دونوں ترقیاں حاصل ہوتی ہیں۔ اسلام میں مادی، اخلاقی اور روحانی ترقی ایک دوسرے کے ساتھ مربوط ہے۔ مثلاً ایک مالدار آدمی انفاق فی سبیل اللہ کے ذریعے نیکی کے کمال کو پہنچ جاتا ہے۔ لن تنالوا البر حتی تنفقوا مما تحبون۔

اسی طرح دوسروں پر احسان کرنا، غریبوں کی دستگیری کرنا اور حاجت روائی کرنا، مادی ترقی کے بغیر ممکن نہیں اور اسی مادی ترقی میں ہماری اخلاقی وروحانی ترقی پنہاں ہے۔

اسی طرح اسلام نے انفرادی ملکیت کا حق تسلیم کیا ہے اور صاحب ثروت کے مال میں ناداروں کا حصہ مقرر کیا ہے۔ اس آزادی کے پیچھے یہ مقصد کارفرما ہے کہ اس پر معاشرے کی فلاح و بہبود کے لئے کام کریں اور ایسا معاشرہ معرض وجود میں آئے۔ جس میں تعاون اور اِعتماد کی فضا قائم ہو۔ حرص وہوس اور لالچ جس معاشرے میں رواج پا جائے وہ معاشرہ ترقی نہیں کرسکتا۔ وہ تمام ذرائع معیشت جن میں اخلاقی مفاسد ہیں اسلام نے حرام قرار دیئے کیونکہ انہیں اختیار کرنے سے معاشرے سے ہمدردی وایثار ختم ہوجاتا ہے۔

رجال لاتلھیھم تجارۃ ولا بیع عن ذکر اللہ واقام الصلوۃ وایتاء الزکوۃ. (نور ۳۷)

معاشرے کے افراد میں ہمدردی، ایثار اور خدمت خلق کا جذبہ پیدا کرنے کیلئے فرد اور اجتماع کے درمیان تعاون ضروری ہے آنحضورﷺ نے مومنوں کو جسد واحد کی مانند قرار دیا کہ جسم کے ایک حصے میں تکلیف ہو تو سارا جسم بیماری اور بخار کی کیفیت محسوس کرتا ہے اس کے برعکس دوسرے نظاموں میں فرد اور اجتماع کا ٹکراؤ ہے اصولوں کے مفادات ایک دوسرے متصادم ہیں یہی وجہ ہے کہ عملی زندگی میں یہ نظام ناکام رہے۔

اسلام میں فلاح کے حصول کے لئے لازمی ہے کہ معاشرے کے لوگ ایک دوسرے سے تعاون کریں۔

امام ابن حزم کے بقول :۔

وہ شخص مومن نہیں جو خود تو پیٹ بھر کر کھانا کھائے اور اس کا پڑوسی بھوکا سوئے۔ ہر بستی کے لوگ ایسے فرد کے بارے میں جوابدہ ہیں جو وہاں بھوک کی وجہ سے موت کا شکار ہو۔ ایسے فرد کی دیت تمام بستی والوں پر ادا کرنا واجب ہے۔ حضرت عمر فاروقؓ نے اس پر عمل کیا ان کے دور خلافت میں ایک بستی میں بھوک وافلاس کی وجہ سے ایک آدمی کا انتقال ہوگیا تو آپؓ نے ساری بستی سے دیت لی۔

6۔ ترقی پذیر معیارِ ترقی :۔

معاشی فلاح

پروفیسر سیّد عمران علی بخاری (گفٹ یونیورسٹی، گوجرانوالہ)

مفہوم:۔لسان العرب میں فلح، الفلح، الفلاح کے معنی ہیں ''الفوز والنجاۃ والبقاء فی النعیم والخیر''نعمتوں اور بھلائیوں میں کامیابی، نجات اور بقاء کی ضمانت ہوتو اس مرحلے کو فلاح کہتے ہیں۔

2۔المجتہد:۔میں فلاح کے معنی ہیں ''پھاڑنا، شگاف کرنا'' کسان کو الفلاح اس لئے کہتے ہیں کہ وہ زمین کو پھاڑتا ہے، شگاف کرتا ہے، زمین کو کاشت کرنے میں محنت کرتا ہے اور اس کا معاوضہ واجر اسے لہلہاتی کھیتی کی صورت میں ملتا ہے اور اسے ایک دانے کے بدلے سات سو دانے تک ملتے ہیں۔گویا اس کی محنت بڑھی، پھلی پھولی اور زائد ثمر ملا یہی فلاح ہے۔

3۔امام راغب اصفہانی:۔آپ کے نزدیک فلاح کی دو اقسام ہیں۔

1۔دنیاوی فلاح:۔اس سے مراد ان سعادتوں کو حاصل کر لینا ہے جس سے دنیاوی زندگی خوشگوار بنتی ہے یعنی بقائے مال وعزت اور دولت۔

2۔اُخروی فلاح:۔اخروی فلاح چار چیزوں کو حاصل کر لینے کا نام ہے۔

(۱) بقا بلا فنا (۲) غنا بلا فقر (۳) عزت بلا ضلالت (۴) علم بلا جہل

4۔اردو دائرہ معارف اسلامیہ میں فلاح کا مفہوم یوں بیان کیا گیا ہے۔

''فلاح اسلامی معاشیات کی خاص اصطلاح ہے جو قرآن مجید سے ماخوذ ہے۔اس سے مراد دنیوی زندگی میں ایک شخص کی اطمینان بخش زندگی اور اُخروی زندگی میں کامیابی و کامرانی کا حصول ہے۔''

5۔آکسفورڈ ڈکشنری میں welfare کے معنی ہیں۔

Satisfactory state, health and prosperity, well being state on having national health, insurance and other social services, work, efforts to make life worth living for employees etc.

مفتی محمد شفیع کے بقول:۔

کامل اور مکمل فلاح تو جنت میں ہی مل سکتی ہے دنیا اس کی جگہ نہیں۔البتہ حالات کے اعتبار سے فلاح یعنی بامراد ہونا اور تکلیفوں سے نجات پانا دنیا میں بھی اللہ اپنے بندوں کو عطا فرماتا ہے۔

قرآن مجید میں فلاح کا لفظ بہت سے مقامات پر استعمال کیا گیا ہے اور اس میں دنیا و آخرت دونوں لحاظ سے کامیابی و کامرانی کا حصول شامل ہے۔

اسلام کا تصور فلاح:۔اسلام کا تصور یہ ہے کہ فلاح وسائل زندگی کی بہتات اور فراوانی کا نام نہیں ہے بلکہ فلاح نام ہے قلبی تقویت اور اطمینان بخش زندگی کا۔اس کے برعکس دنیا کے تمام باطل نظاموں کے نزدیک فلاح کی مادی تعبیر پیش کرتے ہیں اور وسائل زندگی کی کثرت وفراوانی کو فلاح سے تعبیر کرتے ہیں اور انسان کی روحانی ضروریات کو یکسر نظر انداز کر دیتے ہیں حقیقت یہ ہے کہ انسان گوشت پوست رکھنے کے ساتھ ساتھ کچھ روحانی تقاضے بھی رکھتا ہے ممکن ہے کہ ایک آرام دہ گھر میں رہنے والے کو اتنی فلاح حاصل نہ ہو جتنی ایک جھونپڑی میں رہنے والے کو حاصل ہوتی ہے

اسلام انسان کی بنیادی ضروریات کی فراہمی کی ہر ممکن کوشش کرتا ہے اس کے ساتھ ہی اگر کوئی انسان زیادہ سعی و جدوجہد کرتا ہے تو اسکی حوصلہ افزائی کرتا ہے مگر اسلام ان وسائل زندگی کو مقصودِ زندگی قرار نہیں دیتا کیونکہ اسلامی تصورِ فلاح دنیاوی زندگی تک محدود نہیں بلکہ حقیقت یہ ہے کہ حقیقی فلاح کا حصول اس دنیا میں ممکن ہی نہیں ہے کیونکہ انسان کی خواہشات لامحدود ہیں اور ان خواہشات کو پورا کرنے والے وسائل و ذرائع محدود ہیں جب تک کسی ذی رُوح کی تمام خواہشات پوری نہ ہوں اُسے حقیقی فلاح حاصل نہیں ہو سکتی اسلام انسان کے ذہن میں یہ تصور واضح کرتا ہے کہ دنیا میں فلاح سے مراد یہ ہے کہ انسان کو نفس مطمئنہ حاصل ہو جائے۔

یایتھا النفس المطمئنۃ ارجعی الی ربک راضیۃ مرضیۃ فادخلی فی عبادی و دخلی جنتی

جن لوگوں کو نفس مطمئنہ حاصل ہوتا ہے ان کی صفات کا ذکر کرتے ہوئے فرمایا۔

ان الذین قالوا ربنا اللہ ثم استقاموا تتنزل علیھم الملئکۃ الا تخافوا ولا تحزنوا وابشروا بالجنۃ التی کنتم توعدون

رسول اللہ ﷺ نے دعا سکھائی۔

اللھم انی اسئلک ایمانا مستقیما وفضلا دائما وعلما نافعا

اسلام اس کیفیت کو دنیا و آخرت میں قائم کرنا چاہتا ہے اسی لئے نبی کریم ﷺ نے دُعا فرمائی۔

ربنا اتنا فی الدنیا حسنۃ و فی الاخرۃ حسنۃ وقنا عذاب النار

انسان کے لئے کون سی چیز فائدہ مند ہے جو اس کی کامیابی و کامرانی کی ضمانت بن سکے اور کون سی چیز نقصان دہ، وہ اس کا تعین کرنے سے قاصر ہے۔اسلئے حسنۃ کے لفظ کے ذریعے استدعا کی کہ ہمیں ہر وہ چیز عطا کر جس میں ہمارے لئے دنیا میں بھی بھلائی ہو اور انجامِ کار آخرت میں بھی بھلائی و کامیابی ہو۔

اِسلام نے جو معاشی اقدار فراہم کی ہیں ان کا مقصد انسانی فلاح ہے۔سود کی حرمت کا مقصد انسانی فلاح ہے کیونکہ سود پوری معیشت کو عدم توازن میں جکڑ دیتا ہے۔ارشاد ربانی ہے

لاتاکلوا الربٰوا ضعافا مضعفۃ واتقوا اللہ لعلکم تفلحون

معیشت کو سود سے پاک کر دینے کی صورت میں دنیا میں فلاح حاصل ہوگی اور حکم الٰہی سمجھتے ہوئے یہ اقدام کرنے کی وجہ سے اس کا اجر آخرت میں بھی فلاح کی صورت میں ملے گا۔اسی طرح شراب و جوئے (خمر و میسر) کی حرمت کا مقصد بھی فلاح انسانی کو قرار دیا۔

انما الخمر والمیسر والانصاب والازلام رجس من عمل الشیطن فاجتنبوہ لعلکم تفلحون

مندرجہ بالا معاشرتی برائیوں کے ترک کرنے سے بدامنی، اضطراب، معاشی و اخلاقی پستی کا خاتمہ ہوتا ہے اور اطمینان بخش و خوشحال زندگی حاصل ہوتی ہے۔

معاشی فلاح سعی و جدوجہد کی مرہون منت ہے فرمایا

اذا نودی للصلوٰۃ من یوم الجمعۃ فاسعوا الی ذکر اللہ وذروا البیع ذٰلکم خیر لکم ان کنتم تعلمون ○ فاذا قضیت الصلوٰۃ فانتشروا فی الارض وابتغوا من فضل اللہ

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