



ISSN: 2663-192X

JOURNAL OF ACADEMIC RESEARCH FOR HUMANITIES

English& Urdu Language Annual Journal

DEC-2019

Vol-1, No:1

EDITOR

Dr. Syed Aftab Alam

Published by: BWO ® Pakistan

<https://jarh.lms.net.au/index.php/jarh>

Email: jarh.bwo@gmail.com, jarh@lms.net.au



www.jarh.lms.net.au/index.php/jarh

<https://doi.org/10.5281/zenodo.4630757>

Multidisciplinary Research Journal, **Journal of Academic Research for Humanities (JARH)**, Pakistan / Australia (ISSN: **Print 2663-192X**) is a triple blind peer-reviewed open access journal. It is an international journal in the area of humanities. Presently JARH has twelve Associate Editors for different areas of research and accept research articles, book reviews, conference proceedings and academic reports for publication.

Aims:

JARH is committed to publish transparent and rigorous academic research manuscripts for enhancing the academic and research quality internationally in the fields of humanities.

Objectives:

- To meet with optimal international standards in academic research to promote the best practices of reviews and articles writing
- To maintain international standards in quality publication, credibility & durability of research, ethical research practices and impact creation between academia and society
- To establish and strength the research monitoring systems
- To enhance the capacity building of editorial teams
- To provide international research publication platform for especially authors of developing countries

Transparency:

ISSN: 2663-192x

Title: Journal of Academic Research for Humanities (JARH)

URL: <https://jarh.lms.net.au/> (OJS)

Scope of publication:

JARH provides two types of publications i.e. Articles and Reviews/Reports in Humanities (Religious Studies, Government Policies & Laws and History). Academic Research Articles 3/4th part and Book Reviews/International Conference/Seminars/Webinars Proceedings/Abstracts and Periodical Reports in the areas of humanities are published as 1/4th part of an edition. JARH publishes in the specific areas of humanities i.e. Religious Studies, Government Policies & Laws and History.

Call for Papers:

The Journal of Academic Research for Humanities (JARH) announces “Call for Papers” once in a year, from Jan-Jul. JARH welcomes original and hitherto academic research articles and reviews/reports in the area of **humanities** i.e. **Religious Studies, Government Policies & Laws and History.** <https://jarh.lms.net.au/>

علمی و تحقیقی مجلہ "تحقیقات بشریات" آئندہ شمارہ کیلئے تحقیقی مقالات اور کتابوں پر تبصرے بھیجنے پر لکھاریوں کو خوش آمدید کہتا ہے۔ اس سلسلے میں محققین شعبہ عمرانیات مذہبی علوم، حکومتی پالیسیاں و قانون اور تاریخ کے شعبہ جات سے متعلقہ مقالات و کتابوں پر تبصرے اشاعت کیلئے بھجوا سکتے ہیں۔ درج ذیل لنک پر رجسٹر ہو کر اپنا تحقیقی کام جمع کرائیں۔

<https://jarh.lms.net.au/>

Publishing Calendar:

- Presently, JARH is publishing One edition annually but later we will follow as under;
- Call for Papers - 1st Edition (January 1st to April 30th), 2nd Edition (July 1st to Oct. 30th)
- Expert Peer Review within 2 months after submission
- Notification of acceptance/revision/rejection within 2-1/2 months after submission
- Meeting of Editorial Board in May & November each year
- Copy of manuscripts to Publishing Editor by 1st week of June & December
- Publication of Online and print Editions by June 30th & December 31st.

Fees & Sponsorships / Source(s) of funding:

BWO is a non-profit society so there nominal cost charges.

First stage	=	submission of manuscript	=	Free of Cost
Second Stage	=	Desk review process	=	Free of Cost
Third Stage	=	Management of OJS site	=	Free of Cost
Fourth Stage	=	National 1 Review Process	=	Cost of Reviewers' fee (1)
Fifth Stage	=	Communication services	=	Free of Cost
Sixth Stage	=	International 2 Reviews	=	Cost of Reviewers' fee (2)
Seventh Stage	=	Guidance for Quality Work	=	Free of Cost
Eighth Stage	=	Editing and Proofreading	=	Nominal Cost (3)
Ninth Stage	=	Archiving & Management	=	Nominal Cost (4)
Tenth Stage	=	Online availability of Articles	=	Free of Cost
Eleventh Stage	=	Forever Services of Indexing	=	Free of Cost

BWO ® Pakistan, being a welfare organization, is working in one field of Education, provides maximum services FREE OF COST. Presently, BWO ® Pakistan is collecting only (US\$ 7+43+5+10=65 equal to PKR 10000/- per author on each article.

Account Number = 0153 0981 0013 6401 1, Title = Syed Aftab Alam – JARH, Bank = Al-Habib Pvt. Ltd. Pakistan. (IBAN: PK09 BAH1 0153 0981 0013 6401 100) OR Account Number = 809, Title = BWO – JARH, Bank = Muslim Commercial Bank Ltd. Pakistan.

Our prestigious Section Editors, Editorial Board Members and International/National Advisory Board Members are donating their services VOLUNTARILY. (We are heartily regards all these dignitaries). JARH presents "Certificates of Appreciation" on these responsibilities.

JARH offers FULL WAIVER to the authors, who are Full Professor in a university or research institution for their individual.

Editorial Ethics:

JARH follows [Ethical Guidelines for Journal](#) given by HEC Islamabad which is as following;

Plagiarism Policy

JARH follows the plagiarism policy of Higher Education Commission (HEC) Pakistan. Manuscripts are to be original and must not be plagiarized. Each submission is checked for plagiarism by Turnitin. If Similarity is above 19% than it is sent back to revise accordingly. If in any case, it is come to know after publication, that manuscript will be immediately removed from the website and the authors will be stamped barred.

Open Access Policy:

JARH, an OAJ (Open Access Journal), allows humanity to read, download, copy, distribute, print, search or link to the part or full texts published on the JARH site with reference for legitimate purpose under license “NonCommercial-ShareAlike 4.0 International” and [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/).

EDITORIAL TEAM (JARH Pak-Aus)

PROF. DR. ABUDL RASHID (SITARA-I-IMTIAZ)

Patron

Meritorious Professor
Faculty of Islamic Studies
University of Karachi, Karachi
Pakistan
International Indigenous Professor
Ovidius University, Constanta
Romania
Catholic University, Washington DC
USA



International Advisory Board

1. **PROF. DR. MOHD ROSLAN BIN MOHD NOR**

Department of Islamic History and Civilization
University of Malaya, Kuala Lumpur
Malaysia



2. **PROF. DR. REV. IOAN DUR**

Faculty of Theology
Ovidius University of Constanta,
Romania



3. **DR. DO THI KIM HOA**

Head,
Department of Social Philosophy
Vietnam Academy of Social Sciences,
Hanoi



4. **DR. GODWIN ONUH ODEH**

Department of History
Sokoto State University, Sokoto
Nigeria



5. PROF. DR. LIYAKAT TAKIM

Sharjah Chair in Global Islam
Department of Religious Studies
McMaster University, Ontario,
Canada

**6. PROF. MADYA DR. MUHAMMAD KHAIRI BIN MAHYUDDIN**

Professor Madya
Faculty of Leadership and Management
University Sains Islam Malaysia, Bandar Baru
Nilai, 71800, Negeri Sembilan
Malaysia

**National Advisory Board (2021-2022)****PROF. DR. MOHAMMAD NAEEM**

Chair National Advisory Board

Vice Chancellor
The University of Baltistan
Gilgit-Pakistan

**1. PROF. DR. MEHRDAD YOUSUF**

Former Secretary
Federal Education Department
Government of Pakistan
Islamabad

**2. PROF. DR. MOHYUDDIN HASHMI**

Dean,
Faculty of Islamic Studies
Allama Iqbal Open University Islamabad
Pakistan



3. PROF. DR. AKHTAR SANDHO

Professor of History
Postdoc Royal Holloway
University of London,
UK

**4. DR SOHAIL SHAFEEQ**

Associate Professor
Faculty of Islamic Studies
University of Karachi
Karachi-Pakistan

**Associate Editors (2021-2022)****1. DR. SYED TAHIR ALI SHAH (Religious Studies)**

Assistant Professor
Islamic Studies Department
Government Post Graduate college
Satellite Town Rawalpindi

**2. DR. RAMZAN SHAHID (Govt. Policies & Laws)**

Assistant Professor
University of Gujrat
Gujrat-Pakistan
Research interests include Terrorism and Counter Terrorism,
European Studies, Geopolitics, Strategic Thought, Civil Military
Relations, Maritime buildup in Indo-Pacific and National
Security.

**3. DR. ALI AKBAR AL AZAHRI (History)**

Associate Professor
The Garrison University
Lahore-Pakistan

Chief Editor
Islamic Studies Research Journal Abhath
Garrison University, Lahore-Pakistan

**Editorial Board (2021-2022)**

1. **DR. MUHAMMAD ARSHAD LAGHARI**

Chairman,
Islamic Studies Department
University of Dera Ghazi Khan, Pakistan



2. **DR. SYED AGHA BACHA**

Head,
Department of Islamic Studies
Government Post-Graduate Degree College
Quetta, Pakistan



3. **DR. ZEENAT HAROON**

Chairman,
Department of Quran-o-Sunnah
University of Karachi, Karachi, Pakistan



1. **DR. SYED AFTAB ALAM**

Editor

President

Bismillah Welfare Organization (R) Punjab

Dr. Alam is a university Professor working on SDG Reforms through Islamic culture with 25 years teaching, research and managerial experience. He developed ***“Dr. Alam’s Community Model”*** comprises Educational, Financial, Political, Ethical and HR management modules.



2. **MS. ARIFA BILAL**

Manager

Life Member, BWO (R) Punjab
Pakistan



3. **MS. ISMA GUL**

Admin Assistant

Member, BWO (R) Punjab



Ethical Guidelines and Journal Policy

The Editor of a research journal plays an important role in establishing and maintaining the professional standards. Publication of a paper in an HEC recognized journal is expected to be a reflection of quality work of the author (s) and the affiliating institution (if any). The Editor is expected to perform the responsibility towards the journal on its all aspects and at varied stages i.e. from receiving of an article to publishing it. Keeping this in view, it becomes prime responsibility of an editor to adapt the following guidelines while publishing papers in his/her research journal.

1. The Editor's Responsibilities are

- Establishing and maintaining quality of the journal by publishing quality papers in his/her journal.
- Promotion of freedom of expression within the cultural, constitutional/legal framework,
- Providing integrity and credibility of the research contributions,
- Meeting the needs of authors and readers,
- Maintaining ethical standards of the journal,
- Providing corrigendum for any correction, clarification and apologies where required.

1.2 Good practices would include to:

- Encourage new ideas and suggestions of authors, peer reviewers, members of editorial board and readers for improving quality of his/her journal,
- Apply the process of blind peer review in true letter and spirit,
- Promote innovative findings in respective field and publishing them on priority,
- Promote anti plagiarism policy,
- Educate contributors (authors) about ethical practices in research, and
- Implement the journal's policy without institutional pressure and revise the policy from time to time.

1. Formation of Editorial Board

- The Editor must ensure that the Editorial Board comprises prominent scholars of the field who can adequately promote the journal,
- The Editorial Board comprises of and be responsible for the following:
 - An Editorial Committee, who will be responsible for providing logistics, and
 - Advisory Committee, who will be responsible for reviewing the submitted research articles, this committee should have at least 50% representation of scholars from abroad.
- May appoint Editorial Board members for a prescribed duration and add or revise constitution of the Board if required,
- The Editor will inform new board members about ethical guidelines and their expected role and update the Editorial Board members about development, challenges and any changes made in the journal policy,
- The Editorial Board will maintain quality of the journal because an assigned category by the HEC (e.g. W, X, Y, and Z categories) will depend on the quality of published papers in it. It is the professional duty of the Board members to select credible research work, and
- To ensure smooth functioning of the journal, the Editors are responsible for conducting the Editorial Board meetings on regular basis (at least twice a year).

2. Fair play and Impartiality

- The criteria for the selection of research papers is impartial and the Editor selects academically and scientifically sound articles through section editors suggestions, The Editor will:
 - Promptly respond to the author (s) of the papers submitted for publication, and
 - Assign a specific number to an article submitted for processing; and pay impartial consideration to all research papers submitted for publication.

- To ensure evaluation of the content of research papers impartially and disregard the discriminating factors, e.g. gender, race, ethnicity, religious belief, cultural sentiments, political affiliation, seniority and/or institutional association of the author(s) while selecting articles for publication,
- To ensure impartiality of the review process by informing the reviewer (s) that s/he needs to disclose any conflicts of interest regarding the submitted research paper.

3. Confidentiality

- The Editor ensures confidentiality of the author(s) and reviewers during the process of double-blind peer review,
- Information pertaining to a research paper will not be disclosed by the Editor to anyone except the author(s), reviewer(s), and editorial board members,
- Upon reaching a decision about a research paper, only the Editor discloses or announces title of the study and name of the author(s) that has been accepted for publication. Any other information may only be disclosed with the prior approval of the author(s), and
- Confidentiality of the participants of the research also be ensured by protecting personal information (e.g. identifiable personal details, images, and/or individual results). Editor declares clear guidelines to the contributors (authors) regarding confidentiality of the individual participant.
- Prior to publication, the content of the manuscript will be kept confidential, both the Editor and reviewer(s) will not share or use any part of the work.

4. Editing and Formatting Guidelines

- The Editor prepared clear guidelines about preparing and formatting of a paper and printed these guidelines in each issue of the journal,
- The guidelines covers information related to 'content' and 'format' of a research paper,
- APA preferred manual of style is declared as a policy decision.

5. The Review Process

- Editor ensures that all published papers have gone through a double-blind peer review, and at least two of the reviewers are from outside the corresponding author's country.
- The Editor ensures that peer-review is masked in both directions and as such the identity of the author is removed from the manuscript prior to its review in order to protect the confidentiality and privacy.
- The Editor provided complete guidelines to reviewers, including necessary information about the review process and provide them a reviewer comment form for recording his/her comments on the website.
- The Editor ensures that peer review process is prompt, nondiscriminatory and highly professional.
- The Editor develops a system of confidentiality of research papers undergoing the review process.
- The Editor sends reviewers' comments to author(s) promptly and ensures that the corrections suggested by the reviewers are incorporated by the author(s) in true letter and spirit.
- The Editor to critically evaluate peer review practices regularly and make improvements, if require.
- The Editor maintains a database of competent and qualified reviewers. For this purpose, s/he may use various sources other than personal contacts to identify new reviewers (e.g. referring by author (s), citations and references section in a book/journal), and
- The Editor refers troublesome cases (e.g. in case of one acceptance and one rejection or any conflict arisen after review) to Advisory Committee in order to resolve the matter amicably.

6. Dealing with Misconduct

- The Editor encourages reviewers to comment on ethical issues and possible research and publication misconduct (e.g. inappropriate research design, incomplete detail on participant's consent, data manipulation, and presentation).
- The Editor encourages reviewers to comment on the validity of submitted research paper and identify '*subtle* (simply copy-paste)' and/or '*blatant* (paraphrasing)' type of plagiarism, if, practiced by the author(s).
- The Editor confirms plagiarism (carry out objective check through Turnitin) and
- The Editor is prepared to publish a corrigendum, remove and retract a plagiarized article if it comes to his/her knowledge subsequent to its publication.

7. Transparency

- The Editor ensures that multiple papers as a principal investigator submitted by an author should not be published in the same issue.
- Only ONE co-authorship is allowed for those authors who also contribute a research paper as a principal investigator in the same issue.
- For the members of the Editorial Board (including the Editor), it will only be limited to ONE paper per issue either to submit research paper as a principal investigator or co- author, and
- The Editor adopts authorship or co-authorship policy that will set an example in the scientific community and strictly discourage any misconduct (e.g. forcible inclusion of a name in the author list). Authorship should only be given to those individuals who have substantially contributed in the said article.

8. Conflict of Interest

- To ensure unbiased review, the Editor declared a clear cut policy announced in 7 topic of this policy for his/her own submission and a research paper submitted by an Editorial Board member,
- In case of article (s) submitted by the Editor or Section Editor or Editorial Board, the decision pertaining to the submitted article/s, one other Associate/ Section Editors takes responsibility for the evaluation of the article and information pertaining to reviewers are kept confidential.

9. Disclosure

- The Editor do not use any unpublished information/data from the submitted research paper without the permission of the author(s), and
- Any information received after the peer review process are be kept confidential and not used for personal gains.

10. Publication Decisions

- The Editor only shortlists research papers which have relevance to the scope of the journal clearly stated in the Journal, using his /her judgment, but without any personal bias.
- After completion of the reviewing process, the submission of revised manuscript, and assessing the quality and validity, the Editor has a right to accept or reject a research paper.
- The Editor's decisions to accept or reject a paper for publication is based purely on merit, academic standards and professional demands of the journal.
- The Editor justifies the reason (s) of rejecting a research paper to author(s). This may include:
 - Failure to fit in the scope of the journal (may be communicated after preliminary review)
 - Insufficient depth of content
 - Major errors related to design, analysis, write up and format
 - Any misconduct or conflicting factors (e.g. plagiarism, copyright infringement, legal issues, fake data, authorship issues)
- The Editor timely communicates the editorial decision to the author(s),
- The Editors do not reverse decisions in favor or against author(s) on their own.

11. Establishing a Procedure for Appeal

- An appeal can be submitted to the Editor and the decision of the Editor will be final and non-challengeable on:
 - The rejection of a research paper.
 - Objections to publications causing harm to any party.
 - Infringement of Ethical boundaries in any manner.

Ethical Guidelines and Policy for the Author(s)

1. Read carefully the “Authorship Guidelines” before submission and develop manuscript accordingly
2. Before submission, Author should sure that all requirements are completed
3. Fulfill the “comments of reviewers” at the time of revision of the articles without any biasness
4. “Format JARH” during editing which is available at main page bottom of the website
5. Fill and Sign “Agreement of Publication”, Pay Reviewers’ Fee and wait for publication

The following ethical guidelines are obligatory for all author(s) violation of which may result in application of penalties by the editor, including but not limited to the suspension or revocation of publishing privileges.

Reporting Standards

- It is the author(s)' responsibility to ensure that the research report and data contain adequate detail and references to the sources of information in order to allow others to reproduce the results.
- Fraudulent or knowingly inaccurate statements constitute unethical behavior and are unacceptable.

Originality and Plagiarism

- It is the author(s)' responsibility to ascertain that s/he has submitted an entirely original work, giving due credit, by virtue of proper citations, to the works and/or words of others where they have been used.
- Plagiarism in all its forms constitutes unethical publishing behavior and is not acceptable.
- Material quoted verbatim from the author(s)' previously published work or other sources must be placed in quotation marks.
- As per HEC's policy of similarity index till 19%, the JARH accepts similarity Index till only 15%, in case the manuscript has more similarity index than 15% it will be returned to the author (s) to reduce for only one time and second time it will be rejected.

Declaration

- Authors are required to provide an undertaking / declaration stating that the manuscript under consideration contains solely their original work that is not under consideration for publishing in any other journal in any form.
- Authors may submit a manuscript previously published in abstracted form, for e.g. in the proceedings of an annual meeting, or in a periodical with limited circulation and availability such as reports by the Government agencies or a University.
- A manuscript that is co-authored must be accompanied by an undertaking explicitly stating that each author has contributed substantially towards the preparation of the manuscript in order to claim right to authorship.
- It is the responsibility of the corresponding author that s/he has ensured that all those who have substantially contributed in the manuscripts have been included in the author list and they have agreed to the order of authorship.

Multiple, Redundant and Current Publication

- Authors should not submit manuscripts describing essentially the same research to more than one journal or publication except if is a re-submission of a rejected or withdrawn manuscript.
- Authors may re-publish previously conducted research that has been substantially altered or corrected using more meticulous analysis or by adding more data.
- The authors and editor must agree to the secondary publication, which must cite the primary references and reflect the same data and interpretation of the primary document.
- Concurrent submission of the same manuscript to more than one journal is unethical publishing behavior and is unacceptable.

Acknowledgment of Sources

- A paper must always contain proper acknowledgment of the work of others, including clear indications of the sources of all information quoted or offered, except what is common knowledge.
- The author(s) must also acknowledge the contributions of people, organizations and institutes who assisted the process of research, including those who provided technical help, writing assistance or financial funding (in the acknowledgement).
- It is duty of the author(s) to conduct a literature review and properly cite the original publications that describe closely related work.

Authorship Credit

- Authorship of the work may only be credited to those who have made a noteworthy contribution in conceptualization, design, conducting, data analysis and writing up of the manuscript.
- It is the responsibility of the corresponding author to include the name(s) of only those co- authors who have made significant contributions to the work.
- The corresponding author should ensure that all co- authors have seen and approved the final version of the paper and have agreed to its submission for publication. Others who have

participated in certain substantive aspect of the research should be acknowledged for their contribution in an **"Acknowledgement"** section.

Privacy of Participants

- Authors must respect the privacy of the participant of research and must not use any information obtained from them without their informed consent.
- Authors should ensure that only information that improves understanding of the study is shared.
- Authors must ensure that in instances where the identity of the participant needs to be revealed in the study, explicit and informed consent of the concerned party is obtained.
- In the case of the demise of a participant, consent must be obtained from the family of the deceased.

Data Access and Retention

- If any question arises about the accuracy or validity of the research work during the review process, the author(s) should provide raw data to the Editor.

Images

- The author(s) should ensure that images included in an account of research performed or in the data collection as part of the research are free from manipulation,
- The author(s) must provide an accurate description of how the images were generated and produced.

Disclosure and Conflicts of Interest

- The potential and relevant competing financial, personal, social or other interest of all author(s) that might be affected by publication of the results contained in the manuscript must be conveyed to the editor.
- The author(s) should disclose any potential conflict of interest at the earliest possible stage, including but not limited to employment, consultancies, honoraria, patent applications/registrations, grants or other funding.
- All sources of financial support for the project should be disclosed alongside a brief overview of the role played, if any by the responses during various stages of the research.

Copyright

Authors have to sign an agreement allowing the journal to reserve the right to circulate the article and all other derivative works such as translations.

Manuscript Acceptance and Rejection

- The review period can last between 1-3 months or longer and during this period the author(s) reserve the right to contact the Editor to ask about status of the review.
- Once the review process has been completed, the author will be informed about the status of the manuscript which could either be an acceptance, rejection or revisions. In the case of rejection, the author(s) reserves the right to publish the article elsewhere.
- In case of revisions, the author(s) must provide an exposition of all corrections made in the manuscript and the revised manuscript should, then, go through the process of affirmation of revisions and be accepted or rejected accordingly.

Ethical Guidelines and Policy for the Reviewers

1. JARH issues "Certificates of Acknowledgement" to the reviewers who maintain 4/5 stars rank.
2. JARH also provides facility of displaying good comments by the Authors for the reviewers on the website with ONLY Identification Code of the reviewers.
3. JARH only appoint as reviewers who holds minimum PhD degree in specific areas of interest.
4. JARH prefers only Associate / Full Professors as reviewers.
5. JARH applied quality standard of 5 star ranking among reviewers (please ensure your rank should be at 4/5 otherwise JARH will not send you the further assignments for review)
 - ✓ Single Star = Filling of Review Form only
 - ✓ Double Stars = Review Form + Normal "Comments for the Editor"
 - ✓ Three Stars = Review Form + Logical and Thorough "Comments for the Editor"

- ✓ **Four Stars** = Review From + Logical and Thorough “Comments for the Editor” + Correction/Upgradation comments in the Article File for the author(s)
 - ✓ **Five Stars** = Review From + Logical and Thorough “Comments for the Editor” + Full and Comprehensive “Correction/Upgradation Comments” in the Article File for the author(s)
6. JARH pays reviewers monthly but sometimes due to late meeting of Executive Committee, disbursement can be in second month also.
 7. JARH collects a nominal /token fee for Certificate of Acknowledgement.

Preamble:

Review of the manuscript by reviewers is not only an essential component of formal scholarly engagement, but is also a fundamental step in the publication process as it aids Editor in the editorial decision making. It also allows author(s) improve their manuscript through editorial communications. Scholars accepting to review a research paper have an ethical responsibility to complete this assignment professionally. The quality, credibility and reputation of a journal also depend on the peer review process. The peer review process depends on the trust, and demands that a reviewer is supposed to fulfill ethically. These professionals are the momentum arm of the review process, but they may be performing this job without any formal training. As a consequence, they may be (especially young professionals) unaware of their ethical obligations. The Higher Education Commission (HEC), Pakistan wants to list down 'Ethical Guidelines for Reviewers' so that all reviewers provide their valuable services in a standardized manner.

Suitability and Promptness

The Reviewers should:

- Inform the Editor, if they do not have the subject expertise required to carry out the review and s/he should inform the Editor immediately after receiving a request.
- Be responsible to act promptly and submit review report on time.
- Immediately inform the Editor of any possible delays and suggest another date of submission for a review report, and
- Not unnecessarily delay the review process, either by prolonged delay in submission of their review or by requesting unnecessary additional data/information from the Editor or author(s).

Standards of Objectivity

- The reviews should be objectively carried out with a consideration of high academic, scholarly and scientific standards.
- All judgments should be meticulously established and maintained in order to ensure the full comprehension of the reviewer's comments by the editors and the author(s).
- Both reviewers and author(s) in rebuttal should avoid unsupported assertions,
- The reviewer may justifiably criticize a manuscript but it would be inappropriate to resort to personal criticism on the author(s), and
- The reviewers should ensure that their decision is purely based on the quality of the research paper and not influenced, either positively or negatively, by any personal, financial, or other conflicting considerations or by intellectual bias.

Disclosure and Conflict of Interest

- A reviewer should not, for the purpose of his/her own research, use unpublished material disclosed in a submitted manuscript, without the approval of the Editor.
- The data included in the research paper is confidential and the reviewer shall not be allowed to use it for his/her personal study,
- A reviewer must declare any potentially conflicting interests (e.g. personal, financial, intellectual, professional, political or religious). In such situation, s/he will be required to follow the journal's policies.
- A reviewer should be honest enough to declare conflicts of interest, if, the research paper under review is the same as to his/her presently conducted study.
- If the reviewer feels unqualified to separate his/her bias, s/he should immediately return the manuscript to the Editor without review, and justify to him/her about the situation.

Confidentiality

- Reviewers should consider the research paper as a confidential document and must not discuss its content on any platform except in cases where professional advice is being sought with the authorization of the Editor, and

- Reviewers are professionally and ethically bound not to disclose the details of any research paper prior to its publication without the prior approval of the Editor.

Ethical Considerations

- If the reviewer suspects that the research paper is almost the same as someone else's work, s/he will ethically inform the Editor and provide its citation as a reference.
- If the reviewer suspects that results in the research paper to be untrue/unrealistic/fake, s/he will share it with the Editor,
- If there has been an indication of violating ethical norms in the treatment of human beings (e.g. children, female, poor people, disabled, elderly, etc), then this should be identified to the Editor, and
- If the research paper is based on any previous research study or is replica of an earlier work, or the work is plagiarized for e.g. the author has not acknowledged/referenced others' work appropriately, then this should be brought in the Editor's knowledge.

Originality

For evaluating originality, the reviewers should consider the following elements:

- Does the research paper add to existing knowledge?
- Are the research questions and/or hypotheses in line with the objective of the research work?

Structure

If the layout and format of the paper is not according to the prescribed version, the reviewers should discuss it with the Editor or should include this observation in their review report. On the other hand, if the research paper is exceptionally well written, the reviewer may overlook the formatting issues. At other times, the reviewers may suggest restructuring the paper before publication. The following elements should be carefully evaluated:

- If there is serious problem of language or expression and the reviewer gets the impression that the research paper does not fulfill linguistic requirements and readers would face difficulties reading and comprehending the paper. The reviewer should record this deficiency in his/her report and suggest the editor to make its proper editing. Such a situation may arise when the author(s)' native language is not English.
- Whether the data presented in the paper is original or reproduced from previously conducted or published work. The papers which reflect originality should be given preference for publication.
- The clarity of illustrations including photographs, models, charts, images and figures is essential to note. If there is duplication then it should be reported in the review report. Similarly, descriptions provided in the "Results" section should correspond with the data presented in tables/figures, if not then it should be clearly listed in the review report.
- Critically review the statistical analysis of the data. Also check the rational and appropriateness of the specific analysis.
- The reviewers should read the "Methodology" section in detail and make sure that the author(s) has demonstrated the understanding of the procedures being used and presented in the manuscript.
- The relationship between "Data, Findings and Discussion" requires a thorough evaluation thoroughly. Unnecessary conjecture or unfounded conclusions that are not based on the presented data are not acceptable.
- Further questions to be addressed are whether: the organization of the research paper is appropriate or deviates from the standard or prescribed format?
- Does the author(s) follow the guidelines prescribed by the journal for preparation and submission of the manuscript?
- Is the research paper free from typographical errors?

Review Report

- The reviewer must explicitly write his/her observations in the section of 'comments' because author(s) will only have access to the comments reviewers have made,
- For writing a review report, the reviewers are requested to complete a prescribed form (s).
- It is helpful for both the Editor and author(s) if the reviewer writes a brief summary in the first section of the review report. This summary should comprise the reviewer's final decision and inferences drawn from a full review.

- Any personal comments on author(s) should be avoided and final remarks should be written in a courteous and positive manner,
- Indicating any deficiencies is important. For the understanding of the Editor and author(s), the reviewers should highlight these deficiencies in some detail with specificity. This should help justify the comments made by the reviewer,
- When a reviewer makes a decision regarding the research paper, it should be clearly indicated as 'Reject', 'Accept without revision', or 'Need Revision' and either of the decisions should have justification.
- The reviewers should indicate the revisions clearly and comprehensively, and show willingness to confirm the revisions submitted by the author(s), if Editor wishes so, and
- The final decision about publishing a research paper (either accept or reject) will solely rest with the Editor and it is not a reviewer's job to take part in this decision. The editor will surely consider reviewer's comments and have a right to send the paper for another opinion or send it back to the author(s) for revision before making the final decision. *(Prepared by Prof. Dr Rukhsana Kausar, Director Institute of Applied and Clinical Psychology, University of the Punjab, Lahore)*

GUIDELINES FOR AUTHOR(S)

Directions for Writing & Editing:

Page size is A4 paper

Words limit is 4000-8000 words.

While composing the manuscript, please follow;

- (i) For matter, font size: (English: 12, Arabic/Urdu:12)
- (ii) For title of manuscript, font size: (English: 16, Arabic/Urdu: 16-BOLD)
- (iii) For main-heading, font size: (English: 14, Arabic/Urdu: 14);
- (iv) For sub-headings, font size:(English: 12, Arabic/Urdu: 12-BOLD);
- (v) For font style:(English: Times New Roman, Arabic/Urdu: Jameel Noori Nastaleeq);

The Manuscripts may contain the following headings:

Research Article:

Abstract:

Must be in English language. (Maximum 250 words)

Keywords:

Must be minimum 5

Introduction:

The introduction must include objective, methodology, distinctive characteristics of the research work and conclusion.

Literature Review/Data Collection:

Detailed and comprehensive literature closely concerned to the topic of the research

Discussion:

In this part of the article, an author would present his views and research in detail.

Conclusion:

The conclusion should be presented in a logical sequence.

References:

References should be made according to the following guidelines:

- (i) In text citation (authors' name, year of publication, page number)
- (ii) References at endnotes
- (iii) While giving references, APA 6th edition Style should be adopted.
- (v) Quranic or Semitic Religious Books' verses are presented in Arabic script.
- (vi) Reference style Al-Quran 2:184

Book Reviews:

Abstract:

Must be in English language. (Maximum 250 words)

Keywords:

Must be minimum 5

Introduction:

The introduction must include objective, methodology, distinctive characteristics of the reviewed work and conclusion.

Review of the Book:

Standard as given by APA

Word limit is 2000-2500

Conference Proceedings/Reports:

Preface:

Must be in English language. (Maximum 500 words)

Keywords:

Must be minimum 10

Introduction:

Objectives:

Themes (for conference):

Program/Session:

Participations/Presentations:

Declaration/Conclusion:

Word limit is 8000-1000

ISSN NUMBERS AND REGISTRATION

No: 2663-192X

Title proper: Journal of academic research for humanities.

Country: Pakistan

Medium: Print

Last modification date: 30/01/2019

Type of record: Confirmed

ISSN Center responsible of the record: CIEPS - ISSN

<https://portal.issn.org/resource/ISSN-L/2663-192X>

INDEXING SERVICES

DOI:

IRI PAKISTAN:

AUSTRALIA:

CONTACT PERSONS

Editor:

Dr. Syed Aftab Alam

(President BWO ®)

Chief_editor@Jarh.lms.net.au

Jarh@lms.net.au

Contact Details:

Ms. Arifa Bilal

Journal Manager

Journal of Academic Research for Humanities (JARH)

Jarh.bwo@gmail.com

WWW.JARH.LMS.NET.AU

Table of Contents

S. #	Title of the Published Manuscript	Address
<u>Religious Studies</u>		
1.	<u>Intl. Conference Proceeding</u> Conference Proceedings “International Seerat Conference 2020” Peace, Coexistence and Harmony <i>Dr. Muhammad Akram Sharif</i> (Pakistan)	https://jarh.lms.net.au/index.php/jarh/article/view/49/16P age No. 19-26
2.	<u>Article</u> خانقاہی نظام کا صوفیت میں کردار: شخصیت سازی کیلئے اسلامی تناظر میں تجزیاتی جائزہ <i>Imtiaz Begum</i> (Pakistan)	https://jarh.lms.net.au/index.php/jarh/article/view/24/17 Page No. 27-32
3.	<u>Article</u> مکی دور نبوی ﷺ میں دعوت و تبلیغ کی حکمت عملی: ایک اجمالی جائزہ <i>Shakil Ahmed, Saad Jaffar</i> (Pakistan)	https://jarh.lms.net.au/index.php/jarh/article/view/14/10 Page No. 33-41
<u>Government Policies and Laws</u>		
4.	<u>Article</u> Effects of VR Video Games and Government Policies Development <i>Syed Nayab Bukhari, Sannan Hassan</i> (Australia)	https://jarh.lms.net.au/index.php/jarh/article/view/47/15 Page No. 42-48
5.	<u>Article</u> Underdevelopment and Poverty in Contemporary Africa <i>Bartholomew Uzoya Okougboosun</i> (Nigeria)	https://jarh.lms.net.au/index.php/jarh/article/view/6/4 Page No. 49-57
<u>History</u>		
6.	<u>Article</u> Parliamentary Democracy in Pakistan (1988 to 1999): An Analysis <i>Dr. Qurat ul Ain Bashir</i> (Pakistan)	https://jarh.lms.net.au/index.php/jarh/article/view/19/9 Page No. 58-67
7.	<u>Article</u> Modernity and Islam in South-Asia: Approach of Darul Ulum Deoband Movement <i>Dr. Muhammad Naveed Akhtar, Dr. Abul Rasheed Qadari, Dr. Muhammad Rizwan</i> (Pakistan)	https://jarh.lms.net.au/index.php/jarh/article/view/17/14 Page No. 68-75



[Journal of Academic Research for Humanities \(JARH\) Vol. 1, No. 1 \(2020\)](http://Journal of Academic Research for Humanities (JARH) Vol. 1, No. 1 (2020))

<https://doi.org/10.5281/zenodo.4630757>

روئیداد بین الاقوامی سیرت کانفرنس ۲۰۲۰ء

امن، بقائے باہمی اور مفاہمت

Conference Proceedings "International Seerat Conference 2020"

Peace, Coexistence and Harmony

Published online: 31-12-2020

University of Karachi

Department of Quran O Sunnah
(Pakistan)

Email: hazara9@yahoo.com

CORRESPONDING AUTHOR

Muhammad Ashraf Shaheen

Department of Quran O Sunnah
(Pakistan)

Email: dr.zeenat@uok.edu.pk



Department of Qur'an and Sunnah
University of Karachi

Dr. Abdul Rashid (Sitara-i-Imtiaz)

Post. Doc., Ph.D., LLB

Adjunct professor, Qur'an and Sunnah University of Karachi

Distinguished International Professor, The Ovidius University of Constanta, Romania.

Visiting Research Scholar, The Catholic University of America, Washington. D.C., USA.

Fulbright Fellow (The Catholic University of America, Washington D.C., USA).

President, Council of Global Spirituality, Vatra Dornei, Romania.

Member, Board of Directors, International Society for Universal Dialogue, Warsaw, Poland.

بسم اللہ الرحمن الرحیم
آبرو و نام مصطفیٰ ﷺ است

تمام تحریقیں اللہ رب العالمین کیلئے، درود و سلام تمام انبیاء اکرام اور محمد ﷺ و آل محمد ﷺ پر۔

الحمد للہ! کراچی یونیورسٹی کے انتہائی فعال و انس چانسلر، بین الاقوامی امتیازی پروفیسر ڈاکٹر خالد محمود عراقی نے یونیورسٹی، وطن عزیز اور مسلم ممالک کیلئے ایک نئی تاریخ رقم کرتے ہوئے پہلی مرتبہ ایک ایسی بین الاقوامی سیرت کانفرنس کا انعقاد فرمایا جس میں Diverse Faiths کے حامل عالمی سطح کے محققین نے ”امن، بقائے باہمی اور مفاہمت“ جیسے موضوعات پر مقالات پیش کئے۔

اہل پاکستان سے امن و محبت کی فضاء میں باہمی تبادلہ خیال اور پُر خلوص مہمان نوازی نے مہمانوں کے دل جیت لئے جس کے نتیجے میں براعظم افریقہ، اسٹریلیا، امریکہ، ایشیا اور یورپ سے آئے ہوئے مندوبین و خواتین و حضرات پوری دنیا کیلئے پاکستان سے امن و محبت کا پیغام لے کر گئے اور یوں کراچی یونیورسٹی اور وطن عزیز پاکستان کی طرف سے دنیا کو مثبت پیغام پہنچا، یونیورسٹی اور پاکستان کی بڑی نیک نامی ہوئی جس کا سہرا یقیناً ہمارے وائس چانسلر کے سر سے۔

افتتاحی اور اختتامی اجلاس کے ساتھ ساتھ چار مقالات سیشن ہوئے جن میں انگریزی، عربی اور اردو میں کل چالیس مقالات پیش کئے گئے۔ Moderators کے فرائض پروفیسر ڈاکٹر زاہد علی زاہدی، ڈاکٹر فاروق حسن، ڈاکٹر سید غضنفر احمد، ڈاکٹر عمیر محمود صدیقی نے ادا کئے اور سیشن کی صدارت Andreas Wutz فرسٹ سیکریٹری سفارت خانہ وفاقی جمہوریہ جرمنی، اسلام آباد، عالمی شہرت یافتہ سائنس دان پروفیسر ڈاکٹر محمد اقبال چوہدری ڈائریکٹر ICCBS، امریکی مندوب پروفیسر ڈاکٹر امتیاز احمد اور معروف مذہبی، روحانی اور سیاسی راہنما پروفیسر ڈاکٹر مولانا محمد اسعد تھانوی، ریکٹر جامعہ اشرفیہ سکھرنے فرمائی۔

روئید اکاؤنٹس کے انگریزی حصہ میں کانفرنس Coordinator اور بیرون ملک مندوبین کے مقالات جبکہ اردو حصہ میں اصول الدین، علوم اسلامی اور قرآن و سنت کی نمائندگی کے طور پر ہر شعبہ سے ایک ایک فیکلٹی ممبر اور دیگر جامعات کی نمائندگی کے حوالہ سے NED کے مندوب کا مقالہ شامل طباعت ہے بقیہ تمام مقالات شعبہ اصول الدین اور قرآن و سنت کے HEC سے منظور شدہ Category ”Y“ کے حامل بین الاقوامی مجلات میں طبع کئے جائیں گے، ان شاء اللہ۔

میں تمام مندوبین کا دل کی گہرائی سے ممنون ہوں کہ ان کی شرکت ہماری کانفرنس کی کامیابی کا باعث رہی۔ نشر و اشاعت اور انتظامی امور کی ذمہ داری ہمارے ساتھی اساتذہ ڈاکٹر عارف خان ساقی صدر شعبہ علوم اسلامی، ڈاکٹر زینت ہارون صدر شعبہ قرآن و سنت، ڈاکٹر مفتی عمران الحق، ڈاکٹر سید غضنفر علی نے اور شعبہ عربی کے استاد ڈاکٹر عزیز الرحمان سیفی نے بیرونی مندوبین کے Protocol کی ذمہ داریاں بطریق احسن انجام فرمائیں۔ جامعہ کے اساتذہ اور شعبہ جات کے طلباء و طالبات کی بھرپور شمولیت سے کانفرنس کی رونق دو بار رہی۔

ہماری یونیورسٹی کے فعال Alumni اور عالمی محقق ڈاکٹر سید آفتاب عالم، جنہوں نے تحقیق کو فروغ دینے کیلئے بے شمار خدمات دی ہیں، نے صوبہ پنجاب، ڈاکٹر ناصر علی خان نے صوبہ خیبر پختونخواہ، ڈاکٹر گلہت اکرم نے آزاد کشمیر، ڈاکٹر عبدالعلی اچکزئی نے صوبہ بلوچستان اور ڈاکٹر ہمایوں خان جدون نے فیڈرل کیلئے بطور کانفرنس ایڈوائزرز اور بعد از کانفرنس پروگرام ”Counter COVID“ بطور آرگنائزرز خدمات سر انجام دیں۔ مزید انشا اللہ مستقبل کی کانفرنسز کیلئے بھی درج بالا ٹیم ہی خدمات سر انجام دیا کریں گی۔

کانفرنس Coordinator ڈاکٹر محمد اکرم شریف نے جس جانفشانی اور Dedication سے کانفرنس کے تمام امور ادا فرمائے وہ انتہائی قابل تحسین ہے۔ اللہ ان کو جزائے خیر عطا فرمائے۔

کراچی یونیورسٹی اپنے پروگرام دیگر اداروں سے بھی Share کرتی ہے جو یونیورسٹی کے پروگراموں میں بھرپور تعاون فرماتے ہیں اسی سلسلہ میں محمد علی جناح یونیورسٹی کے وائس چانسلر Prof. Dr. Zubair A. Shaikh، ریکٹر، جامعۃ الرشید مفتی عبدالرحیم صاحب، سلسلہ عظیمیہ کے روح رواں، عالمی روحانی شخصیت خواجہ شمس الدین عظیمی اور روحانی ڈائجسٹ کے چیف ایڈیٹر پروفیسر ڈاکٹر وقار یوسف عظیمی کے لاجواب استقبالیہ پروگراموں اور پُر تکلف دعوتوں سے مندوبین خوب محفوظ ہوئے۔ جناب شیخ الجامعہ ذاتی طور سے ان تمام اداروں اور شخصیات کو خراج تحسین پیش کرتے ہیں۔

اس کانفرنس کے حوالہ سے جناب شیخ الجامعہ کا ایک منفرد اعزاز یہ بھی ہے کہ کانفرنس کے اخراجات 30 لاکھ روپے کا انتظام آپ نے اپنے تعلقات کی بناء پر مختلف اداروں سے کیا۔ مسند سیرت طیبہ، HEC اور جامعہ کراچی کا ایک روپیہ بھی خرچ نہیں ہوا۔ حقیقت یہ ہے کہ آپ خود انتھک محنت کے ساتھ ساتھ دوسروں سے کام لینے کا ملکہ بھی رکھتے ہیں۔

ان شاء اللہ نومبر 2021ء میں ISC-2021 کا انعقاد کرتے ہوئے وائس چانسلر کے تاریخی Vision کے تسلسل کو جاری رکھا جائے گا۔ آپ سب کی شرکت باعث افتخار ہوگی۔ اس طرح ہم سب باقاعدگی سے اپنی یونیورسٹی اور ملک کی طرف سے دنیا بھر کو امن و محبت کا پیغام دیتے رہیں گے اور یہی رحمۃ للعالمین حضرت محمد ﷺ کی حیات طیبہ کو عملی طور پر اپنانے کا بہترین طریقہ ہے اور اس طرح آپ سے وفا کا ثبوت دیں گے کہ یہی فلاح دارین کی ضمانت ہے۔

یہ جہاں چیز ہے کیا لوح و قلم تیرے ہیں

کی محمد (ﷺ) سے وفا تو نے تو ہم تیرے ہیں

التماس دُعا،

اللہ ہم سب کا حامی و ناصر ہو۔ (آمین)

عبدالرشید، Adjunct پروفیسر،

شعبہ قرآن و سنۃ / سیکریٹری

بین الاقوامی سیرت کانفرنس 2020،

و صدر: عالمی روحانی کونسل، رومانیہ



روئیداد بین الاقوامی سیرت کانفرنس ۲۰۲۰ء

اسن، بقائے باہمی اور مفاہمت

العقاد:
جامعہ کراچی-پاکستان
تعاون طباعت:
جامعۃ الرشید، کراچی-پاکستان

مندوبین 2020-ISC کے اعزاز میں استقبالیہ وعشائیہ



کراچی یونیورسٹی کے وفد سے حضرت استاذ صاحب نے خطاب کیا اور کلمات تشکر ادا کئے۔

حضرت استاذ صاحب نے اپنے خطاب میں کہا کہ ہمارے دین میں مہمانوں کے

اعزاز و اکرام کا خصوصی حکم دیا گیا ہے۔

جب اہل علم و فن کی بے اکرامی ہوتی ہے تو قوموں کا زوال شروع ہو جاتا ہے۔

آج جامعۃ الرشید کی مقبولیت کی ایک وجہ یہی ہے کہ ہم نے اہل علم کا بہت اکرام کیا۔

f t y i JTRMediaHouse | www.jtrmediahouse.com

CHIEF GUEST'S ADDRESS:

“Honorable Vice Chancellor, Distinguished International, Professor Dr. Khalid Mahmood Iraqi, Faculty members, students and guests. I commend the efforts of the University of Karachi, particularly the Vice Chancellor Distinguished International Professor Dr. Khalid Mahmood Iraqi to promote a deep understanding of Islam and of other religions. Your quest for diverse religious perspectives is building a strong foundation for your students and your country's future. The significance of University of Karachi sponsoring the event could not be underestimated. The Quaid-e-Azam Mohammad Ali Jinnah always talked about equal rights for the different minority communities living in Pakistan, and observed that minorities in Pakistan were living peacefully with complete freedom. With 52,000 students, and graduates succeeding in fields ranging from Physics to Politics, Arts and Sciences, the University of Karachi has an important role in shaping up the intellectual tapestry of this nation and our world. The promoting religious freedom and always been an important part of United States foreign policy, because it was a foundation for peace and prosperity. Both our countries had recognized the importance of religious freedom when we signed the Universal Declaration of Human Rights. Together with almost every other country, we agreed that high standards were needed to protect the rights of people of all faiths, that the incentives for working together to build societies that respected religious freedom are great. I offer my cordial thanks to the Vice Chancellor, the Chair of ISC – 2020. Prof. Dr. Abdul Rashid the secretary ISC – 2020, entire organizing committee and all the scholars for their scholastic contribution. Thank you very much Ladies and Gentlemen for your presence in this blessed event.”

ROB SILBERSTEIN, Council General For United States In Karachi-Pakistan February 22, 2020

منتخب خلاصہ جات اردو

(1)

سیرت طیبہ کی روشنی میں حکمرانوں کے فرائض اور ذمہ داریوں کا تحقیقی مطالعہ

از: ڈاکٹر جواد حیدر ہاشمی، اسسٹنٹ پروفیسر، شعبہ علوم اسلامی، جامعہ کراچی - پاکستان

خلاصہ

انسان مدنی بالطبع خلق ہوا ہے لہذا وہ ایک دوسرے کے ساتھ مل کر اجتماعی زندگی گزارنے کو پسند کرتا ہے۔ اجتماعی زندگی گزارنے کے بہت سے فوائد ہیں کیونکہ اس سے انسانی ضرورت کے بنیادی کام تقسیم ہو جاتے ہیں جس سے انسانی زندگی میں آسانیاں پیدا ہو جاتی ہیں لیکن یہ بھی اٹل حقیقت ہے کہ اجتماعی زندگی میں انسانوں کے مفادات آپس میں ٹکرا جاتے ہیں لہذا اس کی روک تھام کے لیے قانون اور نظام کا وجود بھی ناگزیر ہے، اور پھر اس قانون کے مطابق نظام زندگی کو استوار کرنے کے لیے حکومت بھی ضروری ہوتی ہے۔ لہذا تاریخی طور پر کوئی بھی انسانی معاشرہ حکومت سے بے نیاز نہیں رہا ہے۔ البتہ حکمرانی کے اصول علیحدہ علیحدہ رہے ہیں۔ لیکن بہترین طرز حکمرانی وہی ہے جو الہی اصولوں کے مطابق کی جائے۔ خاتم النبیین حضرت محمد مصطفیٰ ﷺ نے مدینہ منورہ ہجرت فرمانے کے بعد باقاعدہ الہی قوانین کے مطابق اسلامی ریاست قائم فرمائی اور بطور حاکم اسلامی آپ نے دس سال کے مختصر عرصے میں انسانی تاریخ کی بہترین حکومت کا نقشہ دنیا کے سامنے پیش فرمایا، اس دوران آپ نے اپنے عمل اور فرامین کے ذریعے اسلامی حکمرانوں کے فرائض اور ذمہ داریوں کو بھی اجاگر فرمایا۔ جن کے مطابق قانون الہی کے مطابق حکومت کرنا، محتاج اور ضرورتمندوں کا خیال رکھنا، بیت المال اور قومی خزانے کا صحیح استعمال، اسلامی شعائر کے تحفظ اور فروغ کے لیے کوشش کرنا، لوگوں کے مابین پیش آنے والے اختلافات اور نزاعات کو عدل کے ساتھ حل کرنا، اسلامی سرحدوں کی حفاظت کرنا، ملک کے تمام باشندوں کے جان، مال اور عزت و آبرو کی حفاظت کرنا، رعایا کے امور میں مساوات کی خیال رکھنا، ملک میں عدل اجتماعی قائم کرنا، نظام مملکت کے امور کو چلانے کے لیے مختلف مناصب پر اہل اور ذمہ دار افراد کا تعین کرنا وغیرہ اسلامی حکمرانوں کے اہم بنیادی فرائض میں

شامل ہیں۔ اس مقالے میں سیرت طیبہ کی روشنی میں حکمرانوں کے مذکورہ اور دیگر فرائض کا تفصیلی جائزہ پیش کیا جائے گا، تاکہ اس کے ذریعے موجودہ دور کے مسلم حکمرانوں کو اپنے فرائض اور ذمہ داریوں کے تعین کے حوالے سے راہنما اصول مل سکیں۔

کلیدی الفاظ: سیرت طیبہ، اسلامی حکومت، ریاست مدینہ، حاکم اسلامی، عدل اجتماعی

(2)

قیام امن کیلئے معاہدات رسول ﷺ کے درخشاں پہلو
از: پروفیسر ڈاکٹر عبدالحی مدنی، نیڈیونیورسٹی آف انجینئرنگ اینڈ
ٹیکنالوجی، کراچی-پاکستان

انسان مدنی الطبع ہے باہم اشتراک و تعاون سے زندگی گزارنے اور معاشرت کو سنوارنے کی سرشت لے کر پیدا ہوا ہے۔ وہ اسی جذبے سے سرشار ہو کر خوب سے خوب سے ترکی جستجو میں لگا رہتا ہے۔ پھر رہن سہن کے باہم اشتراک، گفت و شنید اور جو معاملات و مسائل پیدا ہوتے ہیں زاویہ نظر، طرز فکر، اختلاف کی صورت میں افراد کے مابین جو کثیر الجہتی موقف پیدا ہوتا ہے وہ مہذب معاشرے میں باہمی تعاون سے رضامندی گفت و شنید اور فریق ثانی کے موقف کو سننے، جانچنے اور پرکھنے کے بعد ہی مقبول عام حاصل کر سکتا ہے زمانے نے کتنی ہی کروٹیں بدلیں اور کتنی ہی جانیں ظلم و بربریت اور انتقام کی بھٹی کی نذر ہو گئیں لیکن بالآخر سب ہی کا حل مذاکرات کی میز پر ہوا۔ چنانچہ یہی وہ فطری اور دین حنیف کے پیغمبر صلی اللہ علیہ وسلم کا ناقابل تردید استدلال اور موقف تھا۔ کہ جسکی وجہ سے زمانہ جاہلیت کی خون آشام اور کبھی نہ ختم ہونے والی جنگیں اپنی موت آپ مر گئیں کہ جس نے مدینت کا ستیاناس کیا ہوا تھا اور جنگی ہولناکی کی وجہ سے انسانیت سک رہی تھی۔

رسالہ مآب امن و اشتی کا پیکر اور سکون و شانتی کے مجسم نمونہ تھے۔ معاشرتی و سیاسی شعبوں میں جب بھی نزاعی کیفیت پیدا ہوتی ہے تو تہذیب کے تار و پود بکھرنے لگتے لیکن داعی امن عالم نے اعلان نبوت سے پہلے ہی امن کا یہ پھریرا لہرایا اور میثاق و معاہدات کی ایسی

داغ نیل ڈالی جس نے غیر تمدن اور غیر مہذب معاشرے کو امن و سکون کا گہوارہ بنا دیا ذیل میں ہم آپ صلی اللہ علیہ وسلم کے میثاق و معاہدات اور حلوں کا امعان نظر سے جائزہ لیتے ہیں جو کسی بھی مہذب معاشرے کی بنیادی ضرورت اور اہمیت میں کلیدی کردار ادا کرتے ہیں۔

(3)

عفو و درگزر عالمی امن کا ضامن (تعلیمات سیرت طیبہ رسول اللہ ﷺ کے تناظر میں)

از: ڈاکٹر ناصر الدین، صدر شعبہ اصول الدین، جامعہ کراچی-پاکستان
اللہ رب العزت نے حضرت آدم علیہ السلام کو شرف انسانیت عطا فرمایا اور زمین میں اپنا نائب بنا کر ارشاد فرمایا: قُلْنَا ابْطُؤْا مِنْهَا جَمِيعًا فَاَمَّا يَاتِيَنَّكُمْ مِّنِّيْ هٰذِيْ فَمَنْ تَبِعَ هٰذِيْ فَلَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ ﴿٣٨﴾ (القرآن: ۳۸، ۲)
ترجمہ: ہم نے کہا اترو تم سب یہاں سے تو جب آئے تمہارے پاس ہدایت میری طرف سے تو جو میری ہدایت کی پیروی کرے گا تو نہ انہیں خوف ہو گا اور نہ وہ غم گین ہوں گے۔ اللہ تبارک و تعالیٰ نے آدم علیہ السلام سے ہدایات کا جو سلسلہ شروع کیا اس کی تکمیل رسول اکرم ﷺ پر کی اور دیگر احکامات کے ساتھ یہ حکم بھی دیا: خُذِ الْعَفْوَ وَ أْمُرْ بِالْعُرْفِ وَ أَعْرِضْ عَنِ الْجَاهِلِيْنَ ﴿١٩٩﴾ (القرآن: ۷، ۱۹۹) ترجمہ: معاف کیا کرو اور بھلائی کا حکم دو اور نادانوں سے درگزر کرو!

یعنی معاشرتی امن و سلامتی کے استحکام و دوام کیلئے لوگوں کو معاف کرنے کی روش اختیار کرنی چاہئے اور انہیں بھلائی کا حکم دینا چاہئے اور گرنادانی میں ان سے کوئی غلطی سرزد ہو جائے تو درگزر سے کام لینا چاہئے۔ حضور اکرم ﷺ نے اسی طرح عمل کر کے دکھایا اور اپنی ذات کیلئے کبھی کسی سے انتقام نہیں لیا۔ فتح مکہ کے موقع پر آپ علیہ الصلوٰۃ والسلام نے جب عام معافی کا اعلان کرتے ہوئے فرمایا: لَا تَنْزِيْبَ عَلَيْكُمْ الْيَوْمَ۔ (القرآن: ۱۲، ۹۲) ترجمہ: آج تم سے کوئی باز پرس نہیں ہوگی۔

تب اس کے نتیجے میں لوگ جوق در جوق اور فوج در فوج دین اسلام قبول کرنے لگے، جس کا تذکرہ اللہ تعالیٰ نے سورۃ النصر میں فرمایا۔ یہ

عفو و درگزر ہی کا نتیجہ تھا کہ آپ علیہ الصلوٰۃ والسلام کے جانی دشمن
آپ علیہ السلام کے جان نثار غلام بن گئے۔ اس تحقیقی مقالے میں
سیرت طیبہ کے حوالے سے یہ واضح کیا جائے گا کہ ہر دور اور ہر
معاشرے میں ”عفو و درگزر ہی عالمی امن کا ضامن ہے۔“

کلیدی الفاظ: عفو و درگزر، امن و سلامتی، سیرت طیبہ، رواداری، صبر
و تحمل



خانقہای نظام کا صوفیت میں کردار: شخصیت سازی کیلئے اسلامی تناظر میں تجزیاتی جائزہ

Role of Monastic System for Sufism: An Analytical Study for Personality Development in Islamic Perspective

Published online: 31-12-2020

Imtiaz Begum

PhD Scholar

Department of Quran O Sunnah

Karachi University, Karachi

(Pakistan)

Email: imtiaz.javed.ij@gmail.com

ORCID: <https://orcid.org/0000-0001-9409-9950>

CORRESPONDING AUTHOR

Imtiaz Begum

PhD Scholar

Department of Quran O Sunnah

Karachi University, Karachi

(Pakistan)

Email: imtiaz.javed.ij@gmail.com

ORCID: <https://orcid.org/0000-0001-9409-9950>

Abstract:

In the contemporary social system, the scientific inventions and technology has brought the humans closer. The humans have become accustomed to lavish style of life. However, we also observe the lack of care and detachment towards the fellow humans. The spiritual system of Islam purifies and enlightens the inner self. When the heart is pure, the morals are ascended as well. When a person is drowned in the love of Allah and his Beloved Rasool Allah SAW, he is never selfish and greedy, rather he is the helper of humanity. In the context of Pakistan, it is necessary to make people aware of the nurturing effects of Rasool Allah SAW morality through the pure teachings of the monastic system. So that Pakistani Muslims can live a peaceful life. The practical examples of patience, tolerance selflessness, justice and kindness can only be found in the learned people of spiritual system. The spiritual strength is the prerequisite to overcome impracticality, uncertainty and pointlessness. This makes our life meaningful, dynamic and active roles are cultivated at the height of confidence which can only be found in the spiritual system. Guided by the Holy Quran and the biography of the Prophet SAW, not only do we find the laws to govern the state we are also given guidance and lessons on purifying the heart and soul. So that every individual can fulfill their responsibility in the best possible way and a peaceful welfare society can be established.

Keywords:

Spiritual System, Monastic System, Basic Humanity, Pakistani Muslims, Lavish Style

خانقاہی نظام ایک تعارف، لفظی و اصطلاحی معانی:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا (سورۃ الشمس: 9) آیت مبارکہ میں کامیابی اور تزکیہ ساتھ ساتھ ہیں کامیابی مشروط ہے تزکیہ نفس سے، اور نفس کا تزکیہ محبت حقیقی کے بغیر ناممکن ہے۔ راہ الی اللہ پر چلنے کے لئے ایک رہنما، رہبر یا ایسے استاد کی ضرورت پڑتی ہے جو ذکر الہی، مراقبہ، یکسوئی، کے آداب کے ساتھ باطنی بیماریوں، قلبی خرابیوں سے آگاہ بھی کرے اور دور کرنے کے طریقے بھی سکھائے نتیجہ اخلاقی حسنہ اور حکمت و دانائی گفتار و کردار سے نظر آئے۔ نیکی اور صالحیت روزمرہ کے امور زندگی میں دیانت، صداقت، امانت، سخاوت، شجاعت، حلم، صبر، شکر، بے غرضی، استقامت، وقار کی شکل میں دکھائی دے۔ صفائے قلب و باطن اور نفس کے تزکیہ سے مومن کی شان بلند ہو۔ اللہ نے فرمایا: وَ اذْكُرْ اسْمَ رَبِّكَ وَ تَبْتَئِلْ اِلَيْهِ تَبْتَئِلُ (سورۃ الزلزلہ: 8)

نام مبارک میں یوں استغراق کہ دل ہمہ وقت رب سے جڑا رہے۔ ”تھکا کا رول دل یا رول“ جس نظام کے تحت مذکورہ صفات اجاگر کرنے کی کوشش کی جاتی ہے۔ اُسے خانقاہی نظام کہتے ہیں۔ خانقاہی نظام ہی روحانی نظام کہلاتا ہے۔ اور روحانیت کے لئے اسلامی کتب میں جو اصطلاح استعمال کی جاتی ہے وہ تصوف ہے۔

”تصوف جذبہ اخلاص کا نام ہے جو ضمیر سے متعلق ہے اور ضمیر نور باطن ہے صوفی اللہ کی معرفت سوچتا ہے اسی کے عشق میں ڈوبا رہتا ہے اللہ کو دیکھنے اور اللہ کے ملاقات کے شوق میں اپنا سب کچھ قربان کر دیتا ہے۔ مظاہر فطرت، سمندر کی طغیانی اور سکون میں اپنے آگے پیچھے اوپر نیچے صوفی کو ہر طرف اللہ ہی نظر آتا ہے۔“ (عظیمی، 2012)

تصوف کے لغوی معانی:

روحانی خانقاہی نظام کے لئے لفظ ”تصوف“ کثیر الاستعمال ہے۔ یہ لفظ بہت بامعنی اور معروف ہے۔ لغت میں اس کے معانی یوں بیان ہوئے ہیں۔ فیروز اللغات کے مطابق: ”صوفیوں کا عقیدہ یا مسلک، علم معرفت، دل سے خواہشوں کو دور کر کے خدا کی طرف دھیان لگانا، تزکیہ نفس کا طریقہ، پشیمینہ پہننا۔“ (فیروز الدین، اللغات اردو)

لغت کے مطابق تصوف صوفیوں کا مسلک ہے۔ ان درویشوں کا طرز حیات جو راہ الی اللہ کے مسافر اور دنیوی آلائشوں، خواہشوں سے پاک کر کے خود اس سفر پر گامزن رہتے ہیں جس کی منزل فقط قرب الہی ہے۔ علم معرفت وہ علم جو آپ کو خدا شناسی تک لے جائے۔ اُس رب کو اس طرح پہچان لینا کہ ہر ذرے میں، گل میں، شجر و حجر میں اس کی صفات اُسی کی قدر تیں، اُسی کے جلوے، اُسی کے رنگ نظر آئیں۔ نفس برائیوں پر، شیطانیت پر اکساتا ہے جب سخت ریاضتوں کے بعد نفس مغلوب ہو جائے اُس کی کثافتیں دور ہو جائیں تو اُسے نفس کا تزکیہ کہتے ہیں یہ تزکیہ ہی دراصل تصوف ہے۔ ”المنجد میں تصوف لفظ کا مادہ ’الصفو‘ کے معانی یوں بیان ہوئے ”الصفو: محبت میں خلوص، خالص اور عمدہ چیز، یوم صاف: ابرو وغبار وغیرہ سے پاک صاف دن“ (المنجد عربی اردو)

اگر تصوف کا مادہ ’الصفو‘ سے لیں تو اس کا مطلب ہے۔ اللہ اور اللہ کے رسول محبوب خدائے تعالیٰ کی محبت میں خالص ہو جانا۔ ابرو وغبار سے مراد ہوگی دنیا کی محبتیں، مال کی محبت، اولاد کے محبت، دوست احباب، جنس مخالف کی نفسانی محبتوں سے دل کو پاک صاف کر کے خالص اللہ سے محبت کرنا، اللہ ہی کی آرزو کرنا۔ اللہ کے لئے جینا مرنا ہی روحانیت اور یہی تصوف ہے۔

تصوف کے اصطلاحی معانی:

تصوف کا لفظ خانقاہوں، درویشوں، روحانیت کی راہ پر چلنے والوں کے لئے مختص کیا گیا۔ اور ان لوگوں نے بھی اس لفظ کو بخوشی قبول کیا یوں اب اصطلاح میں تصوف تزکیہ نفس، تصفیہ قلب، عشق الہی، عشق رسول ﷺ کا نام ہے۔ اپنے من میں ڈوب کر اللہ رسول کے لئے یکسو ہونے کا نام ہے۔

ڈاکٹر محمد طاہر القادری لفظ تصوف کے معانی بیان کرتے ہوئے لکھتے ہیں: ”اگر تصوف کو صفا سے مشتق مانا جائے تو اس سے وہ طریق زندگی مراد ہے جس کو اپنا کر قلب انسانی معصیت کی سیاهی اور اٹم و عدوان کی آلودگیوں سے پاک و صاف ہو جاتا ہے۔ باطن سے ظلماتیں چھٹ جاتی ہیں اور نتیجہ قلب صقیل ہو کر مہبط انوار الہی بن جاتا ہے۔“ (القادری، حقیقت تصوف)

ڈاکٹر صاحب کی اس تشریح کے مطابق تصوف زندگی گزارنے کا وہ طریقہ ہے جس میں انسان گناہوں سے، غلطیوں سے، گناہِ صغیرہ گناہِ کبیرہ سے ہر طرح سے، نافرمانیوں سے پاک صاف زندگی گزارتا ہے۔ جس سے انسان کے اندر سے تمام تاریکیاں دور ہو جاتی ہیں اور قلب صاف ہو کر اللہ کے انوار و تجلیات کا مرکز بن جاتا ہے۔

اصحابِ صفہ:

علماء نے تصوف لفظ کو ’اصحابِ صفہ‘ سے ملایا ہے یہ وہ لوگ تھے جو نبی کریم ﷺ سے تعلیم و تربیت پانے کے لئے دن رات مسجد نبوی شریف میں رہتے تھے۔ اور جن لوگوں نے گھر بار، معاشی زندگی کو خیر آباد کہہ دیا ان کے بارے میں: ”تصوف لفظ کا تعلق صحابہ کرام کے اس مخصوص گروہ سے ہے جن کو اصحابِ صفہ کہا جاتا ہے اور جنہوں نے دنیا کی زندگی اور آرائشوں سے کنارہ کشی اختیار کر لی تھی، وہ رات دن تعلیم دین اور تزکیہ نفس میں مشغول رہتے تھے۔“ (القشیری، تصوف کا انسائیکلو پیڈیا، 416)

تاریخ کے مطالعہ سے پتہ چلتا ہے کہ ان کی تعداد تقریباً 80 سے چار سو 400 تک ملتی ہے۔ تعداد میں کمی بیشی ہوتی رہتی تھی۔ یہ لوگ دن رات وہیں بسر کرتے اور جب آقا علیہ السلام ان کو کہیں بطور معلم بھیجتے تو یہ اپنی ذمہ داری بطریق احسن پورا کرتے، سورۃ الکہف کی مندرجہ ذیل آیت مبارکہ انہی صحابہ کی شان میں نازل ہوئی: وَ اصْبِرْ نَفْسَکَ مَعَ الَّذِیْنَ یَدْعُوْنَ رَبَّهُمْ بِالْغُلُوِّ وَ الْعَنِیَّةِ یُرِیْضُوْنَ وَ جْهَہُ (سورۃ الکہف: 28) ترجمہ: اور ثابت رکھئے اپنے آپ کو ساتھ ان لوگوں کے جو پکارتے ہیں اپنے رب کو صبح اور شام چاہتے ہیں رضا اس کی (تفسیر تسہیل القرآن)

ان اصحاب صفہ کی خصوصیات مندرجہ بالا آیت مبارکہ میں یوں بیان ہوئیں:

(1) ذاکرین الہیہ:

اللہ کو پکارنا، اللہ کے ذکر میں رہنا اس کی عبادت و بندگی کے سوا کوئی کام نہیں کرتے۔ گھر کو چھوڑا، گھر والوں کو چھوڑا، دنیا کی لذتوں سے کنارہ کیا۔ اور بس ذکر الہی کو اپنالیا۔ ان کی پہلی خصوصیت یہی ہے کہ یہ لوگ ذاکرین ہیں۔

(2) بِاللَّهِ وَآلِهِ:

صبح و شام یعنی دن رات ان لوگوں کا یہی کام ہے، عام لوگ کے لئے تو رات آتی ہے آرام کے لئے اور دن ہوتا ہے فکرِ معاش کے لئے مگر یہ لوگ ہر گھڑی، ہر آن، ہر لمحہ اللہ کے ذکر سے جڑے ہیں نہ کام سے غرض ہے نہ آرام کا خیال ہے۔

(3) یزیدون و یجہون:

صبح شام اللہ کے ذکر میں رہنے میں ان کا مدعا اور مقصود کیا ہے؟ یریدون و جہون یہ لوگ اللہ کی رضا کے متلاشی ہیں، ہر وقت اس کی رضا کے طلبگار ہیں اس کے سوا نہ دنیا کے طلبگار ہیں نہ جنت کی نعمتوں کا دیہان ہے۔ ان کا خیال ان کی فکر بس اپنے مولا سے جڑی ہے۔ وجہ کا معنی اُس کا دیدار لیا جائے تو گویا وہ اللہ کے جلووں اور تجلیات ذاتی و صفاتی کے آرزو مند ہیں انہیں اور کسی چیز سے غرض نہیں۔

ان خصوصیات کی روشنی میں صوفی وہ ہوتا ہے جو دن رات اللہ کے ذکر میں محو رہتا ہے۔ اور اللہ کی رضا کے سوا اس کی اور کوئی دینی و اخروی آرزو نہیں ہوتی۔

"ان اصحاب صفہ میں حضرت بلال،" حضرت عبد اللہ بن مسعود، حضرت صہیب، حضرت عمار، رضی اللہ عنہم اجمعین جیسے عظمتوں والے صحابہ شامل تھے۔ (تفسیر تسہیل القرآن، 472)

خانقاہی نظام کی اہمیت قرآن مجید کی روشنی میں:

خانقاہی نظام کی خصوصیات محبت الہی، عشق مصطفیٰ کریم ﷺ، تزکیہ نفس، ذکر و اذکار، تفکر و مراقبہ، خشیت الہی، قرآن مجید کے باطنی اسرار کی تلاش، قیام اللیل، توبہ استغفار کی کثرت کرنا ہے۔ جس سے انسان کا باطن روشن و منور ہوتا ہے اور اس کے اندر صفات نبوی ﷺ کا رنگ آتا ہے۔

قرآن مجید میں اس حوالے سے یوں رہنمائی ملتی ہے۔ چند ایک مثالیں ملاحظہ ہوں۔

محبت الہی:

وَ الَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ (سورة البقرة: 165-19) اس آیت مبارکہ میں اللہ رب العزت نے بڑے مان سے ایمان والوں کا ذکر کیا کہ ایمان والے تو وہ ہیں جو اللہ سے شدید محبت کرتے ہیں۔ اشد حب یعنی ان کے پیار، ان کی محبت میں شدت ہے۔ وہ اپنے رب سے، اپنے محبوب سے اتنی محبت کرتے ہیں کہ وہی ان کا مطلوب و مقصود ہے۔ وہی محبوب ہے۔ فَلْإِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ (سورة

آل عمران: 31)

Page #: 29

اور اس آیت مبارکہ میں اپنی اور اپنے محبوب کی محبت کو جوڑ دیا اور اسے خوبصورت اسلوب سے کہ اگر تم اللہ کے محبت کرتے ہو تو اتباعِ رسول ﷺ تمہارا شیوہ زندگی ہو۔ اگر تم نے اس طریق کو اپنایا تو اللہ تمہیں محبوب بھی بنالے گا اور تمہاری خطاؤں کو درگزر فرمائے گا۔ گناہوں کو معاف کر دے گا۔

عشق مصطفیٰ کریم ﷺ:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ (سورة التوبہ: 24) مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ (سورة النساء: 80) ان آیت ربانیہ سے نبی کریم علیہ الصلوٰۃ والتسلیم سے محبت و عشق کا سبق ملتا ہے کہ اے اللہ کو ایک ماننے والو! اس پر ایمان رکھنے والو، جب تک اللہ اور اللہ کے محبوب ﷺ سے محبت دنیا کی ہر چیز سے بڑھ کر، رشتوں ناطوں سے بڑھ کر نہ ہوگی قابل قبول نہ ہوگی۔ اور اطاعت الہی کی تمنا رکھنے والو، یاد رکھو حضور ﷺ کی اطاعت ہی تو اللہ کی اطاعت ہے۔

وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ (سورة الاحزاب: 40) کہ اب کوئی اور نبی کوئی اور رسول نہیں آئے گا۔ میرے محبوب کے آنے سے انبیاء کی عمارت مکمل ہو گئی۔ حضور ﷺ خاتم النبیین ہیں اب ہدایت مکمل ہو گئی ہے۔

محبت بھرے القابات:

يٰٓسَ، طه، يٰٓأَيُّهَا الْمَرْمَلُ، يٰٓأَيُّهَا الْمُدَيِّرُ ان پیار بھرے القابات نے واضح کر دیا کہ محمد ﷺ کی شان تو یہ ہے کہ وہ اللہ کے محبوب ہیں تزکیہ نفس:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا (سورة الشمس: 9) قَدْ أَفْلَحَ مَنْ نَزَّكَى (سورة الاعلیٰ: 14)

اللہ رب العزت نے واضح طور پر بتا دیا کہ تمہارا نفس تمہیں دنیا کی طرف، گناہوں کی طرف بلائے گا، مگر تمہیں ضبطِ نفس اور تزکیہ نفس کے ذریعے حقیقی کامیابی و فلاح دارین کو حاصل کرنا ہے۔

ذکر و اذکار:

وَ اذْكُرْ اسْمَ رَبِّكَ وَ تَبَتَّلْ إِلَيْهِ تَتَذَكَّرَ (سورة المزمل: 8) الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَ فَعُوْدًا وَ عَلَىٰ جُنُوبِهِمْ (سورة آل عمران: 191) صوفیاء ذکر اذکار کے ذریعے اپنے قلوب پر ضرب لگاتے ہیں۔ کہیں ذکرِ جلی اور کہیں ذکرِ خفی کے ذریعے ہر وقت اللہ کو یاد کرتے ہیں۔ اٹھتے، بیٹھتے، چلتے، پھرتے اور سوتے جاگتے اسی کے ذکر میں مست الست ہوتے ہیں۔

تفکر و مراقبہ:

وَ تَبَتَّلْ إِلَيْهِ تَتَذَكَّرَ (سورة المزمل: 8) اَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ (سورة النساء: 82) فَهَلْ مِنْ مُّذَكِّرٍ (سورة القمر: 17) فکر آخرت خود بہت بڑی عبادت

العرز آپ کے خلق عظیم کا ذکر قرآن پاک میں فرما رہا ہے۔ دوسری طرف آپ اکیلے ہوتے تو اپنے رب کی عبادت اس قدر یکسوئی اور خشوع و خضوع سے کرتے کہ آپ کے پاؤں مبارک متورم ہو جاتے کہ اللہ پاک فرماتے ہیں۔

يَا أَيُّهَا الْمَرْمِلُ (۱) فَمِ اللَّيْلِ إِلَّا قَلِيلًا (سورة المزمل: 1-2) ترجمہ: اے جھرمٹ مارنے والے رات میں قیام فرما سو آپ کچھ رات کے یہ راتوں کا اتنا قیام، رکوع و سجود، خشوع و خضوع، یہ کیفیات ہی تو روحانیت کا جوہر ہیں۔ دن رات کالج لکھ بندگی رب میں اس طرح گزارنا کہ معاملات زندگی ہوں تو اخلاق حسن و کمال کے ساتھ ہوں۔ رسول پاک ﷺ نے فرمایا: ”حسن اخلاق سے بڑھ کر میزان میں بھاری چیز کوئی نہیں ہوگی۔“ (اخرجہ، 4/362)

یہ اخلاق کریمانہ عالمی زندگی ہے یا معاشرتی و معاشی معاملات ہر جگہ نظر آتے ہیں۔ آپ ﷺ نے مکمل نظام زندگی فقط 23 برس کے عرصے میں دیا۔ اور اللہ پاک نے حکم دیا کہ: لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ (سورة الاحزاب: 21) ترجمہ: بے شک تمہیں رسول اللہ ﷺ کی پیروی بہتر ہے۔

گویا آپ ﷺ کی زندگی وہ کامل ترین اسوہ ہے۔ جس کی پیروی ہم پر لازم ہے۔ اب آپ کی مثل تو کوئی اور نہیں ہو سکتا۔ مگر آپ علیہ الصلوٰۃ والسلام کی محبت و عشق سے معمور دل لے کر آپ کے نقش قدم پر چلنا، آپ کی سیرت کی اتباع کرنا صوفی ازم ہے۔

شاعر مشرق علامہ محمد اقبال اور روحانیت:

علامہ اقبال، مفکر اسلام کی شاعری حریت فکر، یقین محکم، عشق رسول ﷺ کا پیغام دیتی ہے۔ بانگ درا، بال جبریل، غرض آپ کا سارا کلام ایک زندہ و پائندہ کلام ہے۔ آپ محبت رسول ﷺ کا پیغام دیتے ہیں تو فرماتے ہیں:

نگاہ عشق و مستی میں ہی اول وہی آخر

وہی قرآن، وہی فرقان، وہی لیس، ہی لطف (اقبال، کلیات اقبال)

اور اہل ایمان کو جگانے کے لئے اسی قوت کی طرف اشارہ فرماتے ہیں:

قوت عشق سے ہر پست کو بالا کر دے

دہر میں اسم محمد سے اجالا کر دے (اقبال، کلیات اقبال)

یقین:

یقین کی بلند منازل کا ذکر کرتے ہیں تو آپ فرماتے ہیں

جب اس انگارہ خاکی میں ہوتا ہے یقین پیدا

تو کر لیتا ہے یہ بال و پر روح الامیں پیدا (اقبال، کلیات اقبال)

گویا یقین کا اعلیٰ درجہ ہی اسے افضل الملائکہ بناتا ہے۔ اور یہ یقین شریعت مطہرہ پر حسن و خوبی کے کمال سے چلنے سے، جسے راہ طریقت، روحانی و خانقاہی نظام کہتے ہیں اسی سے پیدا ہوتا ہے۔ کیونکہ مشاہدہ قوت قلب سے آتا ہے۔

مومن کی صفات:

ہے۔ تفکر و تدبر انسانی ارتقاء اور ترقی کے ذریعے ہیں۔ یہ یکسوئی کو بڑھاتے ہیں اور جو یکسو رہتا ہے وہ روبرو رہتا ہے۔

خشیت الہی:

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ (سورة الحديد: 16) تَفْشَعُ مِنْهُ جُلُودُ الَّذِينَ الَّذِينَ (سورة الزمر: 23) خشیت الہی حکمت و دانائی کا زینہ ہے۔ خوف خدا میں راتوں کو جاگنا، گڑگڑانا، رونا اور اللہ کے حضور سر بسجود رہنا اللہ کو بہت پسند ہے۔ اور اللہ دلوں کے حال، چھپی ہوئی باتوں کو بھی خوب جانتا ہے۔

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَ جِلَّتْ قُلُوبُهُمْ (سورة الحج: 35) ایسے لوگ جو خوف خدا رکھتے ہیں ان کے آگے جب اللہ کا ذکر آتا ہے تو ان کے دل ڈر جاتے ہیں خشیت کے نور سے بھر جاتے ہیں۔

قرآن مجید پر غور:

خُذِ الْكِتَابَ بِقُوَّةٍ (سورة مريم: 12) أَفَلَا يَتَذَكَّرُونَ الْفُرَانَ (سورة النساء: 82) کلام الہی ایک ایسا سمندر ہے جس میں غور و فکر کرتے ہوئے۔ اس کے معانی و مفہوم کی تلاش میں جس نے بھی غوطہ لگایا وہ غوطہ خور محروم نہ رہا۔

اصلاح قلب:

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ (سورة الصافات: 37) وَ جَاءَ بِقَلْبٍ مُنِيبٍ (سورة ق: 50) اَلَا يَذْكُرُ اللَّهُ تَطْمِئِنُّ الْقُلُوبُ (سورة الرعد: 28) قلب سلیم اس دل کو کہتے ہیں جو پاک اور بے عیب ہوتا ہے۔ اور قلب منیب رجوع کرنے والے دل کو کہتے ہیں، ایسے لوگ جو قلب سلیم اور قلب منیب رکھتے ہیں۔ ان سے اللہ خوش ہوتا ہے۔

توبہ استغفار:

وَ اسْتَغْفِرْ لَهُ إِنَّهُ كَانَ تَوَّابًا (سورة النضر: 3) توبہ راہ سلوک کے مسافروں کے لئے ہر قدم پر بہت ضروری ہے۔ جس طرح عمارت بنانے کے لئے علاقہ، زمین، خطہ درکار ہوتا ہے۔ اسی طرح عبادت و بندگی کی تعمیر کے لئے توبہ ضروری ہے۔ یہی تمام صفات راہ سلوک، راہ تصوف پر چلنے والوں کے لئے ضروری ہیں۔

خانقاہی نظام کے خدوخال سیرت النبی ﷺ کی روشنی میں:

سیرۃ النبی ﷺ کا مطالعہ کریں تو پتہ چلتا ہے کہ رحمت عالم، نبی محترم ﷺ اعلان نبوت سے قبل غار حرا جایا کرتے کبھی تین دن، کے لئے کبھی سات دن، اور کبھی چالیس دن تک خلوت نشین رہتے۔ اس خلوت نشینی میں آپ زیادہ تر ذکر الہی اور تفکر و تدبر میں مصروف رہتے اللہ رب العزت نے فرمایا:

وَ إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ (سورة القلم: 4) آپ ﷺ کے اخلاق حسنہ کی ہر کوئی تعریف کرتا۔ قریش مکہ آپ ﷺ کی مثال دیا کرتے۔ ام المومنین سیدہ خدیجہ الکبریٰ رضی اللہ تعالیٰ عنہ نے پہلی وحی کے موقع پر آپ کے اخلاق اور آپ کی غم خواری، مہمان نوازی، خدمت خلق کی گواہی دی۔ ایک طرف مخلوق خدا کا اس قدر خیال کہ اللہ رب

قرآن مجید میں اللہ رب العزت نے ارشاد فرمایا: وَ رَهْبَانِيَّةً قَحِ ابْنَدْعُوَهَا مَا كَتَبَتْهَا عَلَيْهِمْ إِلَّا ابْنَعَاءَ رَضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا (سورۃ المائدہ: 27) "اور رہبانیت کو انھوں نے خود ایجاد کیا تھا ہم نے اسے ان پر مقرر نہ کیا تھا ہاں انھوں نے یہ کام رضائے الہی کے لئے اختیار کیا پھر اسے نہ نباہ سکے جیسے اس کو نباہنے کا حق تھا"

اس آیت مبارکہ سے پہلے حضرت عیسیٰؑ اور ان کی قوم کا ذکر ہے۔ گویا اس آیت مبارکہ میں کلیسا کی تاریخ بتائی گئی ہے۔ لفظ رہبانیت رھب سے مشتق ہے جس کے معنی خوف اور ڈر کے آتے ہیں۔ یعنی وہ طرز زندگی جو خشیت الہی سے اختیار کی گئی یہ سب ان پر فرض نہ تھا مگر مقصود رضائے الہی تھا۔ پھر وہ اسے نہ بنا سکے۔ نہ نہ سکے سے مراد یہ کہ انھوں نے غلو کیا۔

علامہ ابن منظور نے ان الفاظ میں اس کی وضاحت کی ہے:

"دنیا کے مشاغل کو ترک کرنا، اس کی لذتوں کو نظر انداز کر دینا، اہل دنیا سے عزت گزینی، اپنے آپ کو طرح طرح کی مشقتوں میں مبتلا کر دینا، خود کو بعض خاصی کر دیا کرتے اور بعض لوہے کی زنجیریں ڈال لیا کرتے اور اپنے آپ کو طرح طرح کے عذابوں میں مبتلا کر دیتے تھے۔ (مودودی، 2000ء، 129)"

تاریخ میں ہے حضرت عیسیٰؑ کے بعد ظالم و فاسق لوگ غالب آگئے لوگوں نے ان کے خلاف جہاد کیا مگر شکست کھائی چند لوگ رہ گئے وہ پہاڑوں اور غاروں میں منتشر ہو گئے اور رہبانیت کا آغاز کیا۔ اور وہ ساری زندگی عبادت میں رہے۔ اس سے ان کا مقصد بھی فقط اللہ کی رضا اور خوشنودی تھی بعد میں آئے والوں نے اس میں اختراعات کا اضافہ شروع کر دیا تشدد اور ظلم اپنے اوپر اتنا کرتے کہ زندگی وبال جان بن گئی۔

"کسی نے زنجیر و سلاسل میں جکڑ لیا، کسی نے نیند حرام کر لی، اسکندریہ کا سیٹ مکاریوس ہر وقت اپنے جسم پر اسٹی پوند کا بوجھ رکھتا چھ مہینے تک وہ ایک دلدل میں سوتا رہا اور زہریلی کھیاں اس کے برہنہ جسم کو کاٹی رہیں" (مودودی، 2000ء)

اسی طرح بدھ مت، ہندو ازم میں اس حوالے سے افراط و تفریط سے کام لیا گیا۔ اسلام فرائض کی ادائیگی پر زور دیتا ہے۔ آسانی کے ساتھ عبادت و ریاضت بھی ہے۔ اور اس لحاظ سے نبی پاک ﷺ کی زندگی کی کامل اسوہ ہے۔ نبی کریم ﷺ کے تربیت یافتہ آپ کے صحابہ کرام کی شخصیات ہمہ جہت تھیں۔ وہ بیک وقت مجاہد، تاجر اور درویش ہوا کرتے تھے۔

تابعین کا دور: عاشق صادق حضرت اویس قرنیؓ اور تابعین حضرت امام اعظم ابو حنیفہؒ فقہ کے بھی امام تھے۔ اور ان کا کام درویشی تھا۔ قیام اللیل، خشیت الہی، گریہ وزاری مناجات یہ ان کا ہر روز کا معمول تھا۔ حضرت حسن بصریؒ بلند پایہ عالم تھے۔ آپ کی تربیت ام المؤمنین حضرت ام سلمہ رضی اللہ تعالیٰ عنہا کے زیر سایہ ہوئی آپ نے بھی اپنا طرز حیات

آپ ایک مومن کی شان بیان کرتے ہیں تو چار چیزوں، چار صفات الہیہ کو اس میں دیکھنے کے آرزو مند ہیں:

قہاری و غفاری و قدوسی و جبروت

یہ چار عناصر ہوں تو جتنا ہے مسلمان (اقبال، ضرب کلیم)

مرد قلندر:

آپ ایک حقیقی صوفی، درویش کو، اس کی شان، اس کی عظمت اور اس کے اعلیٰ مرتبے کو شاعری میں یوں بیان فرماتے ہیں:

نہ تخت و تاج میں، نہ لشکر و سپاہ میں ہے

جو بات مرد قلندر کی بارگاہ میں ہے (اقبال، بال جبرائیل)

علامہ اقبالؒ کی زندگی پر نگاہ ڈالیں تو نشیب و فراز، اور متنوع رنگ ملتے ہیں۔ ابتدائی دور کی شاعری اور زندگی کے آخری حصے کی تصانیف ضرب کلیم اور ار مغانِ حجاز میں فقر پر بہت سے اشعار نظر آتے ہیں۔

پیر عبد اللطیف خان اپنی کتاب میں فقر علامہ اقبال کو یوں لکھتے ہیں: "علامہ کے نزدیک فقر ترک دنیا یا ترک علاق کا نام نہیں اور نہ ہی رہبانیت کو فقر کہتے ہیں۔ البتہ اس میں مطالعہ کائنات اور مطالعہ ذات کے لئے خلوت نشینی میں وقت گزارا جاتا ہے۔" (نقشبندی، اسلام

روحانیت اور فکر اقبال)

حدیث جبرائیل:

تصوف کا تعلق باطنی کیفیات سے ہے۔ جیسے قیام، رکوع و سجود نماز کے ظاہری ارکان ہیں۔ اسی طرح خشوع و خضوع، حضوری کی کیفیات نماز کے باطنی ارکان ہیں۔ ایک مرتبہ نبی کریم ﷺ صحابہ کے جھرمٹ میں مسجد نبوی شریف میں تشریف فرما تھے۔ کہ ایک اجنبی سفید لباس، گرد و غبار سے پاک آیا اور آپ ﷺ نے گھٹنوں سے گھٹنے ملا کر دو زانو ہو کر بیٹھ گیا۔ صحابہ حیران ہوئے کہ وہ شخص کوئی مقامی نہ تھا۔ اگر مسافر تھا تو سفر کی دھول، گرد لباس پر نظر آتی مگر اس کا لباس بالکل سفید تھا۔ اُس نے ادب سے تین سوال کئے پہلا سوال کہ ایمان کیا ہے؟ جواب میں نبی رحمت ﷺ نے ایمانیات کا بتایا، تو اس نے پوچھا اسلام کیا ہے؟ آپ ﷺ نے ارکان اسلام کا ذکر کیا، اگر دین یہیں تک مکمل ہوتا تو وہ تیسرا سوال کہ احسان کیا ہے؟ یہ نہ کرتا، آپ ﷺ نے اس سوال کے جواب میں فرمایا: ان تعبد اللہ کانک تراہ کہ تو اللہ کی عبادت اس طرح کرے کہ تو اپنے رب کو دیکھ رہا ہے، اور اگر یہ نہیں تو کم از کم یہ احساس ہو کہ وہ مجھے دیکھ رہا ہے۔ ان دونوں باتوں کا تعلق کیفیات سے ہے۔ اور یہی باطنی کیفیات، ان کے حصول کے طریقے صوفیاء نے اپنائے تو روحانیت کہلائی۔ آپ ﷺ کے فرمایا: اِنَّهُ جَبْرَائِيلُ جَاءَ لِيُعَلِّمَكُمْ دِينَكُمْ۔ (صحیح البخاری: 27:50) "یہ جبرائیلؑ تھے جو تمہیں دین سکھانے آئے تھے۔" یہی احسان تصوف ہے۔

علم تصوف تاریخ کے آئینے میں:

انسانیت سے، غم خواری سے، پیار محبت سے دور ہو گیا ہے۔ اسلام کاروہانی نظام نفوس کو پاکیزہ اور منور کرتا ہے۔ دل پاکیزہ ہوں تو اخلاق بلند ہوتے ہیں۔ انسان اللہ اور اللہ کے رسول ﷺ کی محبت سے سرشار ہو تو وہ خود غرض اور حریص نہیں ہوتا بلکہ انسانیت کی خدمت کرنے والا ہوتا ہے۔ آج ہمارے آلودہ ذہنوں کو پاک کرنے کے لئے روحانی قوت کی ضرورت ہے۔

پاکستان کے تناظر میں ضرورت ہے کہ صوفی ازم اور خانقاہی نظام کی پاکیزہ تعلیمات سے، اخلاق نبوی ﷺ کے پُر نور اثرات سے لوگوں کو روشناس کرایا جائے تاکہ پاکستانی مسلمان بامقصد اور فعال زندگی گزار سکیں۔ تحمل، برداشت، رواداری، بے غرضی، عدل و احسان کا عملی نمونہ صوفیانہ تعلیم اور روحانی نظام کے تربیت یافتہ افراد سے ہی مل سکتا ہے۔ صوفی ازم ہی کے ذریعے شدت پسندی اور عدم برداشت پر قابو پایا جاسکتا ہے۔

قرآن مجید اور سیرۃ النبی ﷺ سے رہنمائی لیں تو جہاں ریاست و حکومت بنانے کے قوانین ملتے ہیں۔ وہاں نفس کی پاکیزگی اور صفائے قلب و باطن کے لئے بھی سبق موجود ہیں تاکہ ہر فرد اپنی ذمہ داری احسن طریقے سے ادا کرے اور پُر سکون فلاحی معاشرہ قائم ہو سکے۔

حوالہ جات:

القرآن

المنجد عربی اردو، دارالاشاعت کراچی

القادی، ڈاکٹر محمد طاہر، حقیقت تصوف، منہاج القرآن پبلی کیشنز لاہور

اخرجہ، الترمذی فی السنن: کتاب: البر والصلة عن رسول اللہ ﷺ، باب: ناجاء فی حسن الخلق

(4/362)

اقبال، علامہ محمد، کلیات اقبال، خزینہ علم و ادب لاہور

اقبال، علامہ محمد، کلیات اقبال، ضرب کلیم، خزینہ علم و ادب لاہور

اقبال، علامہ محمد، کلیات اقبال، بال جبرائیل، خزینہ علم و ادب لاہور

القشیری، ابو القاسم عبدالکریم بن ہوازن، رسالہ مقشیریہ، ترجمہ: تصوف کا انسائیکلو پیڈیا،

مترجم: محمد عبدالنصیر بن محمد عبدالصیر العلوی، مکتبہ رحمانیہ، اقراء سنٹر، غزنی سٹریٹ

اردو بازار لاہور

تفسیر تسہیل القرآن، فیروز سنز لمیٹڈ، لاہور

نقشبندی، پیر عبداللطیف، اسلام روحانیت اور فکر اقبال، ضیاء القرآن لاہور

محمد بن اسماعیل، صحیح البخاری، کتاب الایمان، باب سوال النبی ﷺ عن الایمان، الاسلام

والاحسان: 27-1 رقم: 50

مودودی، مولانا ابوالاعلیٰ (2000ء) تفہیم القرآن، ادارہ ترجمان القرآن، لاہور

فیروز الدین، الحاج مولوی مرحوم فیروز اللغات اردو، م، فیروز سنز لمیٹڈ

عظیمی، شمس الدین (2012) احسان و تصوف، ملتان: نبیاء الدین زکریا یونیورسٹی،

انتہائی سادہ اور انداز فقیرانہ رکھا۔ آپ بھی رات رات بھر گریہ فرماتے۔ علماء جبہ و دستار، علم قضا کو سنبھالنے لگے۔ علم الاخلاص اہل تصوف نے سنبھالا۔

تصوف برصغیر پاک و ہند میں:

محمد بن قاسم کی آمد کے ساتھ ہی مسلمان تاجروں کے دروازے کھل گئے۔ بنو امیہ اور بنو عباس کا ظالمانہ شاہی انداز بہت سے عرب مسلمانوں کو ہندوستان لے آیا۔ صوفیاء کی تاریخ کا مطالعہ کریں تو دوسری صدی ہجری سے ہی سندھ، پنجاب کے بہت سے علاقوں میں بزرگ آئے اور دین اسلام کی اشاعت کا کام ہوا۔

سلطان مسعود بن محمود غزنوی کے دور 431ھ میں حضرت داتا گنج بخش علی بن عثمان بھویری لاہور آئے۔ اور آپ نے تمام وقت تبلیغ اسلام اور تصنیف و تالیف میں صرف فرمایا۔ آپ نے "کشف المحجوب" جو علم تصوف کی مستند کتاب شمار ہوتی ہے۔ اس میں تقریباً 85 پچاسی صوفیاء کے حالات مختصر بیان فرمائے ہیں۔ دور متاخرین میں سلطان الہند حضرت خواجہ معین الدین چشتی اجیریؒ، قطب الدین بختیار کاکیؒ، اور خواجہ نظام الدین اولیاءؒ نے دہلی میں، بابا فرید الدین گنج شکرؒ پاک پتن شریف، حضرت لعل شہباز قلندرؒ سیوہن شریف میں خلق خدا کو ایمان و اسلام کی ضیاء پاشیوں کے منور کرتے رہے۔

تصوف پر اعتراضات:

اسلام کاروہانی نظام ہی انسان کو عین الیقین، حق الیقین یعنی درجہ ایتقان جو عبادت کی غرض ہے اس پر پہنچا سکتا ہے۔ اللہ پاک نے فرمایا: وَ اعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ (سورۃ الحج: 99) اور اپنے رب کی عبادت کرو کہ یقین کو پاسکو۔

اعتراضات:

1- تصوف عجمی تصور ہے اور اس کا اسلام کے کوئی تعلق نہیں۔

2- تصوف بے عمل، جاہل اور گنوار عالمین کا شعبہ ہے۔

3- سائنس اور عقل اسے تسلیم نہیں کرتی اس لئے سب جھوٹ ہے۔

جواب:

یہ سب اعتراضات جھوٹ اور غلط آراء پر مشتمل ہیں۔ تصوف آج کی پیاسی اور روحانی سکون کی تلاشی دنیا کے لئے چشمہ آب ہے۔ تصوف کی تاریخ میں امام غزالیؒ اور مولانا جلال الدین رومیؒ جیسے بے شمار علماء حق کے نام ملتے ہیں جنہوں نے خانقاہی زندگی کو پسند فرمایا۔ سائنس اور عقل کی اپنی بنیادیں ہی کمزور ہیں، عقل حواسِ خمسہ پر بھروسہ کرتی ہے جو محدود ہیں۔ سائنس کی تو بنیاد ہی Trial and Error پر ہے جو خود اپنی پچھلی بات کو رد کر کے نئی نئی تھیوریاں سامنے لاتا ہے۔ ہمارا روحانی نظام محبت الہی اور عشق رسول ﷺ کی بنیادوں پر کھڑا ایک مضبوط، قابل عمل نظام ہے۔ جو افراد کو خود بینی، خدا بینی اور جہاں بینی سکھاتا ہے۔

عصر حاضر کے معاشرتی نظام میں سائنسی ایجادات اور ٹیکنالوجی نے انسانوں کو جوڑ دیا ہے مگر تاروں اور الیکٹرک ذرائع سے حقیقتاً انسان سامانِ تعیش کا عادی اور مادہ پرست ہو کر



Journal of Academic Research for Humanities (JARH) Vol. 1, No. 1 (2020)

<https://doi.org/10.5281/zenodo.4630757>

مکی دور نبوی ﷺ میں دعوت و تبلیغ کی حکمت عملی: ایک اجمالی جائزہ

Strategies of Da'wah and Propagation in the Prophet's Makki Era: An Appraisal

Published online: 30-12-2020

Shakil Ahmed

PhD research scholar
Allama Iqbal Open University
Islamabad
(Pakistan)

Shakilahmed256.sa@gmail.com**Saad Jaffar**

Lecturer
Abbottabad University of Science and
Technology, Abbottabad
(Pakistan)

Saadjaffar@aust.edu.pkORCID: <https://orcid.org/0000-0003-3438-9360>**CORRESPONDING AUTHOR****Saad Jaffar**

Lecturer
Abbottabad University of Science and Technology, Abbottabad
(Pakistan)

Saadjaffar@aust.edu.pkORCID: <https://orcid.org/0000-0003-3438-9360>**ABSTRACT**

Adabal-Seerah has a prominent place in Islamic sciences, as it is acknowledged to be a sacred knowledge directly related to the life of Holy Prophet Muhammad (PBUH). Researchers providing their honest services have contributed a lot to explore his teachings with full of dedication, but none of them ever claimed that their effort have covered all the pearls of wisdom of Holy Prophet's (PBUH) knowledge. One of these aspects for the creation of untouched aspects under the title of Fiqh-ul-Seerah is the Da'wah strategy of the Holy Prophet (PBUH). This article elaborates the Holy Prophet's (PBUH) strategy adopted for the propagation of the Islam during the Makki era. The basic elements of his missionary strategies such as the way of argumentations, parlance and dialects are made the subject of discussion. It highlights the diverse and distinct communication strategies to make the message of Islam intelligible to the common people even, which include: common values, courtesy, non-violence, intellectual stature of the audience, evolutionary process, the psychological intelligibility of addressee, sense of responsibility and proportionality, capacity to perform missionary activity, intimacy with newly converts, concealment of the faith, migration, and strong assertion of faith. The methodology deployed in construing this discourse is descriptive-cum-analytical.

Key words

Fiqh-ul-Seerah, Da'wah strategy, Makki era, Mission, Islam, Mannerism, Parlance, Migration, Non-violence, Conversion.

تعارف:

رسول اکرم ﷺ کی عظمت اور رفعت کی اس بڑھ کر اور کیا دلیل ہوگی کے خود خالق کائنات نے آپ کی تعریف و توصیف فرمائی "ورفعنا لک ذکرك" کی سند عطا فرمائی۔ خود مالک رنگ و بو آپ پر درود سلام بھیج کر آپ کی جلالت شان کو بیان کرتا ہے۔ اور "فاتبعونی" کہہ کر آپ کی متبوعیت کو واجب کر دیا "یحیبکم اللہ" کہہ کر آپ کو محبوبیت کا سرٹیفکیٹ عطا فرمادیا۔ "وانا له لحفظون" کہہ کر آپ کی تعلیمات کو محفوظیت کا درجہ عنایت فرمایا۔ آپ کی معجزہ نما زندگی کے اقوال و افعال کو صحابہ کرام رضوان اللہ تعالیٰ علیہم اجمعین نے آویزہ گوش بنایا۔ اور اپنے طرز حیات کے لیے نمونہ بنایا آپ ﷺ کی حیات طیبہ ہر گوشہ انسانیت کے لیے حکمت و موعظت کا دلاویز گلدستہ ہے جس پر عمل پیرا ہو کر نوع انسانی اپنی دنیا اور عقبی سنوار سکتے ہیں۔ دعوت و تبلیغ آپ ﷺ کے فرائض منصبی میں سے ہے اور اس دعوت و تبلیغ کی خاطر آپ نے انتہائی مصائب و آلام سہے، اور بالخصوص اپنوں اور وہ بھی اور اپنے پیارے وطن مکہ مکرمہ میں شہداء برداشت کئے۔ اور اپنوں کے مظالم کی شدت کو جاہلی شاعر طرفہ بن العبد بیان کرتے ہوئے کہتا ہے۔ "وظلم ذوی القربی اشد مفاضة علی المرء من وقع الحسام المهند" جس قدر اپنوں اور غیروں کی سازشیں اور شور شیں سنگین ہوتی جاتی ہیں اسی قدر حکمت اور تدبیر کی گتھیاں سلجھتی چلی جاتی ہیں۔ مقالہ ہذا میں نبوی کی زندگی کی دعوتی حکمت عملی کو زیر بحث لایا گیا۔

سوالات تحقیق:

- 1- مکی دور نبوی ﷺ کے کٹھن حالات میں دعوت و تبلیغ کی جامع حکمت عملی ترتیب دینے کے ساتھ حکمت و سیاست کے کن گوشوں کو واشگاف کرتی ہے؟
- 2- اس دور کی پیچیدہ اور زوال پذیر سیاسی، معاشرتی اور اخلاقی صورت حال میں دعوت و تبلیغ کی مجموعی حکمت عملی کیا تھی؟
- 3- مکی دور نبوی ﷺ کی دعوتی حکمت عملی کے ممتاز پہلو کیا تھے کہ جن سے دعوت و تبلیغ و تدریس و ابلاغ میں استفادہ کیا جاسکتا ہے؟
- 4- اور اس حکمت عملی سے کیا سیاسی مذہبی اخلاقی اور معاشرتی نتائج حاصل ہوئے کے جنہوں نے ناصرف مدنی دور میں مسلمانوں کی رہنمائی کی اور اہل کفار کو اسلام کا پیغام سمجھنا سہل کیا بلکہ خلفاء کے دور میں بھی دعوت و ابلاغ کے زریں اصول بنے؟

حکمت عملی کا معنی:

"تدبیر، ہوشیاری، دور اندیشی، پالیسی، ملکی مصلحت" (فیروز الدین، فیروز اللغات، 2010، ص: 557) "حکمت عملی کو تدبیر (موقع کے مطابق) مصلحت (حالات کے تقاضے کے مطابق) پالیسی، ملکی تدبیر (اردو لغت، 1985، ج 8، ص: 332) وہ علم جس میں معاد و معاش کے انتظام کا احوال بوجہ کامل مذکور

ہو" (نیر، نور اللغات، 1917، ج 2، ص: 1227) حکمت عملی کا عربی لغت میں "سیاست" سے ترجمہ کیا جاتا ہے اور تدبیر سے بھی۔ (اعظمی، القاموس الحیب، س، ن، ص: 306) لیکن ٹھیٹھ، مستعمل اور متداول سیاست ہی ہے۔

سیاست کی لغوی تحقیق:

"والسیاسة: القيام علی الشئی بما یصلحه، والسیاسة فعل السائن: وهو من یقوم علی الدواب و یروضها ورجل ساس من قوم ساسه و سواس اشد ثعلب: سادہ تارہ لکل جمیع، ساس للرجال یوم القتال، سست الدعیہ سباسه و سوس فلان امر بنی فلان ای کلف سیاستهم، و سوس الرجل أمور الناس علی مالم یسم فاعله اذا ملک امرهم و یروی قول الحطینہ، لقد سوست أمر بنیک حتی، ترکتهم اذق من الطحین" (زبیدی، تاج العروس، 1205ھ، ج 8، ص: 322) "سیاست کسی چیز کی اصلاح کے لئے کمر بستہ ہو جانے کو کہتے ہیں اور سائن اس شخص کو کہتے ہیں جو جانوروں کی دیکھ بھال کرتا اور انہیں سدھارتا ہے۔ اور ساس وہ آدمی ہے جو سرداروں اور قائدین کی قوم میں سے ہو ثعلب شاعر نے یہ شعر کہا: وہ سردار رہنما ہیں ہر ایک کے اور جنگ کے وقت مردان کارزار کے لیڈر ہیں۔

حجتہ الاسلام امام محمد غزالی سے تعریف منقول ہے: "استصلاح الخلق و ارشادهم الی الطریق المستقیم المنجی فی الدنیا و الاخرہ" (گوہر الرحمن، اسلامی سیاست، س، ن، ص: 12) "سیاست مخلوق کی اصلاح کرنا اور ان کی رہنمائی کرنا ہے سیدھے راستے کی طرف، جو راستہ دنیا و آخرت میں نجات دلانے والا ہو" "سیاست کا اساسی معنی تدبیر کرنا، سدھارنا، سنوارنا، رہنمائی کرنا، قیادت کرنا اور اصلاح کرنا ہے۔ یعنی سیاست کا معنی مکرو و فریب اور لڑانا نہیں بلکہ اس حکمت عملی کا نام سیاست ہے جو اخوت و محبت اور اتحاد و اتفاق پیدا کرتی ہو" (اسلامی سیاست، ص: 12)

حدیث مبارکہ میں "سیاست" کا استعمال:

"قال ابو حازم قاعدت ابا هريره رضى الله عنه خمس سنين سمعته يحدث عن النبي ﷺ قال : كَانَتْ بَنُو إِسْرَائِيلَ تَسْؤُسُهُمُ الْأَنْبِيَاءَ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَيَكُونُ خُلَفَاءُ فَيَكْتُرُونَ، قَالُوا: فَمَا تَأْمُرُنَا قَالَ: قُوا بِنَبِيَّةِ الْأَوَّلِ قَالُوا: أَعْطُوهُمْ حَقَّهُمْ، قَالَ: اللَّهُ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ" (بخاری، الجامع الصحیح، 1961، ج 2، ص: 491 حدیث: 3355)

"حضرت ابو حازم سلمان نے فرمایا: میں پانچ سال حضرت ابو ہریرہ کی صحبت میں رہا میں نے ان سے سنا آپ ﷺ سے روایت کرتے تھے کہ آپ ﷺ نے فرمایا: کہ بنی اسرائیل کی قیادت اور رہنمائی انبیاء کرامؑ فرماتے تھے۔ جب ایک نبی فوت ہو جاتا تو دوسرے نبی ان کے بعد جانشین ہوتے اب یقیناً میرے بعد کوئی نبی نہیں ہے اور خلفاء ہوں گے اور بکثرت ہوں گے سوال ہوا کہ آپ ﷺ ہمیں کس چیز کا حکم دیتے ہیں ارشاد ہوا پہلے خلیفہ کی بیعت پوری کرو، خلفاء کا حق ادا کرو یقیناً اللہ تعالیٰ ان سے رعایت کے بارے میں پوچھنے والا ہے جس کا ان کو نگہبان بنایا"

نبوی حکمت عملی کے قرآنی اصول پر مبنی:

انگلش میں حکمت عملی کے لئے Strategy کا لفظ استعمال ہوتا ہے۔

Strategy, in warfare, the science are arts of "employing all the military, economic, political and other resources of the nation to achieve the objects and economic mobilization for warfare. In 18th century and early 19th centuries, however, when the term first became current, strategy denoted the art of projecting and Directing campaigns and the movement and dispositions of military forces in war (انسائیکلو پیڈیا آف برٹانیکا، 2010، ج ۱۱، ص ۳۰۵) "Strategy: The Art of planning in Advance the movements of army or forces Longman Dictionary of (in war)" contemporary English, P:269

حاصل:

اردو عربی اور انگلش عبارات کو سامنے رکھ کر حکمت عملی کا مفہوم سامنے آتا ہے کہ: زمان و مکان، افراد و اشخاص اور احوال و ظروف کے مطابق حکیمانہ، مدبرانہ اور مصلحت آمیز رویے، عمل یا فعل کو اختیار کرنے کا نام ہی حکمت عملی ہے۔ خواہ یہ رویہ دعوت و تبلیغ کے میدان میں استعمال کیا جائے۔ زندگی کے عام احوال میں اپنایا جائے اور خواہ جنگ و جدل اور میدان کارزار میں برتا جائے۔ یہ حکمت عملی ہے۔ اسی کا نام سیاست ہے اور اسی کا نام اسٹریٹجی ہے۔

نبوی ﷺ حکمت عملی کی قرآنی اساسات:

انبیاء کرامؑ کے معلم چونکہ بذات خود اللہ تعالیٰ ہوتے ہیں اس لئے انبیا کرام کے مزاج و مذاق پر ذات قدسی کی ربانی تعلیمات کی چھب چھاپ نمایاں ہوتی ہے۔ یہی وجہ ہے کہ جب حضرت عائشہ رضی اللہ تعالیٰ عنہا سے آنحضرت ﷺ کے اخلاق کریمانہ کے بارہ میں استفسار ہوا تو صدیقہ کائنات اس طرح گویا ہوئیں۔ "ان خلق رسول اللہ ﷺ کان القرآن" (ابو داؤد، سنن ابی داؤد، 1962، ج 1، ص 225) رسول اللہ ﷺ کا قرآن کریم ہی اخلاق تھا۔

اس طرح ایک حدیث میں ارشاد ہوا: "علمنی ربی فاحسن تادیبی" (منصور پوری، رحمۃ اللعالمین، 2007، ج 1، ص 225) میرے رب نے مجھے تعلیم دی پھر میرے ادب کو عمدہ بنایا۔ مفسرانہ و ادبیانہ تفسیر کے لیے مذکورہ آیت کے تحت دیکھئے تفسیر عثمانی "البتہ صاحب روح المعانی علامہ آلوسی نے فرمایا: حکمت اور موعظہ حسنہ تو اصول دعوت ہیں لیکن مجادلہ بالا حسن اصول دعوت میں سے نہیں، اگرچہ دعوت و تبلیغ میں اس کی ضرورت پیش آ جاتی ہے وگرنہ ترتیب اس طرح ہوتی۔ "ادع الی سبیل ربک بالحکمة والموعظۃ الحسنۃ وجادلہم بالتی ہی احسن" (آلوسی، روح

المعانی، ج ۱۳، ص ۶۶۱)

"پیغام الہی سچائی کا بہت بڑا چشمہ ہے جو آہستہ آہستہ قدرتی رفتار سے اپنی قریب کی زمین کو پھر آگے کو پھر اس سے آگے کو سیراب کرتا چلا جاتا ہے یہاں تک کہ زمین کے کناروں تک پہنچ جاتا ہے آنحضرت ﷺ کو تبلیغ کا حکم اسی تدریج کے ساتھ ہوا" (شبلی نعمانی، سیرۃ النبی، ج 4، ص 207) سب سے پہلے اپنے خاندان اور اعزاء اور اقرباء کو انذار و تبلیغ کا حکم ہوا: "وانذر عشیرتک الاقربین" (القرآن 26: 214) "اے پیغمبر اپنے رشتہ داروں کو ڈراؤ" جب یہ آیت نازل ہوئی آنحضرت ﷺ کو وہ صفا پر چڑھے اور قریش کے قبیلوں کو پکارنے لگے مثلاً بنی فہر بنی عدی، یہاں تک کہ وہ مجتمع ہو گئے خود نہ پہنچ سکے والوں نے اپنا آدمی بھیجا آپ ﷺ نے فرمایا: اگر میں تم کو بتاؤں کہ وادی و گھاٹی کی اس طرف ایک لشکر تم پر حملہ آور ہونا چاہتا ہے تو کیا تم میری تصدیق کرو گے وہ بولے ہمیں آپ کے بارہ میں غلط بیانی کا کوئی تجربہ نہیں آپ ﷺ نے فرمایا! میں تم کو پیش آمدہ عذاب سے ڈرانے والا ہوں اس پر ابو لہب نے کہا! تیری ہلاکت اس کے لیے ہمیں جمع کیا تو اس پر یہ آیات نازل ہوئیں "عثمانی، تفسیر عثمانی، ص ۳۶۶)

"تبت یدا ابی لہب وتنب۔ ما اغنی عنہ مالہ وما کسب" (القرآن 111: 1-2) اب تبلیغ کا یہ دائرہ مزید وسیع ہو کر مکہ اور حوالی مکہ تک جا پہنچتا ہے: "لتنذر ام القری ومن حولہا" (القرآن 42: 7) "تاکہ آپ ﷺ اہل مکہ اور مکہ کے ارد گرد کے لوگوں کو ہوشیار کریں آنحضرت ﷺ نے اس آیت کی بنا پر مکہ میں رہ کر مکہ اور اسکے آس پاس کے لوگوں کو بیدار اور ہوشیار کیا، حج کے موسم میں عرب کے ایک ایک قبیلہ کے پاس جا کر حق کا پیغام پہنچایا اور اسی زمانہ میں یمن اور حبشہ تک آپ ﷺ کی آواز پہنچ گئی اور لوگ تلاش حق کے لیے آپ کے پاس آئے" (شبلی نعمانی، سیرۃ النبی، 2000، ج 4، ص 208)

"اسی حکم کے تحت آپ ﷺ طائف کا سفر اختیار کرتے ہیں اور منکرین و اعداء کی ایذا رسانی کا سامنا کرتے ہیں" (علوی، ڈاکٹر خالد، رسول کریم ﷺ کا منہاج دعوت، 2005، ص 54) عرب میں عکاظ، مجنہ اور ذوالحجاز کے میلے بہت مشہور تھے اور دور سے لوگ وہاں آیا کرتے تھے نبی ﷺ ان مقامات پر جاتے اور میلے میں آئے ہوئے لوگوں کو اسلام اور توحید کی دعوت فرمایا کرتے تھے "اب تبلیغ کا دائرہ اس سے بھی آگے بڑھتا ہے ہر زندہ ذی روح یعنی سمجھ بوجھ، احساس و عقل وغیرہ حقیقی زندگی کی علامتیں جس میں موجود ہوں اس کی مخاطب ہوتی ہے" "ان هو الاذکر وقرآن مبین لینذر من کان حیا"

"یہ قرآن تو ایک نصیحت ہے اور صاف صاف خدا کا کلام ہے تاکہ وہ اس کو ہوشیار کرے جو زندہ ہیں"

سیرت ابن ہشام میں ہے۔ "آپ ﷺ فرماتے تھے اے فلاں قبیلہ کے لوگو میں تمہاری طرف اللہ تعالیٰ فرستادہ ہوں جو تمہیں حکم کرتا ہے کہ تم اللہ تعالیٰ کی عبادت کرو اور اس کے ساتھ کسی بھی شریک نہ ٹھہراؤ اور اللہ تعالیٰ کے سوا جن شریکوں کی عبادت کرتے ہو ان سے بالکل الگ ہو جاؤ اور تم مجھ پر ایمان لاؤ اور میری تصدیق کرو اور میری حفاظت کرو یہاں تک کہ میں واضح طور پر بیان کر دوں وہ پیغام جس کے لیے اللہ تعالیٰ نے مجھے مبعوث فرمایا" (ابن ہشام، محمد عبد الملک، السیرۃ النبویہ، 2006ء، ج 1، ص 282)

دعوت و تبلیغ میں نبوی ﷺ حکمت عملی:

"آنحضرت ﷺ کے مزاج و مزاق پر تعلیمات ربانی کی ہی چھاپ تھی اور دعوت و تبلیغ کے کام میں بھی جابجا اس کا اثر نمایاں ہے دعوت و تبلیغ کا حکم جس قدر تاکید کے ساتھ قرآن کریم میں ہے اسی قدر تاکید ہمیں آنحضرت ﷺ کے عمل سے ملتی ہے" اسلام اور قرآن کریم کی روسے دعوت و تبلیغ کی اہمیت اور تاکید کا اندازہ اس سے بخوبی لگایا جاسکتا ہے کہ دعوت کا لفظ قرآن کریم میں دو سو (۲۰۰) سے زائد مرتبہ استعمال ہوا ہے اور تبلیغ کا لفظ ستر (۷۰) مرتبہ سے زیادہ آیا ہے" (محمد طیب، اسلام میں دعوت و تبلیغ کے اصول و قواعد، 2002ء، ص ۴)

دعوت و تبلیغ کی بحیثیت مجموعی حکمت عملی:

"رسول اللہ ﷺ یہ چاہتے تھے تبلیغ کا ایک طریقہ نہ ہو بلکہ ہر طریقہ ممکن کوشش سے کر کے دیکھ لی جائے" (محمد حمید اللہ، رسول اللہ کی جانشینی اور حکمرانی، 2006ء، ص 88) سرور کائنات کا اصلی کام تمام عالم میں دعوت اسلام کا اعلان کرنا تھا اور نہ صرف اعلان بلکہ ہر قسم کے جائز و صحیح "وسائل سے تمام عالم کو حلقہ اسلام میں لانا تھا۔ (شبلی، سیرۃ النبی، 2000ء، ج 2، ص 17) اور حکمت ایک جامع اصطلاح ہے اور اس کے تحت وہ تمام طرز ہائے عمل آجاتے ہیں جو مخاطب کو قبول حق پر آمادہ کرے مثلاً موقع عمل کا لحاظ، مخاطب کی نفسیات، عقلی استدلال وغیرہ" (علوی، ڈاکٹر خالد، رسول اللہ کا منہاج دعوت، 2005ء، ص 14)

رسول اکرم ﷺ کی دعوت و تبلیغ کی حکمت عملی کو ان بڑے عنوانات اور ان کے ذیلی عنوانات کے تحت مطالعہ کیا جاسکتا ہے۔

- ۱۔ زبانی دعوت و تبلیغ اور اس میں استعمال ہونے والی حکمت عملی۔
- ۲۔ اسلام کے ابتدائی دور (ضعف و کمپرسی کی زندگی) میں حکمت عملی۔
- ۳۔ ہجرت کی حکمت عملی۔

۱۔ زبانی دعوت و تبلیغ میں برتی جانے والی حکمت عملی:

"رسول اللہ ﷺ کا مشن اسلام کی تبلیغ تھا (حمید اللہ، رسول اللہ کی جانشینی و حکمرانی، ص ۸۸) حکیمانہ تبلیغ و دعوت امر بالمعروف و نہی عن المنکر اسلام کے جسم کی ریڑھ کی ہڈی ہے، اس پر اسلام کی بنیاد، اسلام کی قوت، اسلام کی وسعت اور اسلام کی کامیابی منحصر ہے" (ندوی سید سلیمان، اسلام کا نظام دعوت و تبلیغ، ص ۲۰)

"پروفیسر میکس ملر (Max Muller) کے بقول اسلام دراصل ایک تبلیغی مذہب ہے جس نے اپنے آپ کو تبلیغ کی بنیادوں پر قائم کیا، اسی کی قوت سے ترقی کی اور اسی پر اس کی زندگی کا انحصار ہے (مودودی، سید ابو الاعلیٰ دعوت دین کی ذمہ داری، س، ن، ص ۳) اور اس امت کی غرض تاسیس دعوت الی اللہ ہے۔ اور اس پر نہ صرف یہ کہ اس کی عزت و عظمت کا انحصار بلکہ وجود و بقا کا دار و مدار ہے، اس لئے اس امت کے اپنے وجود و بقا کی ضمانت کے لئے بھی کوئی لائحہ عمل دعوت الی اللہ کے سوا موجود نہیں" (اسرار احمد، دعوت الی اللہ کی ضرورت و اہمیت، س، ن، ص ۶)

بقول اقبال

ہم تو جیتے ہیں کہ دنیا میں ترانام رہے

کہیں ممکن ہے کہ ساقی نہ رہے جام رہے۔

اس دعوت و تبلیغ کا بڑا، اہم اور موثر ذریعہ زبان ہے، آئیے ملاحظہ کرتے ہیں کہ رسول اکرم ﷺ نے اس ذریعہ تبلیغ کے وقت کس حکمت عملی، تدبیر و سیاست، فہم و فراست اور تعقل و منطق سے کام لیا۔

1۔ قدر مشترک کی دعوت:

ہم دیکھتے ہیں کہ آپ ﷺ نے مخاطب سے لڑائی لڑنے یا براہ راست چوٹ کرنے کے بجائے، اس بات کی کوشش فرمائی کہ جن اصول و قواعد پر اشتراک و اتحاد ہے اس کے مشترک پہلوؤں کو استدلال کے ذریعہ واضح کر دیا جائے تاکہ مخاطب داعی حق کی بات سننے کی طرف راغب ہو اس میں ضد اور ہٹ دھرمی کا مادہ کم سے کم پیدا ہو اور پھر اس کے سامنے ان نتائج کو رکھا جائے جو اس کے اقرار کردہ اصولوں سے لازمی طور پر نکلتے ہیں تاکہ وہ ان کو اپنی بات سمجھ کر قبول کرنے کی طرف مائل ہو قرآن کریم میں اس طرح ارشاد ہوا:

"قل یا اهل الكتب تعالوا الى كلمة سواء بيننا وبينكم" (القرآن، 3: 64)

"اے اہل کتاب! اس بات کی طرف آؤ جو ہمارے اور تمہارے درمیان مشترک ہے" "بہر صورت رسول اللہ ﷺ نے اپنے اور مخاطب کے درمیان قدر مشترک تلاش کیا اور اس کو بناء بحث و استدلال بنایا" (اصلاحی، دعوت دین اور اس کا طریق کار، ص ۱۳)

2۔ ضیافت کی حکمت:

رسول اللہ ﷺ کو حکم ملا کہ: "وانذر عشیرتک الاقریین" (القرآن 26: 214) "اے پیغمبر اپنے رشتہ داروں کو ڈراؤ"

"چنانچہ آپ ﷺ نے اس خدائی حکم کی تعمیل میں تبلیغ کا ایک اور طریقہ اختیار کیا کہ آپ ﷺ نے اقرباء کی ضیافت کا اہتمام کیا تمام رشتہ دار ایک وقت میں نہیں آئے بلکہ مختلف اوقات میں الگ الگ آئے اور کھانا کھا کر چلے گئے اور تبلیغ کا موقع ہی نہ ملا پھر دوبارہ ضیافت کی اور کھانے کے درمیان فرماتے جاتے! کھانے

کے بعد تم سے کچھ کہنا چاہتا ہوں، ٹھہرنا، انتظار کرنا، کھانے کے بعد آپ ﷺ نے بتایا کہ بت پرستی کیوں بری ہے، توحید کیوں ضروری ہے، آخرت اور آخرت میں حساب و کتاب وغیرہ چند بنیادی باتیں لوگوں کو بتائیں "(حمید اللہ، ڈاکٹر حمید اللہ کی بہترین تحریریں، س، ن، ص ۲۳۱)

دعوت کے لئے آپ ﷺ نے ضیافت کی حکمت عملی اختیار فرمائی، کیونکہ عربی کا مشہور مقولہ ہے: "الاحسان يستعبد الإنسان" (تمہیں، غرر الحکم ودرر الکلم، ج 1، ص 385) "احسان انسان کو غلام بنالیتا ہے"

اسی طرح عربی کا ہی معروف مقولہ ہے۔ "اکلت تمری و عصیت امری" (غرر الحکم ودرر الکلم، ج 1، ص 385) "میری کھجور کھائی اور میری نافرمانی کی، یعنی ایسا کرنا غلط ہے"

آنحضرت ﷺ نے ضیافت کی حکمت عملی کو اس لئے اپنایا کہ ان کو زیر بار احسان کریں اور وہ بات کو غور سے سنیں اور جلدی انکار نہ کر سکیں۔

3۔ مخاطب کی ذہنی سطح کے موافق تبلیغ:

"دعوت حق کی کامیابی کا گریہ ہے کہ آدمی فلسفہ طرازی اور دقیقہ سنجی کی بجائے لوگوں کو معروف یعنی ان سیدھی باتوں اور صاف بھلائیوں کی تلقین کرے جنہیں بالعموم سارے انسان جانتے ہیں یا جن کی بھلائی کو سمجھنے کے لئے وہ عقل عام (Common Sense) کافی ہوتی ہے جو ہر انسان کو حاصل ہوتی ہے، اس طرح داعی حق کی اپیل عوام و خواص سب کو متاثر کرتی ہے اور ہر سامع کے کان سے دل تک پہنچنے کی راہ آپ نکال لیتی ہے (مودودی سید ابوالاعلیٰ، اسلوب دعوت، س، ن، ص ۱۹)"

یعنی اپنے مخاطبین کی ذہنی استعداد کو سامنے رکھتے ہوئے اس کے موافق تبلیغ اولیٰ بالقبول ہے۔ تعلیمات نبویہ بھی اسی حکمت عملی کی عکاس ہیں۔ چنانچہ ارشاد نبوی ﷺ ہے: "کلموا الناس بما يعرفونه و دعوا ما یبکرون" (منادی، کنوز الحقائق من حدیث خیر الخلائق، س، ن، ص ۵۰۴) "لوگوں سے ان کی سمجھ کے مطابق باتیں کرو جسے وہ نہیں سمجھتے اسے چھوڑ دو"

اس لیے ارشاد نبوی ہے: "کلموا الناس علی قدر عقولهم" (کنوز الحقائق من حدیث خیر الخلائق، س، ن، ص ۵۰۴) "لوگوں سے ان ان کی عقلوں کے مطابق گفتگو کرو" حضرت عیسیٰ نے فرمایا: "لا تعلقوا الجواهر باعناق الخنازیر" (محمد طیب، قاری، اسلام میں دعوت و تبلیغ کے اصول و قواعد، 2002، ص: ۵4) "جو اہرات خنزیروں کے گلوں میں نہ باندھو"

4۔ تدریج:

"اس میں دو چیزیں اہم ہیں "الأهم فالأهم" اور "الأقرب فالأقرب" کہ لحاظ سے تبلیغ کی جائے، آنحضرت ﷺ نے اسی انداز سے کار نبوت سرانجام دیا، اور اس کی حکمت یہ ہے کہ اس طرح کی دعوت مخاطب کے لیے زیادہ باعث

قبول ہوتی ہے۔ الأهم فالأهم کے تحت رسول اکرم ﷺ نے جب تبلیغ شروع فرمائی پہلے تو زور توحید اور رسالت پر صرف فرمایا۔ لا اله الا الله کی دعوت دی، قریش پوچھتے کہ آپ ہم سے کیا چاہتے ہیں۔ فرمایا فقط ایک بات یعنی کلمہ "ندوی، سید سلیمان، اسلام کا نظام دعوت و تبلیغ، ص: ۱۶)

"الأقرب فالأقرب" کے تحت تبلیغ کے لئے طریقہ کار وہی ہو گا جو رسول اکرم ﷺ اور صحابہ کرام رضوان اللہ اجمعین نے اختیار فرمایا کہ سب سے پہلے اپنے کنبہ و قبیلہ میں، پھر محلہ میں پھر اپنی بستی پھر قریبی بستی میں اور اس طرح اگر کچھ عرصے میں ہم اپنے ملک میں تبلیغ و اصلاح کا جال پھیلا چکیں تو اس کے بعد دوسرے قریب اور اور پھر دور کے ممالک میں کام کریں اپنے قریبی حلقوں کو چھوڑ کر اگر دور دراز کے خطوں میں کام کرنے کو ترجیح دی گئی تو اس میں مظاہرہ اور نمائش تو زیادہ ہوگی اور کامیابی کی توقعات بہت کم ہیں" (کاشمیری، انوار الہاری، شعبان 1435ھ، ج ۳ ص ۱۲۴)

"اسی طرح حضرت معاذ کو آنحضرت ﷺ نے یمن روانہ فرمایا تو آپ ﷺ نے جو ان کو ہدایت فرمائی وہ بھی اسی حکمت عملی کی غمازی کرتی ہے جس کا حاصل یہ تھا پہلے یہودیوں اور مسیحیوں کو کلمہ طیبہ کی دعوت دینا اگر وہ اس کو تسلیم کر لیں تو پھر نماز کی دعوت دینا اور اگر وہ اس کو بھی مان لیں تو پھر ان کو زکوٰۃ کا حکم دینا جو ان کے اغنیاء سے فقراء میں تقسیم کی جائے گی" (بخاری، الجامع الصحیح، 1961، ص ۱64)

5۔ مخاطب کی نفسیات کا لحاظ:

تبلیغ کی حکمت کے لئے اہم بات جسے داعی کو ہمیشہ پیش نظر رکھنا چاہئے وہ مخاطب کی استعداد اور نفسی کیفیات ہیں۔ مثلاً عام مخاطب کی ذہنی استعداد کو ملحوظ نہ رکھتے ہوئے منطقی استدلال اور فلسفیانہ بحثیں شروع کر دی جائیں یا کسی دانشور سے گفتگو کرتے ہوئے بے رنگ و بے ڈھب انداز گفتگو اختیار کیا جائے۔ "دعوت حق کے بعض مشکل تقاضے ہوتے ہیں اور بعض سہل، داعی کو وہ تمام باتیں آغاز ہی میں نہیں بیان کرنا چاہئیں جن سے آکٹاہٹ اور تنفر پیدا ہو" (علوی، رسول ﷺ کا منہاج دعوت، 2005، ص 17)

حدیث مبارک میں آپ نے ارشاد فرمایا: "یسروا ولا تعسروا وبشروا او لا تنفروا" (بخاری، الجامع الصحیح، 1961، ص: 125) "آسانی پیدا کرو اور مشکل نہیں خوشخبری دو اور متنفرد نہ کرو"۔ اسی طرح ایک دوسری حدیث مبارکہ بھی انسانی نفسیات کے لحاظ کی حکمت عملی پر روشنی ڈالتی ہے فرمایا: "انما بعثتم ميسرين ولم تبعثو معسرين" (التیسری، الصحیح للامام المسلم، ج 6، 676، 3، ص ۱۲) "تم آسانی پیدا کرنے والے بھیجے گئے ہو اور تنگی پیدا کرنے والے نہیں بھیجے گئے"

"اسی طرح نفسیات کا لحاظ رکھنے میں یہ بات بھی شامل ہے کہ مخاطب کے اعتقادات اور روایات پر براہ راست تنقید نہ کی جائے۔ کیونکہ ہر قوم اپنے

سمجھتا ہوں اور میں ناغہ کر کے نصیحت کرتا ہوں جس طرح کہ رسول اکرم ﷺ ناغہ کر کے ہمیں نصیحت فرماتے تھے۔ ہماری آکٹاہٹ کے ڈر سے "(بخاری، محمد بن اسلم، 1961، ج 1، ص 25) مشکوٰۃ نبوت سے مستنیر عظیم مفسر قرآن حضرت محمد ﷺ کی علوم و معارف کی جامع حکمت عملی کو بیان کرتے ہوئے ضو فشاں ہیں۔

حضرت ابن عباس رضی اللہ عنہ نے ارشاد فرمایا:

"ہر جمعہ لوگوں کو دین کی باتیں سنایا کرو اور اگر آپ اس سے انکار کریں تو بس دو مرتبہ اور اگر آپ اس سے زیادہ کریں تو (زیادہ سے زیادہ) تین مرتبہ لوگوں کو اس قرآن کریم سے بیزار نہ کریں اور میں تجھے اس روش پر ہرگز نہ پاؤں کہ لوگ اپنی کسی گفتگو میں منہک ہیں اور تو انہیں بیان کرنا شروع کر دے، اس وقت آپ خاموش رہیں پھر جب آپ کو حکم دیں تو ان کو نصیحت کرو اور وہ آپ کی بات کو رغبت کی حالت میں سن رہے ہوں" (بخاری، محمد بن اسلم، 1961، ج 1، ص 25)

قرآن کریم میں واضح انداز میں اس انداز سے منع کیا گیا ہے:

"و لا تسبوا الذین یدعون من دون اللہ فیسبوا اللہ عدوا بغیر علم کذلک زینا لكل أمة عملهم" (القرآن: 6: 108)

"اور برا بھلا مت کہو ان کو جن کو یہ اللہ کے سوا پکارتے ہیں وگرنہ بغیر علم کے حد سے تجاوز کرتے ہوئے اللہ تعالیٰ کو برا بھلا کہیں گے۔ یونہی ہم نے ہر امت کی نگاہ میں اس کے عمل بھلے کر دیئے" اسی طرح قوم کے پیشوا اور رہنما کی عزت نفس کا لحاظ کرنا رکھنا بھی اسی عنوان کے تحت داخل ہے۔ ہر انسان بالخصوص اشرافیہ عزت نفس کے خوگر ہوتے ہیں اگر حکمت کے ساتھ لین و نرمی اور احترام و اکرام کا برتاؤ کیا جائے تو یہ اولیٰ بالقبول ہے۔

رسول اللہ ﷺ کی ایک اور حدیث مبارکہ ملاحظہ فرمائیں:

"ان طول صلوة الرجل وقصر خطبته منة من فقهه فاطلبوا الصلوة واقصروا الخطبة وان من البيان لسحرا" (القیسری، الصحیح للامام المسلم، ج 6، ص 676، 3، ص 12)

"آدمی کی نماز کا لمبا ہونا اور اس کے خطبہ کا مختصر ہونا اس کی دانشمندی کی علامت ہے، سو تم نماز کو طویل اور خطبہ کو مختصر کرو اور یقیناً بعض بیان جادو ہیں"

قرآن کریم میں ارشاد ہوتا ہے: "اذہبا الی فرعون انه طغی۔ فقولا له قولنا لعلہ یتذکر او یخشی" (القرآن: 20: 24)

"تم دونوں فرعون کے پاس جاؤ کہ وہ سرکش ہو گیا اور اس سے نرمی سے بات کرو شاید وہ نصیحت حاصل کرے یا ڈر جائے"

7۔ تبلیغ بقدر قدرت و طاقت:

6۔ موقع محل کی تلاش:

اس عنوان کے تحت ہم مزاج نبوی ﷺ کی اس حکمت عملی کا مطالعہ کر سکتے ہیں کہ مخاطب کو اس وقت تبلیغ کی جائے جب وہ بات سننے کے لئے مکمل طور پر تیار، ہمہ تن گوش اور اپنی مشغولیت سے فارغ اور کسی قسم کی ذہنی و بدنی آکٹاہٹ اور بوریت سے خالی ہو۔ اس حکمت عملی کا ابدی نتیجہ یہ ہو گا کہ یہ بات اور دعوت از دل خیز و در دل ریزد کا مظہر ہونے کی وجہ سے دل کی دھڑکنوں میں پیوست ہوتی چلی جائے گی۔

اس حکمت عملی کے لئے تعلیمات نبویہ ﷺ میں ہمیں دو طرح کی روشنی ملتی ہے۔

حکمت و تدبیر سے بھرپور اصول صداقت نبوت پر مہر تصدیق ثبت کرتا ہے ارشاد نبوی ﷺ ملاحظہ فرمائیں: "من رای منکم منکرا فلیغیرہ ببیدہ و ان لم یستطع فبلسانہ فان لم یستطع فبقلبہ و ذلک اضعف الایمان" (البغوی، مشکوٰۃ المصابیح، ج 8، ص 16، 8، ص 336)

"جو شخص تم میں سے برائی دیکھے اس کو چاہئے کہ اسے اپنے ہاتھ سے بدل دے پھر اگر وہ اس کی طاقت نہیں رکھتا تو زبان سے روکے اور اگر اس کی بھی طاقت نہیں رکھتا تو دل سے (اس کو مٹانے کے لئے مضطرب رہے) اور یہ ایمان کا کمزور درجہ ہے۔ جس طرح نیکی کی تبلیغ ہے اسی طرح برائی سے روکنا بھی تبلیغ کا جز ہے البتہ تمام احکام شریعہ کی طرح اس میں بھی ہر شخص کی قدرت و استطاعت پر احکام دائر ہوں گے جس کو جتنی قدرت ہو اتنا ہی امر بالمعروف کا فریضہ اس پر عائد ہو گا بھی جو حدیث آپ نے دیکھی اس میں استطاعت ہی پر مدار رکھا گیا ہے ظاہر ہے استطاعت اور قدرت ہر کام میں جدا ہوتی ہے" (ترمذی، دعوت و تبلیغ کی شرعی حیثیت، ص 22، ج 2)

۱۔ رسول اکرم ﷺ بغیر وقفہ کے مسلسل تبلیغ و وعظ نہ فرماتے۔

۲۔ اپنے وعظ و نصیحت و دعوت و تبلیغ کو مختصر فرماتے۔

حضرت ابو وائل رضی اللہ عنہ سے مروی ہے کہ عبد اللہ بن مسعود رضی اللہ عنہ ہر جمعرات کے دن وعظ فرماتے۔

"ایک آدمی نے آپ سے گزارش کی کہ اے ابو عبد اللہ! میری چاہت ہے کہ آپ رضی اللہ عنہ ہمیں روزانہ وعظ فرمایا کریں، اس پر آپ نے فرمایا! بہر حال، اس سے جو بات مجھے یقیناً باز رکھتی ہے وہ یہ کہ میں تمہیں آکٹاہٹ میں ڈالنے کو ناپسند

"امر بالمعروف کے وجوب کی دو شرطیں ہیں ایک تو مخاطب سے توقع ہو قبول کی اور کم از کم کسی ضرر کا خوف نہ ہو اور یہ کہ مخاطب کو اس کا علم نہ ہو اور اکثر یہی

ہے کہ جہاں علم نہ ہو وہاں توقع ہوتی ہے قبول کی اور اگر علم ہو تو اکثر ناگواری کا سبب ہوتا ہے" (تھانوی، الافاضات الیومیہ، جلد 4۔ ملفوظ نمبر 180)

مثلاً استقامت اور مستقل مزاجی کہ عرب کی ہر دلکش عورت کو ٹھکرا کر فرمایا: "والله يا عم لو وضعوا الشمس في يميني و القمر في يساري على أن أترك هذا الأمر ما فعلت حتى يظهره الله أو أهلك دونه" (ابن ہشام، محمد عبد الملک، السيرة النبویہ، ج ۱، ص ۲۶۶) بخدا اے میرے چچا! اگر وہ خورشید میرے داہنے ہاتھ پر اور چاند میرے بائیں ہاتھ پر رکھ دیں کہ میں یہ دعوت کا کام چھوڑ دوں، تو میں نہ چھوڑوں گا یہاں تک کہ اللہ تعالیٰ دین اسلام کو غالب فرمادیں یا میں ہلاک ہو جاؤں۔ اسی طرح دین اسلام کے ابلاغ میں تڑپ اور لگن اور ایک ایک جزی کی تبلیغ میں دھن اور دھیان فرمایا:

"بلغوني ولو آية" (بخاری، الجامع الصحیح، ج ۱۰، ص ۲۵)

"مجھ سے لے کر آگے پہنچاؤ اگرچہ وہ قرآن کریم کا ایک کلمہ ہی ہو" "فلیبلغ الشاهد الغائب" (بخاری، الجامع الصحیح، ج ۱۰، ص ۲۵) "تو حاضر غائب تک اس دین کو پہنچائے" "نضر الله امرأ سمع عنا شيئاً فبلغه كما سمعه" (ترمذی، محمد بن عیسیٰ، الجامع، ج ۲، ص ۹۰) "اللہ تعالیٰ اس شخص کو تروتازہ رکھے جس نے ہم سے کوئی دین کی بات سنی پھر اس کو اسی طرح پہنچایا جس طرح سنا" "اسی طرح مخاطبین کے لئے دلسوزی اور جگر کاوی سے دعائے ہدایت۔ جس طرح آپ ﷺ نے اہل طائف کے طوفان بد تمیزی کے بعد فرمائی" (المحضر، نور الیقین فی سیرۃ السید المرسلین، ص: ۷۱)

اسی طرح غزوہ احد میں جب آپ لہو لہان اور شدید کرب کے عالم میں تھے آپ ﷺ نے دعا فرمائی۔ "اللهم اغفر لقومي فإنهم لا يعلمون" (التبیری، الصحیح للامام المسلم، ج ۵، ص ۱۷۹) اے اللہ! میری قوم کو معاف فرما دے وہ مجھے یقیناً نہیں جانتے۔

آپ ﷺ نے کئی زندگی میں برتاؤ اور استعمال فرمایا۔

حضور اقدس ﷺ کی کئی زندگی میں حکمت عملی:

کئی زندگی کی حکمت عملی کا مطالعہ بھی ہم چند عنوانوں کے تحت کر سکیں گے۔

1۔ کفوالید:

کئی زندگی میں آپ ﷺ اور آپ کے جانسپاروں نے ظلم و ستم کے کوہ گراں برداشت کیے لیکن اس سب کے باوجود آپ ﷺ کی پالیسی اور حکمت عملی یہی رہی کہ ہاتھ نہیں اٹھانا، جوابی کارروائی نہیں کرنی اور انتقام نہیں لینا۔ سید قطب شہیدؒ جو مجھے ہوئے داعی، ظلال القرآن جیسی بلند پایہ تفسیر کے مصنف اور مصر کی عظیم انقلابی و دعوتی تحریک، اخوان المسلمین، کے رکن رکین تھے، کئی زندگی کی اس حکمت عملی پر حکیمانہ انداز میں لکھتے ہیں۔

"لقد كانت كفوا ايديكم هي سر الموقف كله هذا الوضوح الذي اتاحته لقضية كفوا ايديكم" "هو من مستلزمات الدعوة" (المصري، سيد محمد قطب، كيف ندعوا الناس، ص: ۱۹)

"اگر مخالف جھگڑے پر اتر آئے تو داعی کو اس جھگڑنے سے کچھ حاصل نہیں ہوتا اور نقصان یہ ہے کہ داعی کی جس قوت کو اشاعت دعوت میں اور اصلاح نفوس میں خرچ ہونا چاہئے وہ اس فضول کام میں ضائع ہو جاتی ہے۔ دعوت کا کام بہر حال ٹھنڈے دل سے ہی ہو سکتا ہے اور وہی قدم صحیح اٹھ سکتا ہے جو جذبات سے مغلوب ہو کر نہیں بلکہ موقع محل کو دیکھ کر خوب سوچ سمجھ کر اٹھایا جائے" (مودودی، اسلوب دعوت، منشورات لاہور، ص: ۲۰)

"اگر کسی منکر کو ختم کرنے کی قدرت نہ ہو یا قدرت ہو لیکن اس سے کوئی بڑا فساد پیدا ہو تا ہو یا اس سے کوئی بڑا نقصان پہنچتا ہو مثلاً یہ نقصان کے اس کے بعد دعوتی کام جاری نہ رکھ سکے تو ایسی صورت میں اس منکر کو صرف دل سے برا سمجھنے پر عمل کرے جیسا کہ حدیث مبارکہ میں آیا ہے اس اصول کے انطباق کی آپ یہ مثال دیکھئے کہ رسول اکرم ﷺ نے منافقین کے سردار عبد اللہ بن ابی کو باقی رکھا کیونکہ اس کے حامی موجود تھے۔ اگر آپ اسے قتل کر دیتے تو اس کی ساری جمعیت بھڑک اٹھتی (اور عملی تصادم برپا ہو جاتا) اور آپ ﷺ کے بارے میں کہتی کہ محمد ﷺ اپنے ساتھیوں کو ہی مار ڈالتے ہیں" (ابن تیمیہ، فتاویٰ ابن تیمیہ بحوالہ اصول الدعوة عبد الملک بن زید ان، ص: ۳۰۲)

بہر حال آقا ﷺ نے کئی زندگی میں عملی تصادم سے احتراز کی حکمت عملی پر عمل کیا تاکہ دعوتی عمل کی نومولود کو نپل اور اسلام کے نوخیز پودے کو کہیں مسل نہ دیا جائے۔

2۔ قوت اسلام و نو مسلمین کی دل وابستگی کے لئے حکمت عملی:

کئی زندگی کے آغاز میں نو مسلموں کو مصائب و آلام کی بے رحم چکی میں پیسا گیا مومنین ان آفات و بلیات کے سامنے مضبوط چٹان کی طرح جم گئے لیکن مسلسل کاوشوں اور ظالمانہ کاروائیوں سے دلوں پر پڑمردگی کا چھا جانا ایک امر طبعی تھا، ان حالات میں آنحضرت ﷺ کی نگاہ دور اندیش نے یہ حکمت عملی اختیار فرمائی کہ فخر قریش اور افتخار مکہ حضرت عمر رضی اللہ عنہ کے ایمان و ہدایت کی دعا فرمائی تاکہ ظلم و ستم کے بادل چھٹ جائیں اور اسلام کو قوت و شوکت نصیب ہو۔ "اللهم! ابد الاسلام بعمر بن الخطاب رضى الله عنه" (مغلطائی، الاشارة الى سيرة سيدنا مصطفى، س، ن، ص: ۱۳۹) اے پروردگار اسلام کو عمر بن خطاب رضی اللہ عنہ سے تقویت عنایت فرما۔

آپ رضی اللہ تعالیٰ عنہ کے اسلام کے بارہ میں حضرت ابن عباس رضی اللہ تعالیٰ عنہ نے فرمایا آپ رضی اللہ تعالیٰ عنہ کے اسلام پر جبریل امینؑ نے رسول اللہ ﷺ سے عرض کیا کہ اے محمد! اہل آسمان ان کے اسلام سے خوش ہیں اس لیے کہ اللہ تعالیٰ نے آپ رضی اللہ تعالیٰ عنہ سے اسلام کو عزت دی اور آپ سے ہی کمزور نو مسلمین کی مدد فرمائی حضرت ابن مسعود رضی اللہ تعالیٰ عنہ نے فرمایا:

"عمر کا اسلام لانا باعث عزت تھا، آپ کی ہجرت باعث قدر تھی، آپ ﷺ کی امارت رحمت تھی، بخدا! تم کھلے بندوں بیت اللہ میں نماز نہیں پڑھ سکتے تھے یہاں

تک کہ حضرت عمر رضی اللہ عنہ اسلام لائے" (الخصری الشیخ، نور الیقین فی سیرۃ سید مرسلین، ۲۳)

نتائج بحث

- 1۔ نبوی دعوتی حکمت عملی کی قرآنی اساس یہ تین اصول ہیں عقل و حکمت، موعظہ حسنہ اور مناظرہ بطریق احسن۔ 2۔ متکلمین کے ہاں یہ تینوں اصول وہی ہیں جو منطقی استدلال میں عموماً کام میں لائے جاتے ہیں ایک برہانیت، دوسرے خطابیات، تیسرے جدلیات۔
- 3۔ رسول اللہ ﷺ یہ چاہتے تھے تبلیغ کا ایک طریقہ نہ ہو بلکہ ہر طریقہ ممکن کوشش سے کر کے دیکھ لیا جائے۔
- 4۔ آپ ﷺ نے مخاطب سے لڑائی لڑنے یا براہ راست چوٹ کرنے کے بجائے اس بات کی کوشش فرمائی کہ جن اصول و قواعد پر اشتراک و اتحاد ہے اس کے مشترک پہلوؤں کو استدلال کے ذریعہ واضح کر دیا جائے۔
- 5۔ دعوت حق کی کامیابی کا گریہ ہے کہ آدمی فلسفہ طرازی اور دقیقہ بینی کی بجائے لوگوں کو معروف یعنی ان سیدھی باتوں اور صاف بھلائیوں کی تلقین کرے جنہیں بالعموم سارے انسان جانتے ہیں یا جن کی بھلائی کو سمجھنے کے لئے وہ عقل عام (Common Sense) کافی ہوتی ہے جو ہر انسان کو حاصل ہوتی ہے۔
- 6۔ مکی زندگی میں چونکہ اسلام اپنی ابتدائی دور میں تھا اس لیے دعوت و تبلیغ کے جن اصولوں پر عمل کیا گیا ان میں سے کفو الید، نو مسلمین کی دل وابستگی، اختفاء، ہجرت، اعتقاد اور ایمان پر زور دیا گیا ہے۔

سفارشات

- 1۔ دعوت دین کے لیے مخاطب کی نفسیات اور عقلی استعداد کو سامنے رکھا جائے۔
- 2۔ دعوت دین کے سلسلے میں مشترک پہلوؤں کو سامنے رکھ کر تبلیغ کا فریضہ انجام دیا جائے۔
- 3۔ فریضہ کی ادائیگی کے لیے وعظ و نصیحت کا طریقہ اختیار کیا جائے۔
- 4۔ دعوت کے ساتھ زیادہ زور مخاطب کی اخلاقی تربیت ہونی چاہیے۔
- 5۔ دعوت دین کے کام میں مخاطب سے جھگڑنے کی بجائے دلائل سے داعی کے نفوس کی اصلاح کی جائے۔

اعتزانی بیان

سب تعریف اللہ ہی کے لیے ہیں جو تمام جہانوں کو مالک ہے اور کروڑوں درود و سلام حضور خاتم النبیین ﷺ پر جن کی حیات مقدسہ سے انسانیت کو زندگی گزارنے کا ڈھنگ آیا۔ اور آج قلم کار ان کی زندگی کے مختلف پہلوؤں کے بارے میں رقم طراز ہوتے ہیں۔ اور بعد اس کے اپنے محترم والدین کا نہایت شکر گزار ہیں کہ جن کی دعاؤں کی بدولت ہم اس تحقیق کو پایا تکمیل تک پہنچانے میں

کامیاب ہوئے اور اس کے بعد میں انتہائی مشکور ہوں ایبٹ آباد یونیورسٹی آف سائنس اینڈ ٹیکنالوجی اور علامہ اقبال اوپن یونیورسٹی کی لائبریری کے عملے جنہوں نے استفادہ کے لیے آسودگی فراہم کی۔ اور خاص طور پر جرنل آف اکیڈمک ریسرچ فار ہومینسٹیز کا جنہوں نے ہمیں پلیٹ فارم مہیا کیا۔

حوالہ جات

- القرآن حکیم
ابن تیمیہ، احمد بن عبد الحلیم، فتاویٰ ابن تیمیہ بحوالہ اصول الدعوة عبد الکریم زیدان
ابن منظور، افریقی محمد بن مکرم، لسان العرب، مادہ، بل غ، دار احیاء التراث العربی، تاج العروس، مادہ، بل غ، ج ۱۲
ابن ہشام، محمد عبد الملک، السیرۃ النبویہ، ادارہ اسلامیات لاہور، ج 1
ابوداؤد سلیمان بن اشعث، سنن ابی داؤد، باب الصلوٰۃ فی اللیل
احمد بن حنبل، الامام، مسند، ج 4
اردو دائرہ معارف اسلامیہ، مادہ، دعوت، مطبع لاہور، ج ۹، ص ۳۴۴
اردو لغت، اردو لغت بورڈ کراچی، ج 8
اسرار احمد، ڈاکٹر، دعوت الی اللہ کی ضرورت و اہمیت، انجمن خدام القرآن لاہور
اصلاحی، امین احسن، انبیاء کرام کا طرز استدلال
اصلاحی، امین احسن، دعوت دین اور اس کا طریق کار، مرکزی مکتبہ جماعت اسلامی لاہور
اعظمی، محمد حسن، مولانا، القاموس الحبیب، ادارہ اسلامیات، لاہور
آلوسی، محمود، روح المعانی، ج ۱۴
انسائیکلو پیڈیا آف برٹانیکا، لندن، ج ۱۱
بخاری، محمد بن اسمعیل، الجامع الصحیح، باب ذکر عن بنی اسرائیل، قدیمی کتب خانہ، کراچی، ج 2
البغوی، حسین بن مسعود، الفراء، مشکوٰۃ المصابیح
ترمذی، سید عبد الشکور، دعوت و تبلیغ کی شرعی حیثیت، ادارہ اسلامیات لاہور
ترمذی، محمد بن عیسیٰ، الجامع، ج ۲
تمیمی، عبد الواحد، غرر الحکم و درر الکلم، ج 1
تھانوی، اشرف علی، حکیم الامت، الافاضات الیومیہ، جلد 4۔ ملفوظ نمبر 180
الخصری الشیخ، نور الیقین فی سیرۃ سید المرسلین، قدیمی کتب خانہ کراچی
حمید اللہ، ڈاکٹر، ڈاکٹر حمید اللہ کی بہترین تحریریں، بیکن بکس لاہور
الخصری الشیخ، نور الیقین فی سیرۃ سید مرسلین
راغب اصفہانی، حسین بن محمد، مفردات الفاظ القرآن، میر مکتب خانہ کراچی
زبیدی، سید مرتضیٰ، تاج العروس، مادہ، ع، ودار الفکر، بیروت، لبنان، ج ۸
شبلی نعمانی، سیرۃ النبی، اسلامی کتب خانہ لاہور، ج ۴

طبری، محمد بن جریر، تفسیر طبری، دار احیاء التراث العربی، بیروت لبنان ج، ۱۴
 عثمانی، شبیر احمد، تفسیر عثمانی، اقراء اشرفیہ کمپنی لاہور
 علوی، ڈاکٹر خالد، رسول کریم ﷺ کا منہاج دعوت، المدعوۃ اکیڈمی اسلام آباد
 فیروز الدین، مولوی، فیروز اللغات، فیروز سنز لمیٹڈ لاہور
 التیشیری، مسلم بن الحجاج، الصحیح للإمام المسلم، ج ۵
 قومی انگلش اردو کشتیری، مقتدرہ قومی زبان اسلام آباد
 کاشمیری، علامہ انور شاہ، انوار الباری، ادارہ تالیفات اشرفیہ ملتان، ج ۳
 گوہر الرحمن، مولانا، اسلامی سیاست، المتارک سنٹر لاہور ج، ۱۷
 محمد حمید اللہ، ڈاکٹر، رسول اللہ کی جانشین اور حکمرانی، بیکن بکس لاہور
 محمد شفیع، مفتی، معارف القرآن، ادارۃ المعارف، کراچی، ج 418
 محمد طیب، قاری، اسلام میں دعوت و تبلیغ کے اصول و قواعد، المدعوۃ اکیڈمی اسلام
 آباد

المصری، سید محمد قطب، کیف ندعو الناس
 مغطائی، علاء الدین بن قلیج الحنفی، الاشارة الی سیرۃ سیدنا مصطفی
 مناوی، عبد الرؤف، الامام، کنوز الحقائق من حدیث خیر الخلائق، دار المعارف
 ملتان

منصور پوری، محمد سلیمان، قاضی، رحمۃ للعالمین، اسلامی کتب خانہ لاہور، ج 1
 مودودی، سید ابوالاعلیٰ دعوت دین کی ذمہ داری، منشورات لاہور
 ندوی، سید سلیمان، اسلام کا نظام دعوت و تبلیغ، المدعوۃ اکیڈمی اسلام آباد
 نیر، نور الحسن، مولوی، نور اللغات، ج ۲

Longman Dictionary of contemporary English, P: 269



Journal of Academic Research for Humanities (JARH) Vol. 1, No. 1 (2020)

<https://doi.org/10.5281/zenodo.4630757>

Effects of VR Video Games and Government Policies Development

Published online: 30-12-2020

Syed Nayab Bukhari

PhD Scholar / eLearning Consultant

Director- BEC-AU Pvt. Ltd.

Sydney

(Australia)

Email: becdir@gmail.com

ORCID: <https://ORCID.org/0000-0002-2934-9391>

Sayyed Sannan Hassan

Computer Application Reviewer

YouTube Influencer / Blogger

"SannanAftab1"

(Australia)

Email: sannanaftab1@gmail.com

ORCID: <https://ORCID.org/0000-0003-4575-6373>

CORRESPONDING AUTHOR

Syed Nayab Bukhari

PhD Scholar / eLearning Consultant

Director- BEC-AU Pvt. Ltd.

Sydney

(Australia)

Email: becdir@gmail.com

ORCID: <https://ORCID.org/0000-0002-2934-9391>

Abstract:

Computer games are one of the extreme usage of present youth to make themselves confident, pleasing, busy and energetic. Youth is spending maximum time, energies, sources and preferences on some popular games which need to study the concern in reference their impacts on youth for a sustainable development recommendations to the governments for future generations. Impact of VR Onward shooting on youth are fixated on dangerous gaming and adverse results including savagery, dread, and wretchedness. Islam is a full lifestyle that offers to balanced human existence life. Yet, regarding this matter, we will take a gander at games that may be addictive to youngsters in the country, and take note of the shortcomings and qualities, in accordance with this proviso of the legal and unlawful stuff for the decency of mankind in both here now. The article recommends recommendations on government policies level to measure the maintenance for future generation health.

Keywords:

Islam, Youth, Gaming, Impact, Decency

Introduction:

Islam is a completed way of life that provides guidance taking all things together of human life including its social, political, monetary, and scientific aspects of human life. As per these courses of action of the authentic and unlawful things was made for the respectability of mankind in both here now for instance world and later on. The cutting edge VR computer games ended up being under unlawful things (Melanie Chan, 2014, 61) as it will be pointed out by the Qur'an and Hadith of the Prophet (S.A.W.) similarly as the critical appraisals of the research scientists' i.e Qiyas. Most of the high-level kinds of games were made for genuine purposes and interference of social classes' thought conceivably in help. With respect to this, these high-level games made by the western world were highlighted diverting people particularly the Muslims from their critical step by step plans fundamental to their lives. However, to specific people, their establishment is basic on account of their arrangement of real health like the people before their ascent encountered their inadequacy. These modern video VR games fuse football, grass tennis, snooker, volleyball, table tennis among others (Norman Doidge, 2010). The players of VR video games remain along the streets of metropolitan networks, towns, and towns in our regions while shooting and all through playing these games people faced the degree, dismissal of their ordinary timetables like going to the Islamiyyah schools, prayers because of our more energetic ones or declining to play out their requests at indicated events and procedure; subsequently affecting their future carrier similarly as revealing them the new culture of exposure by their attire guideline. For us to acknowledge how their effect may be on the Muslim youngsters, we need to give a gander at a part of these forefront games and how they are played.

Aim of the study:

The objective of this examination is to form speculation in regards to the effect of dependence on VR (augmented reality) computer games in understudies or youngsters. The principle point is to assess

the outcomes of youngsters being dependent on shooting games while looking to study VR computer game addicts' social assumptions and regular practices.

Objective:

This research is intended to discover the causes and impact of current games among the adolescent it is by and large that for each act exists both negative and positive side of it, so additionally the advanced games. With this, we can understand what a portion of the cutting edge games meant for the young people with a lot of issues which are socially, financially, strategically, and strictly in the profound quality and order of the adolescents.

- What are the modern VR video games?
- What are the stands of Islam on the modern VR video games?
- What are the effects of modern VR video games on the adolescent?

Research question:

How did these youth become addicted to online/VR video game of shooting game?

Methodology:

This research is going to analyze with books will be directed explicitly; the Glorious Holy Qur'an, Authentic al-Hadith and some creative works of Muslim analysts like the journal on the logical examination of game improvement as seen from the Islamic perspective.

Structure:

This undertaking includes following sections, under each part, there are developments to it. Partially one there is

Vision & objectives

Methodology

Structure

Section 2 is on Islam and modern VR computer games, it discusses the thoughts of games in the Qur'an and Sunnah, genuine and confined games in Islam,

Section 3 is on the pessimistic effects of shooting present-day game on youngsters. Besides, the introduction of the shooting computer game.

Section 4 consist the proposals, end, and references.

Definition of Modern VR Video Games:

With an ultimate objective to portray the forefront of VR computer games we need to find the significance of the words in the articulation from the word reference, the word 'current' (the solitary goes before thing) infers something of the present or progressing time, it also infers something else expected to be extraordinary according to the standard styles, while the word 'games' is something plural which means activities or sports with rules in which people or gatherings go facing each other.¹⁸ With this we can insightful term current augmented simulation computer games like the as of late or late technique for playing or wearing device activities to move your world to a virtual climate in which the social affairs are remembered for a test against each other in a manner that is absolutely not exactly equivalent to the customary systems or styles (Dan, 2013). Indeed, it infers a creative strategy for playing sports or competitions whereby parties are fighting against each other in the procedure and way which is totally alternately with past and widespread system of playing in shari'ah. They are planned to substitute the old and standard games allowed by the shari'ah, these bleeding-edge games fuse current games fuse actual sound games like football, volleyball and others.

Idealization of modern games in the Qur'an and Hadith:

The inspiration driving each advanced computer games (were prominent close to the beginning of Islam as Al Furussiyah,) is to help in the in escapability of truth, help it and to defend it, it isn't proposed for a conglomeration of plenitude nor for searching for reputation or love of predominance. Likewise, it does exclude haughtiness and debasement in the land, as opposed to the condition of most of the contenders today. The target of a large number of different sorts of contenders or exercises is Taqwa (discerning and fear of Allah) and giving the medium and strength, the ability to shooting in the way/course of Allah (jihad). Consequently, it is compulsory to fathom sports in an Islamic way. If anybody appreciates it in other than this setting, he has changed its fundamental goals

and objections to a wicked target that fuses vain and diversion and illicit wagering. The explanation behind the regulatory acceptability of athletic exercises is Allah's declaration: **"What's more, prepare against them everything you container of force"**(Al-Baqara, 2:250). The term 'games' is used to mean the activities which the Prophet (S.A.W.) upheld, for instance, swimming, toxophilite, horse riding among others. Permit us to research a bit of these virtual reality video game. **"Imagination."** **Ibn al-'Arabi explains it so:** "Imagination is neither existent nor non-existent, neither known nor unknown, neither negated nor affirmed". (Deniz, 2014, 36) For example, a person perceives his form in a mirror. He knows for certain that he has perceived his form in one respect and he knows for certain that he has not perceived his form in another respect. He cannot deny that he has seen his form, and he knows that his form is not in the mirror, nor is it between him and the mirror.

(https://www.livingislam.org/d/khyl_e.html)

Prohibited Modern Video Games:

In the Islam, there are virtual reality video games that are prohibited which include: Live a virtual life "second life" game, playing with cards (all kind of gambling) is included.

Live a Virtual Life "Second life" Games:

This is most famous VR game to create your character in the game. Buy almost everything you want in the video virtual reality game and enjoy traveling, making new friends, attend events, die and born again using new character. This game has different challenges to complete and promoted to higher level and buy new good, travel anywhere on the planet. (Brian, 2008) These games are waste of time, money and taking players away from reality. These games open backdoor to hack human resources PC, mobile and mind. Modern VR video PC games capture a lot of player intention and the outcomes become most noticeably awful if the player has nothing but a bad experience of life and develop contemplation. The player replaces genuine with computer-generated reality computer

game life and applies VR game principles and morals in the reality. The player impact chiefly with shelf well-being embraces fanatic practices like shooting, executing, consistently win and never pass on. "The legs of a man will stop to move somewhat upon the arrival of decisions until he was asked on four things: of his lifetime". (Brian, 2008)

Playing with Cards:

This is one of the limited games, in which a part of the Muslims locked in. The cards are being imparted to the players and they will play with subject to what they settled upon as its guidelines, in conclusion, the champ emerges and accumulates the money or property they had bet. A portion of the time it may exclude the issuance of money to the victor. The issues of this game are the abuse of money and time, it prompts engaging and fake dispute and disdain among others and all these are no-no Islamic accomplice. Intoxicant and playing a round of cards are denied considering the way that Allah says concerning these in after: **"Shaitan (Satan) needs just to energize animosity and contempt between you with intoxicants (mixed beverages) and betting and ruin you from the recognition of Allah and from petition. Things being what they are, will you not go without?"** (Al-Baqara 2). To put it plainly, any sort of game played with money that has no part of wagering is confined in Islam, playing a game with money similarly as backgammon while betting with money isn't permitted in Islam.

SECTION 02:

Introduction:

People live in the domain of progress and advancement, as the juvenile in the world, by far most of them focus on the universe of development, which makes for them a virtual world, which can live and appreciate it, and every youth in this class makes for himself the supported virtual world for him. Some of them are inclined toward online media and others are joined to current computer games, and some of them are fiery about examining, and everyone has the advantage to pick his world and his energy. Web games like

PUBG and shooting have gotten very standard among phone customers in Pakistan especially young people. Most young people are wasting important energy on these silly games. This will without a doubt hamper their tutoring. Plainly, watchmen need a greater amount of an ideal chance to screen the activities of their children. Watchmen should give closer thought to how young people are doing their time and their phones. Time ought to be devoted to analyzing and various activities that will benefit kids instead of playing that address violence. Forward shooting (in any case called shooting Battlegrounds or shooting) is shooting ahead VR computer game, made by Downpour Interactive and circulated by Onward for PC/Mac. (Ranjot, 2020) It transformed into the most downloaded adaptable game around the planet in 2021. In light of its acclaim, the game got the honor for the 94% top choice with 4.7 appraised VR computer game by the Steam store.

Method game play:

Forward shooting is an online-just movement experience shooting ahead VR computer game played in a third-individual perspective. The game contains up to 4 players tumbling from a helicopter on the contested ground searching for weapons and equipment to kill others and the help group. (Ranjot, 2020) Players are permitted to pick their starting position, take weapons and supplies to extend their shooting life. Exactly when players join a game, they will enter a plane, which will fly over the island. While the plane is flying ludicrous, the players can ricochet where they need, therefore allowing them to pick a fundamental spot to land away from adversaries. Ensuing to taking care of, the players should then go looking for weapons and utility things. Clinical equipment, medium and colossal weapons, explosives, and various things included can be tracked down all through the island. (Ranjot, 2020) A complete goal of the players is to make due on the territory with a restriction of 3-4 players on the online steam organization; this requires slaughtering all opponents the human experience in transit and ensuring that they are the solitary survivor remaining. The open safe domain of

the game's guide reduces in size after some time, organizing the suffering players into all the more close regions to drive encounters. The last player or gathering standing triumphs the round 'shooting' is an online game wherein various sides endeavor to kill each other by releasing slugs. The player who stays alive is finally reported as the victor. To join this game, one necessity to store online Rs. 4,000 to the association (Ranjot, 2020). While playing the game, the player needs to purchase redesigns and fixes for which the money gets deducted consistently from the enrolled monetary equilibrium on the web. 'Shooting' has similarly been conceded as the most well-known modern computer game open in the Steam store. By and by the mistreated watchmen have mentioned to rapidly blacklist this web game as it has been contrarily influencing the more young age.

Effect of VR video shooting game on youth:

It ought to be noted first that the shooting match-up is among the games that are denied for youngsters less than 16 years, in any case, we find our children under that age who are subject to such games. The virtual reality video games stored VR environment in player's mind and cut-off the player from reality. The close to reality graphical effects in VR video games encourage player to adopt VR and customize as per their will that they might not achieve easily in their real life. The modern realistic video games with shooting and war environment problematic and prompts extremism in youth. (Ranjot, 2020)

Among its dangers are also the awful character, such a game is known for its fight character, which relies upon the idea of warmth to suffer, so an impact occurs on the player to plant inside him violence and scorn towards others so the customers of this game can reflect this character on their authentic world so that there is a representation of the game on the ground Indeed.

Despite the risk of outrageous propensity considering the system of these games to bring the customer and make it related to the game to ensure its congruity, the peril of reliance on adolescents and children is

clarified, which drives them to leave and negligence their school and life commitments and appreciate such games, so we invite you to avoid extravagantly and To low maintenance and overcome subjugation.

(Brian, 2008)

The reliance on the shooting match-up prompts separation. The game causes fatigue and tiredness in the game. Eye strain: consistent focus on the game prompts eye strain.

It inconceivably awful:

Shooting has been being scrutinized for being a fierce game. Preposterous mercilessness can trigger intense consideration, sentiments and direct that finally impacts the passionate health of the player.

It prompts gaming subjugation:

Playing an over the top measure of PUBG can make you less advantageous. (Craig et al. (2007) PC game impulse is definitely not something else anyway you ought to understand that this isn't helpful for one's mental well-being.

You can end up getting less socially unique:

Most players play PUBG entire day due to its VR design and features which infers they end up getting less socially unique.

It progresses horrendous genuine prosperity:

Just relaxing around in one spot and playing for expanded time-frames isn't helpful for your real prosperity. One will overall get lazy. Furthermore, looking at your PC screen for expanded time-frames can impact your vision and give you headaches. (Craig et al. 2007)

It impacts your mental prosperity:

The people who are subject to playing shooting can get helpfully stressed or face apprehension issues straightforwardly in view of a shortfall of social affiliation.

It upsets your rest plan:

You ought to understand that sitting before the PC screen for a truly significant time-frame can make it hard for you to take a rest whether or not you finally decide to call it day. (Craig et al. 2007)

There is no ideal chance to do whatever else:

I'm sure you understand that a singular round of shooting can take up to an hour to wrap up. Whether or not you play 3 matches each day, it infers that you will waste around 4-5 hours reliably doing nothing beneficial.

Allah Says: "O ye who believe! Obey Allah, and obey the messenger, and make not vain your deeds! Qur'an" (47:33)

Imam Ibn Al-Qayyim: "Wasting time cuts you off from Allah and the hereafter, whereas death cuts you off from worldly life and its people."

In Qur'an Allah says: in surah 89:01,81:17,18, 74:34 91:01,93:01,03 and 92:02 that we should use our time efficiently and effectively since fajr time up to we will go to sleep It is not a si if you wasting your time as long as you do not use it for haram act such as drinking alcoholic, gambling, cheating, backbiting, slandering etc.

SECTION 03:

Suggestion:

1. Impose ban on video games to kill human characters.
2. Change youth preference, to stop the participation of young people in extremist and worse VR video games, promote more productive games, practical games.
3. Satisfying the sense of competitiveness that is natural for young people and fulfilled in other trivial forms, a banned form on gambling, play long hours tax.
4. Provide youth better environment, better alternate entertainment source through education and training with rewards.

The Prophet said: "Take advantage of five matters before five other matters: your youth, before you become old; and your health, before you fall sick; and your richness, before you become poor; and your free time before you become busy; and your life, before your death." (Narrated by Ibn Abbas and reported by Al Hakim- Al-Tirmadi, 9575)

Conclusion:

Toward the finish of this exploration, the impact of VR video gaming is a future tech still a work in progress and will change the entire human future. VR video gaming future will lead the player to a very surprising way of life, helpless eating and processing framework, awful well-being and produce a lot of creative mind darlings. It won't be feasible for anybody to satisfy their creative mind and take it back to reality. Youth ought to appreciate nature, investigate the world, develop crops, eat and smell the flavor of life while meeting genuine individuals, in actuality, other than appreciate the augmented simulation that satisfies just 10% of human necessities. We actually need to eat breath and keep up our reality. Given the rising number of youngsters who are succumbing to this fixation, particularly those in scholarly organizations, it is urgent that means be taken to dispense with or take out this enslavement. Deal with the wonders the least. Internet games from a social work perspective have Very Contributed to society's debasement by a breakdown in the manner by which what substances impart be necessarily followed up with the development of other fundamental integrative structures which, all together, would open up the various potentials of the continent to the African peoples and other positive external dynamics.

References

- Al-Quran
 Brian A. White (2008) *Second Life: A Guide to Your Virtual World*, Library of Congress Cataloging in Publication Data, ISBN: 13-978-0-3215-0166-0
 Craig A. Anderson, Douglas A. Gentile, Katherine E. Buckley, (2007), *Violent Video Game Effects on Children and Adolescents: Theory, Research*, Oxford and New York: Oxford University Press
 Dan Pinchbeck, (2013), *Doom:scarydarkfast*, Ann Arbor: The University of Michigan Press
 Deniz Calis-Kural . (2014) *Sehrenciz, Urban Rituals and Deviant Sufi Mysticism in Ottoman Istanbul*, London and New York: Routledge Taylor and Francis Group. p36
<http://reportersdiary.com/blog/9057/video-game-addiction-and-the-youth-of-pakistan/>
<https://www.wemedia.co.in/article/wm/10a68800b5ec11ea8a70d92c7d58bc83>
<https://wasfatarabe.blogspot.com/2020/01/free-fire-danger-and-damages-free-fire.html#:~:text=The%20risks%20and%20harms>

[%20of%20the%20game%3A&text=The%20addi
ction%20to%20the%20Free,game%20leads%20t
o%20eye%20strain.](#)

<https://www.quora.com/What-do-you-think-of-Free-Fire-mobile-game>

<http://oer.udusok.edu.ng:8080/xmlui/bitstream/handle/123456789/708/EFFECTS%20OF%20MODERN%20GAMES%20ON%20MUSLIM%20YOUTH%20HS%3b.pdf?sequence=1&isAllowed=y>

Melanie Chan (2014). Virtual Reality:
Representations in Contemporary Media,
London: Bloomsbury Publishing

Norman Doidge, (2010), The Brain That Changes
Itself: stories of personal triumph from the
frontiers of brain science, Melbourne: Scribe
Publications

Ranjot Singh Chahal (2020). The Best PUBG Guide:
Easy way to win PUBG Battle, EBook ISBN:
978-046-377-483-0



[Journal of Academic Research for Humanities \(JARH\) Vol. 1, No. 1 \(2020\)](http://www.jarh.lms.net.au)

<https://doi.org/10.5281/zenodo.4630757>

Underdevelopment and Poverty in Contemporary Africa

Published online: 30-12-2019

Bartholomew Uzoya Okougboosun

Department of History and International Studies

Ambrose Alli University, Ekpoma

(Nigeria)

Email: uzoya1soulman@yahoo.com

ORCID: <https://orcid.org/0000-0002-0113-2553>

CORRESPONDING AUTHOR

Bartholomew Uzoya Okougboosun

Department of History and International Studies

Ambrose Alli University, Ekpoma

(Nigeria)

Email: uzoya1soulman@yahoo.com

ORCID: <https://orcid.org/0000-0002-0113-2553>

Abstract:

The Pre-Colonial African concepts of development emphasized the material wellbeing of the community in a local subsistence economy. The modern Post-Colonial African states integrated in a complex global political economy requires technological production in the competitive international economic environment. An environment dictated and driven by Neo-Liberal ideology of the western industrial countries who are well equipped to compete with other countries with infant industries, as in Africa. This competition called free trade implied lack of protection for local infant industries in Africa. Under the Euro- American politically led government deregulation and privatization; there have been various consequences of underdevelopment and poverty in contemporary Africa. This paper examines the impact of neo-liberal policies in contemporary African political economy in the search for alternative paradigms for African development. The research methodology is the qualitative, descriptive approach and the submission of the paper is that African state must devise ways of achieving an African version of economic integration through the linkage of basic infrastructure such as the continental rail road starting from the sub-regions.

Keywords:

Underdevelopment, Liberalism and Poverty, Government Policies, International Laws

Introduction:

This paper examines the relationships that exist in the implementation of the policy of economic liberalism, and the contemporary realities of underdevelopment of African states' economies. It attempts to contribute to the debate on African underdevelopment, with the aim of achieving alternative paradigms for the socio-economic and political development of the African peoples. To achieve these objectives, the paper is divided into seven sections. Section one attempts to analyze a theoretical framework that would help to illuminate the discourse, section two re-examines the high expectations by the African peoples for the rapid development of Africa at independence, while the third section is the examination of the lessons from the pre-colonial, community led local agricultural economy, the fourth section is a review of the performance of the African states economy during the import substitution phase, while the fifth section also examines the performance of the African states economy under the policy of neo-liberalism, the last session is the concluding part, where attempts were made to recommend an alternative paradigm for the development of Africa.

Theoretical Framework:

The contemporary phase of underdevelopment in Africa is a product of the relationships of the African states and the more technologically advanced countries in a neo-liberal global economic environment. So, it is important to understand the theoretical assumptions of neo-liberalism before interrogating the processes of underdevelopment through the analysis of other theories that have illuminated the discourse of underdevelopment in Africa. No doubt, from the middle of the 1980s, neo-liberalism effectively emerged as the dominant ideology of global capitalism. [Harvey \(2005\)](#) asserts that neo-liberalism is the ideological project of a resurgent political right wing of the advanced capitalist societies. The term neo-liberalism according to [Steger and Roy \(2011\)](#) was popularized by the economist John Williamson in his policy advice to the monetarist institutions.

Many scholars contend that in advancing the neo-liberal agenda globally, by the "Third Way" movement associated with leaders such as Bill Clinton in the U.S., Tony Blair in Britain, and Gerhard Schroder in Germany, who according to these scholars, sought to move their Centre-left parties in more "market friendly" directions [Dumenil and Levy \(2011\)](#). Neo-liberalism is also identified here as a political ideology associated with economic globalization as it evolved from the 1930s to the 1970s, and classical liberalism with the competitive capitalism of the 19th century [Dumenil and Levy \(2011\)](#). Neo-liberalism was defined by [Harvey \(2005\)](#) as a theory of political-economic practices that proposes that human well-being can be best advanced by liberating individual entrepreneurial freedoms. The theory views the role of the state in the context to be just for the creation and preservation of the institutional framework appropriate for such practices.

Again, neo-liberalism should be seen first and foremost as an economic discourse. Its espousal of market based solutions to economic problems was highlighted in the 1970s, when, according to [Rittel and Webber \(1973\)](#), state planning and expert-led processes proved to be less able to satisfy the interest of capital, a kind of acquisitive appetite, that this paper would want to define as psychotic individualism. This definition could be properly appreciated when viewed from the revelations that stunned the world in the wake of the economic melt-down, especially in the USA. It is necessary to state here that the proponents of the neo-liberal ideology were able to achieve their objectives because of the obvious problem of the simultaneous price inflation and rising underemployment in the Western capitalist societies by the late 1970s and the early 1980s, which had not been considered possible in Keynesian economic theories, [Chase-Dunn and Peter \(1995\)](#). Harvey observes that the short coming of the Keynesian economic theories opened up the scope for new economic ideas to hold grounds. He further pointed out that these ideas were a complex fusion of theories, including monetarism, rational expectations theories, public choice theory, supply side

economics and others, whose central thesis was that government intervention was the problem rather than the solution for entrepreneurial activities to be aligned correctly [Harvey \(2005\)](#). It is a truism that the nexus between Western capital and their leading university economics departments, with regard to the propagation of the theory of neo-liberalism has not been fully explored. It is imperative to this paper to state that under the patronage of Western capital the propagation of this theory became a scientific ideology of such Western institutions and various think tanks, like the Institute for Economic Affairs and the Adam Smith Institute in the U.K., American Enterprise Institute, Heritage Foundation and others in the U.S.A, as well as in the western business media [Harvey \(2005\)](#). Again, it is important to note at this juncture that the propagation of the theory of neo-liberalism has eventually taken a religious hue that has made the ideology to be rightly called market fundamentalism, in its global agenda. Despite its inherent contradictions noticeable from the global economic meltdown that saw the intervention of the governments of the USA and other Western capitalist countries in their economies, there seem to be no anti-thesis so far to this ideology of market fundamentalism. The obvious limitations of the practices and processes of neo-liberalism is the emergence of a class of capitalists, who have manifested the symptom that this paper has earlier described as psychotic individualism, as they are engaged in a historic commoditization of every aspects of human life. The narrative of neo-liberalism in Africa began by the middle of 1980s, when African states, one after the other, embarked on the restructuring programs dictated by the monetarist and neo-liberal institutions such as the IMF, the World Bank, the creditor nations, such as the Paris Club, as well as the financial Institutions of the creditor nations, such as the London Club. It is important to state here that under the various kinds of economic and trade relationships between African states and these technologically advanced countries, the fortunes of these African states have not fared very well. The

international political economy of free trade to the African states' economies appears to be a benign relationship with the technologically advanced countries but it is truly an asphyxiating reality to the African peoples, in the failure of their states and the plethora of crises attendant to the failure of the states. Accordingly, it is important to this discourse to underline the fact that various theories have been in contention with imperialism, neo-colonialism and neo-liberalism in Africa. Some of these theories include the Dependency theory which originated in Latin America during the 1960s, with Andre Gunder Frank as the leading exponent of the theory. The theory is a dissection of the historical processes that led to underdevelopment in an age when the dominant international development ideology was the modernization theory [Frank \(1969\)](#). The Dependency theory had developed the notion that some countries manifested underdevelopment because they are exploited by the more technologically advanced countries, that is, the exploitation of their natural and human resources which helps to boost the economy of the more advanced industrialized countries, thereby leading to a center-periphery relationship. According to [Walter \(2000\)](#), the periphery countries are compelled to provide natural resources, labour, and markets for the developed countries at a relatively cheap rate in exchange for capital and loans.

From the foregoing, it is obvious that the two theories outlined above deals with the various phases of underdevelopment in Africa. For instance, during the early independence years when majority of the African states made effort to become industrialized, the dependency theory was very adequate in understanding the structure of the global political economy where the African economy had been historically peripheral. From the middle of the 1980's when the structural adjustment programmer heralded the neo-liberal policy regime, which has seen the increasing underdevelopment of African states, the World system theory appears to be a more apt framework for analyzing the problems of underdevelopment in Africa. This fact is

self-evident from the contemporary history of African states' economies, in their increasing reliance on foreign aid, with the continuous deficit in their respective budgets, their consistently high debt profile, despite debts cancellation for some of the countries, and the plague of poor global prices for their primary export products. The dominance of neo-liberalism in the African economy in the name of global free trade has made African states' economies to become dumping grounds for the core countries and the semi-peripheral countries in their trade relations.

The Development of Africa in the Immediate Post-Independence Years:

The high hope expressed by the African peoples for the development of the continent at independence could be better understood in the light of the assertions of J.F. Ade Ajayi, that independence meant more than just freedom from colonial rule to the African peoples. According to him "insofar as they appreciated what was involved in the independence movement, their basic expectation was to see an end to unpredictability and irrationality of the white man's rule...." [Ade Ajayi \(1982\)](#). He articulated the general convictions of the African peoples with regard to the import of independence to their lives as independent nations. It is obvious that to the Africans, independence implied freedom from unjust and incomprehensible laws and directives; return of their lands; and freedom to be left alone to live their lives and seek their own goals, especially in regard to land tenure and local government groupings that had affected their inter-group historical relationships. The foregoing is a testament of the general feelings and state of mind of the African peoples as their colonial territories gained independence [Uroh \(1988\)](#). However, the realities in almost all independent African states have consistently been a paradox [Okolo \(2003\)](#). The relentless struggle of the majority of Africans to eke out a living has been an uphill task. Basically, their desires and agitations for good governance and development, due to the unfortunate situations of pervasive poverty have remained a pipe dream, in the context of the

diabolical struggle for power, by their ruling elites. In the same vein, [Dimowo \(1999\)](#), argues that the subject matter of development defies any precise definition as economists are hardly agreed on what constitutes national development. He observed however, that there is a consensus of opinion that national development is somewhat synonymous with economic development. Corroborating the assertions of [Dimowo, Adedokun \(1999\)](#), contends that the concept of development has been variously defined by scholars, government agents and practitioners of the process, and that policies and programs aimed at effecting development have thus been conceived, implemented and evaluated from different points of view and perspectives.

Historically speaking, [Rodney \(1972\)](#) seem to be one of the most outstanding scholars of development studies and his submission is that development in human society is a many sided process.

African Agricultural Development from Pre-Colonial Era to the Modern Period.

The dominant activity in pre-colonial Africa was agriculture. In all sedentary communities in Africa, people took time to study their environments and tried to develop techniques for managing the existential nature of such environments in a progressively rational manner. Therefore, before the imposition of colonialism, the pre-occupation of the gross majority of the peoples of Africa, was specifically subsistence farming, which included fishing and animal husbandry. The import of the agricultural economy in the pre-colonial era was very deep in the culture of the African peoples before advent of the colonial masters. First and foremost, the community centered agricultural activities defined what was to be cultivated as food for the various households that constituted the societies, even though at a subsistence level. However, the imposition of colonialism completely changed African agricultural production, to be a source of national revenue in the colonial and post-colonial economies [Adedokun \(1999\)](#). Consequently, the cash crop economies that were inherited by the nationalist-independence leaders became the

main stay of the various African states. In most of the African states foreign merchant companies continued to dominate the export of the cash crops. Therefore, despite large land areas being cultivated for the cash crop economies, what became the reality was that the ruling African elites used the instrumentality of their positions in their states to transfer their states' resources, from their agricultural economies, which were based in the rural communities, to enrich themselves in their urban settings [Akintoye \(1976\)](#).

5. Import Substitution Economies in Post-Colonial Africa:

At the threshold of political independence in most of the African states, the colonial masters, successfully promoted the idea of import substitution industrial development strategy, which created the impression that the African states were successfully industrializing. The facade of a modern industrial sector made the African states economies to become more dependent on importation [Beggs et al \(2003\)](#). With the revenue derived from the agricultural export economies that were already experiencing disarticulation, due to the problem of elite corruption and the various attractions created in the urban settings that had been luring the rural people to the urban settings, import dependency syndrome led to consistent balance of payment problems and underdevelopment [Akintoye \(1976\)](#).

Overtime, the phenomenon of rural-urban migration became an aspect of the culture of modern African states. The lure of the cities with their unfounded prospects of upward social mobility, increasingly accentuated the social-economic disarticulation already taking place in the agricultural economies based in the rural communities [Akintoye \(1976\)](#). The nationalists-independence leaders were eager to develop their agricultural export-extractive economies, by establishing industries to produce goods that were hitherto being imported from the advanced countries, through the imposition of high tariffs or import quota on such imports.

The implication of this policy of import substitution as a strategy for the development

of African economies was that they were using more domestic resources to manufacture products, than were required to produce cash crops for export, which provides revenue that would finance import of manufactures. During this phase of their efforts at developing their economies, these African states wanted to reduce their dependence on their primary commodities and extractive economies, and also, most importantly they associated a developed industrial sector with the high productivity levels visible in the rich industrial countries. There were a lot of constraints in embarking on this strategy of economic development. The reality was that although it seemed that the domestic industries in the African economies expanded behind their tariff barriers, while imports were being replaced, in a process whereby they were able to attained levels of import substitution, however, their economic growth and expected development eventually came to a halt. Their industrial sectors overtime, manifested a comparative disadvantage. [Begg, et al \(2003\)](#), argue that though import substitution as a strategy for economic development was constrained by comparative disadvantage, yet comparative advantage is a dynamic not a static concept. However, African states were not able to make the transition from import substitution to the phase of export led growth, which stresses production and income growth, through exports, rather than the displacement of import [Gronemeyer \(2000\)](#).

6. African Development through Neo-Liberal Policies:

As far as African countries were concerned, the policies of neo-liberalism were imposed on their debt burdened economies, in a situation where they had no choice. From the 1980s, African countries were forced to increase their integration within the international market economy in one way or another, in the consolidation of their peripheral position. This led to their increasing dependence on the advanced capitalist nations and their monetarist institutions like, the World Bank, IMF, the Paris Club and London Club. In almost all fronts, in terms of their socio-economic

activities, African states were impacted by the policies of market fundamentalism, which became their existential realities. The dramatic change in economic planning and development, in virtually all African states from the 1980s, were clearly illustrated by the policy of structural adjustment program. An intriguing thing about neo-liberalism was its seemingly absolutist nature that has made the framework of the market to become the only and inevitable path, to the development of the African states' economies, with its innumerable difficulties and setbacks.

Indeed, the generally accepted argument in contemporary Africa is that neo-liberal capitalist development is the only pathway to achieving improvement in the material conditions of the African peoples. In this light, by the turn of the 21st Century, it was already a concluded matter of historical fact, that the neo-liberal framework of the market is the basis for the regulation of the African society as a whole. The neo-liberal market policies therefore became the only principles for guiding individual and collective actions [Gronemeyer \(2000\)](#).

With the increasing consolidation of the forces of neo-liberalism, given its global interconnectedness through the market, with the fundamental role of the neo-liberal multilateral institutions and organizations, like the IMF, World Bank, WTO, the Paris Club, London Club, including the various United Nations Bodies that were developed to facilitate the integration of the world economy, African states are now fully consolidated in their peripheral positions. It has become obvious to the African peoples, that in the new reality, it is what the neo-liberalists call development that is being regurgitated by their national ruling elites. Therefore, this paper contends, in agreement with [Esteva \(2000\)](#), that this ideology of market fundamentalism has expectedly engendered the growth of psychotic individualism, which has seen the rise of a few ultra-rich individuals who are devoted, through unconscionable processes of exploitation, to making economic profits, at the expense of the whole gamut of social and moral obligations.

This kind of commoditization of life, that has no limits whatsoever, aided by techno science and the market which started with technological innovations in key sectors, like information and telecommunication, and biogenetics, has swept the whole of Africa, thus making it the only medium of social regulations. African governments and their peoples do not have any leverage in the system driven by techno science, with its framework of a free market economy. A global economic environment where virtually almost all African states are tied down, by increasing burden of foreign debts, it appears that the vicious cycle will remain in Africa for a long time [Randhawa \(2005\)](#). This fact would become more glaring when African peoples understand that the foreign aid that their states receive are mostly tied aid. The limited prospects for African states' development will become more obvious in these contexts, whereby the bilateral and multilateral relationships between African states and the donor countries, their institutions, and organizations, are actually defined by the framework and processes, of neo-liberalism [Randhawa \(2005\)](#).

In the short and long run, it is the African's inept and docile leadership, in their politics, and in the major sectors of their economies, and their foreign partners, that had benefited from the various aid that the African states have received over the years, which have accumulated as foreign debts [Adedeji \(1982\)](#). In an age of free trade, with the African economies being used as dumping grounds, by the advanced industrialized countries and the newly industrializing countries, especially China and other Asian countries, their export led industrialization prospects have remain a pipe dream.

The long and short of the experience of the African states in the age of economic globalization, have been increasing under development [Dube \(1988\)](#). From the beginning of the independence era, African leaders were ambitious in articulating various development plans, and their development strategies were originally promoted by their states through a regulated market framework. The general consensus then, was that the states should exercise the

Benthamite function of realizing the greatest happiness for the greatest number, regulating the market for economic growth, the results of which was supposed to be distributed as fairly, as possible throughout their societies. With the liberalization of the African economies from the 1980s, economic growth without any redistribution at all, became the norm, in the face of the withdrawal of the state from the markets. In this context, the grave implication has been that their socio-economic life and its prospects are being regulated through the markets, as the only means for resolving the endemic problem of poverty in Africa, without the smallest contribution being imposed upon the ruling political and commercial elites and the multinational corporations. The imposition of neo-liberalism, by the World Bank and IMF in concert with the creditor nations, on the African states' has seen the perpetuation of underdevelopment in the African states' economies.

The Search for an Ideal Strategy for the Development of African States:

The African state must improve African society and the lot of its peoples. The failure of the states to improve their societies makes them to lack a high degree of hegemony, which would enable them to control contending forces, build strong structures, promote national accumulation of their resources, and create an environment for self-sustaining growth and development. African states must build the people, the society, promote their interests, build confidence in the state which will promote state hegemony, and in that process democracy will flourish.

The bane of African development has been the factor of bad, insensitive, arrogant and ineffective leadership that has failed to inspire the people. African states generally have been unfortunate to produce leadership that do not possess qualities of compassion, vision, education, capacity, capability, dignity, exposure, hard work, consultation, ability to listen and a clear and real track record of service to the people. African states must build new visions, new voices, new hopes and new leaderships at all levels. This could be achieved through the deliberate and

clearly coordinated policies and programs of governments and non-governmental agencies. African states must develop and strengthen the curricular of their educational and informal institutions to cater for the training of new leadership.

The governments of African states must develop a constitutional vision of building successor generation of leadership. The new leadership that African direly need must be built upon the foundation of service, loyalty, discipline and the promotion of civil society, in both national and community development. African states must deliberately and consciously ensure that emphasis is laid on the teaching of social and civic studies as well as history. African states must encourage creativity, courage and innovation and also reward hard work and achievement. African leadership must articulate a holistic strategy for leadership development.

The political parties in Africa must be truly and fully reformed for the mobilization of the African peoples. For Africans to develop and overcome the challenges confronting them, their political parties must become organized according to the rule of law, social justice and equity, to produce credible, capable, courageous and visionary leaders that will build the political economy and consolidate democratic institutions and practices. There is the need for political, constitutional and electoral reforms in Africa. The constitutions of African states must be the true and honest reflection of the wishes, hopes and dreams of their peoples, who must collectively and consciously develop it as a compact for their existence. What African states generally need is the development of participating constitutions that would serve as the mechanism for the mobilization of their peoples. African states' constitutions should emerge from a participating, people driven, consultative and bottom up approach. The fact is that constitutions are strategic weapons for addressing the various questions that are challenges to their survival. African states should also understand that as a veritable weapon for the mobilization of their peoples, the constitution is an instrument for

increasing political education and establishing and sustaining the foundation of democratic politics. Thus, it is therefore clear that the constitutions of African states must be translated into their various local languages to make it accessible to all. The struggle for democracy and transformation in Africa must therefore continue to wax strong. This inevitably calls for the opening of the democratic spaces, the mobilization of the people, the reform and strengthening of institutions and structures of the African society, the empowerment of the generality of the people and the fight to eliminate corruption. African peoples must also begin to re-establish the various cultural values that are fundamental to the peace and co-existence of their communities which should be articulated into what they compacted as their constitutions. African states must make conscious and deliberate efforts to integrate their economies. Intra-African trade should be encouraged. Integrated transportation and communication, as well as a common currency, would enhance exchange of goods and services. African states must also understand, based on their histories of aid dependence and the burden of foreign debts, that what they actually need is not foreign aid, rather access to the markets of the advanced industrial economies and the newly industrializing countries, relevant technology and support for the process of transformation and empowerment of their people and their institutions.

Conclusion

Historically speaking, Africa stands behind almost other continents with regards to all indices of growth and development. Despite the initial euphoria of becoming independent, majority of the African states, in their immediate Post-Independence period, became increasingly underdeveloped through an international political economy that structured their various economies in a neo-colonial, peripheral set up. The age of globalization in the neo-liberal economic reforms, completely jaundiced earlier efforts of the African states to develop. The history of neo-liberalism in Africa, which started in the 1980s, with the structural adjustment programme, greatly challenged the survival

of the African peoples in these states that were generally undemocratic. Now that it is obvious that the policies of neo-liberalism seem to be the absolutist and sovereign economic ideology which African states must continue to follow religiously, in an age whereby they are mostly aid dependent, it is important for the peoples of Africa to become truly mobilized for their collective transformation and development, in an integrated African economy, where they would be able to collectively muster their bargaining power vis-à-vis the external world. If African states are indeed determined to embark on the path of socio-economic development of their continent they should realize that their humble beginning, on the path of their economic integration, would be the construction of transport and other basic infrastructure, possibly from the sub-regional levels, to link up the entire continent. This would be necessarily followed up with the development of other fundamental integrative structures which, all together, would open up the various potentials of the continent to the African peoples and other positive external dynamics.

References

- Adebayo, A., (1982) "Development and Economic Growth in Africa" to the year 2000: Alternative Projections and Policies. In T.M., Shaw (Ed.). *Alternative Future for Africa*. Boulder, Colo: West View Press.
- Ade Ajayi, J.F., (1982) "Expectations of Independence" *Daedalus*, vol. III no.2, 7-12.
- Adebayo A., (1982) "Development and Economic Growth in Africa" to the year 2000: Alternative Projections and Policies, in *Alternative Future for Africa*, ed., T.M. Shaw, Boulder, Colo: West View Press.
- Adelakun, A.O., (1999) *Agriculture and Rural Underdevelopment in Okolocha*, C.F., ed., *Discourses on Development*, Benin City: United City Press.
- Akintoye, S.A., (1976) *Emergent African States: Topics in Twentieth Century in African History*, London: Longman Group Limited.
- Begg, D., et al, (2003) *Economics*. UK: Mcgraw-Hill Education. 2003.
- Chase-Dunn, C., & Peter, G., (1995) *World Systems Analysis*. *Annual Review of Sociology*. 21, 387-417. Retrieved from <http://simple.wikipedia.org/wiki>.
- Chizea, B.U., (1999) *The State Capital Accumulation and the National Question*. In C.F. Okolocha,

- (Ed), Discourses on Development. Benin City: United City Press.
- Daniel, C., & Hall, T.D., (1982) World Systems Analysis. Annual Review of Sociology. 8, 81-106. Retrieved from <http://simple.wikipedia.org/wiki>.
- Dube, S.C., (1988) Modernization and Development: The Search for Alternative Paradigms London and New Jersey: Zed Books.
- Dumenil, G., & Levy, D., (2011) The Crisis of Neo-Liberalism. Mass.: Harvard University Review.26, 4, 604-607. Retrieved from <http://simple.wikipedia.org/wiki>.
- Dimowo, F.A., (1999) Engineering Infrastructure and Underdevelopment in Nigeria. In C.F., Okolocha, (Ed.), Discourses on Development, Benin City: United City Pres.
- Esteva, G., (2000) Development In W., Sachs, (Ed.), The Development Dictionary. London: Zed Book.
- Frank, A.G., (1969) Latin American: Underdevelopment or Revolution New York: Monthly Review Press. Retrieved from <http://simple.wikipedia.org/wiki>.
- Gronemeyer, M., (2000) Helping In W., Sachs, (Ed.), The Development Dictionary. London: Zed Book.
- Goldfrank, W.L., (2000) Paradigm Regained The Rules of Wallerstein's World System Method. Journal of World Systems Research. 6, 2, 100-195.
- Harvey, D., (2005) A Brief History of Neo-Liberalism. England: Oxford University Press.
- Ihonbvere, J., (2012) The Challenges of Leadership and Development in Africa, Theory and Praxis. In M.W., Igbafe, (Ed.), Selected Essays of Julius Ihonbvere. Nigeria: Book Wright Publishers.
- Okolo, C.B., (2003) The African Condition. In D., Maduabuchi, (Ed.), Philosophy and Politics Discourse in Values, Politics and Development in Africa. Lagos: Malthouse Press Limited.
- Randhawa, G.K., (2010) Foreign Aid in Economic Development. International Journal of Computing and Business Method. No. 2229 – 6166.
- Rittel, H., & M.M., Webber, (1967) The Concept of Wicked Problems. Management Science. 14, 4. Retrieved from <http://simple.wikipedia.org/wiki>.
- Rodney, W., (2000) How Europe underdeveloped Africa. Abuja: Panaf Publishing Inc.
- Steger, M.B., & Roy, R.K., (2010) Neo-Liberalism: A Very Short Introduction. England: Oxford University Press. Retrieved from <http://simple.wikipedia.org/wiki>.
- Theda, S., Wallerstein's World Capitalist System: A Theoretical and Historical Critique. American Journal of Sociology. 82, 5, 1075-1090. Retrieved from <http://simple.wikipedia.org/wiki>.
- Uroh, C., (Ed.). (1998) Situating the Challenge of Development in Africa: Essays by Samir Amin. Ibadan: Hope Publisher.
- Wallerstein, I., (1976) The Modern World Systems: Capitalist Agriculture and the Origin of the European World Economy in the Sixteenth Century. New York: Academic Press.



Parliamentary Democracy in Pakistan (1988 to 1999): An Analysis

Published online: 30-12-2019

Dr. Qurat ul Ain Bashir

Assistant Professor

Department of History & Pakistan Studies

University of Gujrat

(Pakistan)

Email: quratulain.bashir@uog.edu.pk

ORCID: <https://orcid.org/0000-0001-8979-1838>

Abstract:

Notwithstanding Pakistan's commitment to democracy, its history has been repeated with periodic and long military rules and autocratic governments. Even periods of democratic rules were not smooth sailings; elected governments being dismissed on one pretext or the other. In this reference point, the era from August 1988 to October 1999 stands out as a test case. The primary focus of the study is to articulate the facets that prompt deterrence in the democratic uplift and early dismissal of the elected governments in a period of topical importance transpired between two lengthy military regimes (Zia: 1977-88 and Musharraf: 1999-2008). The selected parameter is the working relationship between elected and non-elected. The elected institutions' variables encompass the Parliament, Provincial Assemblies, Local Bodies, and Federal/Provincial Governments. The non-elected institutions' variables are Media, Military, Bureaucracy, and Judiciary. The methodology used in this research is investigative and analytical. The result of the study indicates that in the said era, persistently, the political status of the country remained to be a bureaucratic state with its more or less influence. The implications of the concept of absolute democracy were dim, owing to the fact, that the political system was steered by the top brass in Pakistan.

Keywords:

Democracy, Establishment, Government, Bureaucracy, Politics, Martial Law, Institution, Judiciary, Pakistan.

Introduction:

The study intends to ponder on the tantamount grounds of feeble democracy from 1988 to 1999. It seeks to discuss the grounds of perpetual dismissal of governments with the main reference to the working relationship between elected and non-elected conventional power hubs. As far as the power dimension and domains are concerned they have been defined by the constitution to assure the effective working of institutions. But even though the democracy has faced several setbacks. The study seeks to grasp the reason for sacking by looking into the fact that what kind of working relationship had been held on between the elected and non-elected institutions. The selected variables are based on the institutions that come into power through elections, as well as through conventional power systems. The variables of the study have been selected at two levels; the elected variables are Federal and Provincial Assemblies and Local Bodies and unelected power shareholders are Media, Military, Bureaucracy, and Judiciary. This study enables to draw the pattern of change of political history and analyze the factors that consequently undermined democracy. The role of unelected institutions in politics has been held up in the training and learning process since the inception of Pakistan. This era has been chosen to the fact that it is the pinnacle of the delicate democracy in Pakistan.

1. Historical Background

Pakistan became an independent state in August 1947 on the premise that it will be governed on democratic principles. Yet since its inception, the elected institutions were unable to play their proper role in politics and decision-making. The elected institutions did not get the opportunity to establish a stable political system due to the supremacy and interference of hierarchical institutions. In a political sense, civil-military bureaucracy remained more powerful than legislative assemblies. The elected governments were weak and under the influence of the establishment as democratic traditions were not nurtured. Repeated Martial Laws and bureaucratic interferences created undemocratic traditions

even in politics. In the period (1988-1999), in particular, the free will of elected institutions was missing and elected governments and Assemblies faced premature suspensions (Rizvi, 2000).

In light of the above statement, the study aims at investigating and analyzing the factors responsible for repeatedly disrupting the democratic process in Pakistan. It discusses the role of political and non-political stakeholders in the matter concerning the performance of four democratic governments during 1988 and 1999. This article attempts to investigate the behavior and role of elected and non-elected institutions which made democratic governments weak.

The study investigates the reasons which obliged the governments to surrender their rights to the establishment and promote power-politics, causing power-imbalance and political instability.

2. Research Themes:

- i. Role of establishment in the democratic process
- ii. Relationship between elected and non-elected institutions and their impact on democratization.
- iii. Effects of the tussle for power (between institutions/personalities) on the functioning of governments.

3. Factors Affecting Parliamentary Democracy in Pakistan

Theoretically, in the Parliamentary form of government delegation of power means responsibility but in Pakistan practically the authority was repeatedly misused by the establishment. (Ahmad, 2011, Raisan, 2010) The void in leadership and institutional imbalance made the establishment more politically potent. In fact, the genuine transfer of power to elected governments did not come about at any point in time (Ahmad, 2011).

The establishment took a dim view of the restoration of democracy in 1988 which implied restricting its direct involvement in the affairs of governments. In military regimes, the establishment played a key role which is manipulated to continue even during the elected governments' later (Bose & Jalal, 1998). The establishment, on purpose, undermined the elected

governments by non-cooperation, bad advice, and putting hurdles in the reinforcement of democracy (Rizvi, 2000). The military-civil bureaucracy collaborated in bringing down the elected governments. The process of democratization was disrupted with the strengthening of non-elected institutions at the cost of elected institutions. Non-democratic institutions became a hub of power politics; compelling elected institutions to become a part of their power game and center of conspiracies and undemocratic practices (Guahar, 1997) (The Nation, 1997) (Cawasjee, 2011). Due to weak democratic culture since the happening of Pakistan, the era under study has faced several setbacks in formulating true democracy, which is as follows:

4.1 Imbalance of Power

The Eighth Amendment of Zia-ul-Haq regime occurred on 9 November 1985 had disturbed the concept of balance of power introduced in the 1973 constitution. Through Eighth Amendment following articles were amended; 48, 51, 56, 58, 59, 60, 75, 91, 101, 105, 106, 112, 116, 130, 122, 152, 270. (Dawn, 1993).

The eighth amendment had taken democracy to the level of legitimized dictatorship as the President with substantial powers was unimpeachable in any court of law. The amendment in article 48 (b) stated that "the validity of anything done by the President in his discretion shall not be called in question on any ground whatsoever" (The Constitution of Pakistan, 1985) The said amendment had transformed the Parliament into a body of instigating debates. This amendment had baffled the Parliamentary spirit of the constitution and the supremacy of Parliament was replaced with the Presidency (Hussain, 1989).

Following the elections in 1993, a two-party system was initiated in Pakistan and the PML and PPP were established as main parties in the federal and provincial legislatures. In this epoch power tussles concerning these parties had played a fundamental role in undermining the process of democratization. These parties were politically immature and did not honor each other's mandate to rule (Sayood, 1993). The

greed for power in Pakistani politics remained an obvious feature of this era. The opposition parties were not performing their constitutional responsibilities as they were not accepting their defeat in elections. Politics of vengeance, conspiracies, and blackmailing were those important political realities that gave the establishment a strong base to interfere in politics. The narration pertinent to the ground building for the establishment could be comprehended with the following patterns; the government's response to the opposition's protests came through instituting several cases against the opposition (particularly against Nawaz). Nawaz was accused of being a tax defaulter and corrupt (taking commission from the contractors (Dawn 1995). Sheikh Rashid Ahmad of the PML (N) was summarily tried and sentenced to seven years of imprisonment (Summary Perspective, 1995). Nawaz accused that the PPP had politicized the judiciary. He stated that three election petitions were filed by the opposition members but no progress was made in this regard. Besides the election petitions filed by the government (against the opposition) had reached the Supreme Court immediately (Dawn, 1995).

Since the happening of Pakistan, the advancement in parliamentary democracy was restricted because of the continuous power struggle between elected and non-elected institutions, incessant termination of representative governments, and disequilibrium of might amid the institutions. Throughout this decade (1988-99) institutions remained in disagreement with each other to acquire power. During democracy, institutions must support one another in performing their functions which remained lacking in this era. These reasons which obliged the governments to surrender their rights to the establishment and promote power-politics, causing power-imbalance and political instability was interlinked which are explained in diagram 4.1.

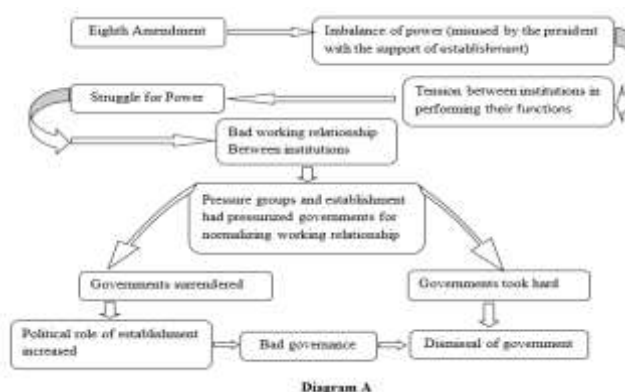


Diagram A represents the power imbalance generated by the Eighth Amendment's enactment. The power struggle among institutions of the state had been triggered by the non-equilibrium in responsibilities. The establishment was of the view that the political process should continue as they were well flourished in the system that had been architected by them. Whenever governments operated on the establishment's lines, they remained intact, otherwise, the decline of the political system took place.

4.2 Models of Political Development in Pakistan

In the first government of Benazir (1988-90) the type of government was more military and less bureaucratic because her first government was the outcome of deal with the army besides due to law and order problems the military got more importance and became more politically powerful than civil bureaucracy (Ashraf, 16 September, 2011). Besides, the United State of America (USA) had a great influence on decision-making in Pakistan and it had pressurized the government to implement its agenda. The government remained under the continuous pressure of internal and external groups (Mitra, 1988).

In Nawaz's first government (1990-93) the power of civil-military bureaucracy was equal. Nawaz had bad relations with the Chief of the Army Staff and a bureaucratic President which resulted in a strong relationship between civil-military bureaucracy. In Benazir's second government (1993-97) the type of government was more bureaucratic and less military. The government had strengthened civil bureaucracy to keep it on its side but of

no use. In the second government of Nawaz (1977-99) the role of the establishment was limited due to government policies and the non-political attitude of General Jehangir Karamat. But when General Musharraf became Chief of the Army Staff then army intervention was restarted. The army remained out of politics whenever it was under the command of neutral Chief of the Army Staff like Karamat. During this decade under review, all the Chief of the Army Staff remained politically active and played important role in the toppling of governments (Dawn, 1988) (Aziz, 2009) (Butt, 2011).

4.3 Role of Political Parties

The role of opposition in this decade was partially democratic. Most of the time opposition had politicized the legislation and turned situations in their favor. The culture of long marches, protests, and walkouts had derailed democracy. In every government, the opposition had persuaded the army to interfere in politics and remove the government. The role of opposition one way or another had supported the role of civil-military bureaucracy in Pakistan (Down, 1992) (The Pakistan Times, 1994) (Dawn, 1996).

The establishment had used different political parties and personalities for their power politics. Its main aim was to remain in power and was not sincere with any institution or personality. Due to the establishment controlled democracy has prevailed in this era. The governments were not free to exercise powers but were under the control of the establishment. In this decade Inter-Services Intelligence (ISI) had also worked under the patronage of establishment and politicians (Shaikh, 2000) (Quddus, N.D).

4.4 Status of Democracy

The main characteristics of democratic governments are as follows;

1. Sense of responsibility
2. Devolution of power
3. Complete tenure
4. Independent to make decisions
5. Accountability
6. Guarantee due rights and responsibilities to the institutions

7. Good governance

The Above-cited democratic features were not well developed in this era. Politicians had not realized the fact that great power brings great responsibilities so the culture of misuse of power got enhanced.

The power was centralized and local bodies' elections only happened twice in Punjab during the first and second tenure of Nawaz. At the grassroots level, the culture of politics did not exist and politicians consciously delayed the holding of local bodies' elections. The MNAs and MPAs had concerned that if problems of people were solved through grassroots level politics then their popularity and importance would decrease and electoral victory would not be guaranteed (Khan, 1999).

In this decade the sense of sharing of responsibilities did not happen due to a lack of devolution of power. Centralization of power did not let the institutions to fulfill their responsibilities within the framework of authority. In fact responsibilities without transfer of power to the institutions had been a major cause of poor governance.

In this decade no government was unable to complete its constitutional terms due to conspiracies and power politics by the opposition, judiciary, and establishment. The governments were working under the guidance of the establishment and were not free to take decisions independently. The establishment was a kingmaker who used politicians to fulfill their vested interests like capital and power gain. The real political matters were nail down by the civil-military bureaucracy whereas the political officials were solely used to get those decisions to the public and to face their music afterward. The USA remained an important external pressure group in the tenures of PPP governments. The USA had always supported pro-USA civil-military bureaucracy in civilian governments as she knew the strength of establishment in the political system of Pakistan (Dawn 1996).

True accountability did not set up in this era for governments had massively used it as a tool to control political opponents. The scope of accountability was too narrow. Bureaucratic presidents had substantial

authority but it was unaccountable alike due to the discretion of the office provided in 58 (2) (b) (Bahadur, 1998).

Good governance became possible if all the above-cited features were simultaneously present in the government (Hassan, 1988). Poor governance was the obvious feature as governments were not free to decide themselves and capabilities that were required to assure good governance were lacking in them. Besides several hurdles were caused by elected and non-elected institutions that undermined effective governance.

4.5 Role of Media in Pakistan

In this decade institution of media was controlled by all the governments. The media was not allowed to express its opinions and concerns over the functioning of governments (Dawn, 1997) (Ziauddin, 1997). The freedom of electronic media was more limited than the press as there was only one government channel and one private channel. The media was relatively free in PPP's governments than tenures of PML (Chand, 1992). The PML had used more violent means to stop the press from performing its responsibilities such as it had imposed sanctions on those newspapers that did not abide by its instructions and demands. The *Jang* group, *Aman* and *Percham* were the main print media that were banned at that time (Shah, 2001). The media was biased and under a stronghold of influential pressure groups (pro-government or anti-government) (Sehba, 1994). Press was divided into two categories; pro-government press and anti-government press. The chief purpose of the highly controlled media was to support all policies of the government. Besides, the governments used the press to project its image, cover up its weaknesses and attack opponents. The freedom of media was restricted to hide the poor performance of the governments. The government had supported the culture of violence against media. Anti-government news had rarely appeared in media till 1994 (Shah, 2001).

Nawaz had been making statements in favor of freedom of the press whenever he was in opposition yet after assuming power in 1997

he took a number to the contrary. Within a month of assuming office, the government promulgated the Press and Publication Ordinance (PPO) on March 11, 1997 authorizing the government to forfeit any newspaper, book, or publication if it considered that:

1. Any section of writing had contained false information.
2. Attempts to ruin Pakistan's ties with the international world.
3. Seek to sway the army or police official to abandon his allegiance to his duties and discipline. (Dawn, 1997).

Further, Human Rights Watch Report pointed out that though the government had guaranteed freedom of the press, many journalists were arrested and newspaper offices were shut down on government's orders. An effective relationship between government and media remained out of question throughout the epoch (Dawn, 1998). The controlled media could be categorized as Pro-Government media as it is spread on those media groups that assented to the inflicted restraints. Whereas, those who did not abide by constraints on freedom of media and stick to the journalism as per its canons and requirements of the time were labeled as Anti- Government media by the governments. (Shah, 2000).

4.6 Role of Judiciary

Judicial activism happened in this decade as a reaction against governments' policies. Judiciary had played an important role in creating problems for the governments only when governments had curtailed their role. The role of the judiciary was politicized by all the governments to prevent them from creating hurdles in legislation making. Judiciary had supported presidents in their extra-judicial actions except in 1993. Pentavalent dissolution of governments transpired by the Presidents in the said decade. The judiciary had only once upheld democracy and ordered the restoration of democracy that was the only available example in the era where the judiciary had succumbed the extra-judicial action (Shah, 2001). The governments had created favorites in the judiciary throughout of turn promotions but even though it favored decisions of bureaucratic presidents. In

support of the above-cited point, one reference to reveal the status of compromised judiciary in the decade is as follows; Benazir had promised judicial reforms and appointments of judges with the consensus of opposition as she believed that this procedure would assure merit in recruitments. After assuming office she did the opposite; judges were appointed based on their loyalty to the PPP; appointments were on *ad hoc* basis and confirmation conditional on their leanings towards the PPP. The manifesto of the PPP had promised the separation of judiciary from the executive but it did not materialize. Sajjad Ali Shah was chosen as the Chief Justice of Pakistan by bypassing three senior judges. The appointment of permanent judges was purposely delayed; three provinces had acting chief justices and about one-third of judges of the Supreme Court were *ad hoc* appointees. These actions had politicized the judiciary and curtailed its independence (Dawn, 1996). Due to this attitude of the government, the judiciary was said to be divided into two camps; one group favoring Benazir and the other on Leghari's side. The judiciary was politicized as cases against Asif Ali Zardari were in courts (Serpao, 2011).

The status of the judiciary in this decade was as follows:

- a) Judiciary had no role in the first government of Benazir but the matter of nomination of apex court judges remained a constant reason for strained relations between the office of President and Prime Minister (Shah, 2001).
- b) Nawaz had restricted the functions of the judiciary by instituting a parallel judiciary system (special courts) through legislation (Pirzada, 2004).
- c) In PPP's second government *ad hoc* judges and additional judges were appointed to check the independence of the judiciary. While making these appointments, the principles of meritocracy were ignored. Besides the government had not implemented the decree of the Supreme Court related to the separation of judiciary from the executive as bureaucracy had concerns over it. To keep bureaucracy on its side, it turned the superior judiciary against itself (Dawn, 1994) (Dawn, 1996).

In Nawaz's second government the functions of the judiciary were curtailed through Special Courts and *Khidmat* Committees. Besides, continued killings in Karachi caused tension among the coalition partners. The differences within the coalition partners increased when five men of the MQM were shot dead on June 16, 1997. The MQM closed all its party offices in Karachi and stated that the reopening of offices would take place when Nawaz would provide a security guarantee (Dawn, 1997). The MQM had discussed the law and order situation with Leghari and asked him to play his role in normalizing the situation (Dawn, 1997). The government set up a judicial commission to investigate extra-judicial killings to placate the MQM. Nawaz met with the delegation of MQM and assured it that government did not want to enforce Governor Rule in Sindh. He also promised political strategy for the Sindh problems (Dawn, 1997). The wave of terrorism, sectarian violence and crime spread country-wide (Dawn, 1997).

- d) The government remained under pressure as the judiciary was taking *suo motu* action on Karachi situation. Nawaz's policies against the judiciary had rendered confusion within the judges of superior courts that created a rift within the judiciary and executive. The undemocratic approach of the government towards the judiciary had undermined the status of the judiciary (Dawn, 1998). The judicial pressure on the last two governments (1993-96 and 1997-99) had provided a base for the removal of governments.

4.7 Reasons for Abnormal Law and Order Situation

The law and order situation was the continuous reason due to which governments were removed five times during the decade. The nationalist and theological-political parties had massive participation in prompting socio-political chaos and sectarianism. These parties had served as pressure groups and frequently mobilized people against governments. These political groups were so powerful that people could not resist their call of protest or rally. Governments were dependent on them for keeping the peace and business of

the state. The bad law and order condition indicated no rule of law and challenged the writ of the government. The flawed administration had held up these parties to stay politically effective (Dawn, 1997) (Dawn, 1998).

The governments had used military means to tackle the law and order conditions in Sindh. The military operations had increased the grievances of the province as they were partial and took place in selected areas. After the termination of military operations, the law and order condition of Sindh became more acute. The governments did not come up with suitable policies towards Sindh even though they had a mandate for this. Since the early '80s, the governments had preferred to call the army to tackle the law and order condition in Sindh (Baxer & Wasti, 1991) (Shaikh, 1990) (Gahur, n.d). In fact, the democratic means to improve law and order was avoided by all the governments of this decade. The governments concerned were to control the law and order situation but not to improve it.

4.8 Vested Political Interests

The pressure groups (feudal, agriculturalist, industrialists) had entered into ministerial offices in the assemblies through elections that monopolized the politics. They had brought legislation in their approval and underpinned each other in safeguarding their interests. The agriculture tax levied by the caretaker government of Moeen Qureshi was severely condemned by all the political parties as it adversely affected the interests of feudalists which were a paramount source of economic supports to politicians. This step was strongly criticized by all the political parties and after coming to power it was immediately abolished by the PPP (Clifton, 1993). These groups had an increased culture of bribery, corruption, and misuse of power in politics.

4.9 Tussle for Power

The power fight between Nawaz and Benazir had diminished Parliament norms. They were followers of two different legacies and backgrounds. The nature of their disagreements was political and personal. Both political families had filed cases against

each for point-scoring. The law enforcement agencies were illegally used for the arrest of Asif Ali Zardari and Mian Muhammad Sharif (father of Nawaz Sharif). Even these two persons were arrested without issuing their arrest warrants (Dawn, 1994) (Nasr, 1992). These parties were pursuing politics for taking revenge and not in national interests.

In this era the performance of political parties was irresponsible. They always contacted the establishment for the dissolution of governments. The establishment was pampered by all the governments especially the opposition. The government had not been effective to bar the power of bureaucracy for being afraid of abandoning power and the undemocratic attitude of the opposition (Hassan, 1999).

From 1988-99 the political process was discontinued five times due to which democratic evolution could not emerge. Due to the repeated overthrow of governments, political leadership remained immature and culture of long-term planning did not establish (Khan, 1999). The establishment had served as a watchdog in politics and explored the weaknesses of the governments and blackmailed them.

A large part of the Parliament was comprised of a privileged class that favored the political *status quo* to do the legislation according to their vested interest. Besides, the political representation of the middle class in all assemblies was extremely small due to which their problems did not get resolved nationwide. Governance means what governments deliver to the common man and in this decade the performance of the governments on the grassroots level was disappointing.

The 58 (2) (b) had introduced the imbalance of power between presidents and prime ministers which caused an ineffective working relationship. This amendment had weakened the parliamentary form of government by provided all-important massive powers to the presidents. The governments had exercised some powers and were not free to functioning without the assent of the president. The constitution neither became parliamentary nor

presidential however dictatorial. The annulment of 58 (2) (b) was a substantial cause for disagreement between civil-military bureaucracy and the governments (Hussain, 1989). The 58 (2) (b) was the compromise made by the governments to stay in office. The amendment did not prove to be effective to end the promulgation of Martial Law and seized democratic development and bring fall to institutionalization. Due to 58 (2) (b) the governments in their tenures always functioned under the fear of overthrow (Dawn, 1993) (Zafar & Hussain, 1993).

During this phase of history, civil-military bureaucracy became so politically powerful that politicians had to appease it to remain in power. Historically the civil-military bureaucracy got strength during Zia-ul-Haq's regime because he used it as a replacement of political parties to run the affairs of the state.

In this era, the politics of alliances had weakened democracy in Pakistan. The strong alliances such as the IJI and the PDA had a split and did not deliver what was promised to the nation. These alliances had ended on the issue of power-sharing. The main political parties; the IJI and the PPP were reluctant to share federal portfolios with their allies. The politics of alliances in Pakistan had pressurized governments that if their demands were not fulfilled they would leave the treasury benches (Kamran, 2008) (Shaikh, 2000).

The democratic culture was of fundamental importance to halt the way of *coup d'état* as well as it promotes political maturity, democracy, the culture of dialogues, and terminates collisions. The democratic culture could come up if people were endowed with education and the political process did not hamper.

Conclusion

The frequent army adventures have fragile the democratic structure owing to which full democratic notions did not develop. At present, it is more difficult than before to make Pakistan a democratic country as traditions of military regimes have been more strengthened. It is the only motivation of politicians and society that can transform

a dream of democracy into a reality. In Pakistan, the journey of democracy has once again started and this time all the stakeholders have to show that how much they have understood from the experience of the '90s.

In Pakistan, the civil-military bureaucracy was the most skilled institution and was guiding the politicians in the affairs of politics. Over time bureaucracy started to influence political decisions and taking control of the country. The military also realized that it is inevitable for the existence of Pakistan and could become a stakeholder in power politics. When the military worked with bureaucracy it started to assert its role and finally became a senior partner in the power play. The bureaucracy-military partnership was inevitable as when the military came to power it required a group that could replace political parties.

Throughout this era, power games continued to happen between power shareholders. The imbalance of power between elected and non-elected seemed to purpose intending to keep power with the establishment to make democratic institutions weak. Bad law and order situations and deteriorating center-province relations were other important factors that let the army get strength. The opposition and judiciary also had a hand in strengthening the position of the establishment. Press did not have complete freedom of expression for most of the time, though it was better than during previous governments.

References

Ahmad, Shaikh Rasheed, (13 January 2011), Personal Interview, Rawalpindi.
 Altaf Gauhar, A. (1997 August 17). How Intelligence Agencies Run Our Politics, *The Nation*, 9.
 Anwer, K. (1997 May 11). interview by Ardeshir Cowasjee, *Dawn*, 11.
 Arif, K. M. (1994 November 29). Playing Foul with Democracy. *Dawn*, 15.
 Ashraf, Senator Javed (16 September 2011), Personal Interview, Islamabad.
 Aziz, S. (2009). *Between Dreams and Realities: Some Milestones in Pakistan's History*. Karachi: Oxford University Press.
 Bahadur, K. (1998). *Democracy in Pakistan: Crises and Conflicts* (New Delhi. Har-Anand Publications Pvt Ltd.

Bose, S. & Jalal, A. (1998). *Modern South Asia: History, Cultural, Political Economy*. Lahore: Sang-e-Meel Publications.
 Butt, G. Z. (2011, March 7). Interview by Abbas, M. ARY News [Do Tok]. Islamabad.
 Chand, A. (1992). *Pakistan: In Search of Modernization*. New Delhi: Anmol Publishers.
 Cowasjee, A. (1997, August 17). Forgetting History. *The Nation*, 7.
 Craig Baxter, C., & Syed Razi Wasti, S. R. (Ed.). (1991) *Pakistan: Authoritarianism in 1980s*. Lahore: Vanguard Publishers.
 Dawn, (1993 February 22) Karachi, 6.
 Dawn, (1995 April, 1) Karachi, 5.
 Dawn, (1995 April, 25) Karachi, 9.
 Dawn (1996 January, 19), Karachi, 3.
 Dawn (1997 March 12), Karachi, 5.
 Dawn (1998 January 6), Karachi, 3. Gahur, H. (N.D) *Pakistan Ka Hukmaran: Aik Sachi Aur Karwe Kitab*. N.P: Gahur Publications.
 Hasan, S. A. D. (1999, October). Understanding the Opposition. *The Herald*, 32-33.
 Hassan, M. (1988). *Pakistan Kay Jaali Hukmaran*. Lahore: Classic.
 Hussain, Z. (1989 February). Making Amends. *The Herald*, Karachi, February, 18-19.
 Kamran, T. (2008). *Democracy and Governance in Pakistan*. Lahore: South Asia Partnership.
 Khan, A. A. (1999, October). Desperately Seeking Solutions, *The Herald*, 34.
 Khan, A. A. (1999, January). Images 98, *The Herald*, 33.
 Mitra, S.K. (Ed). (1988). *The Post-Colonial State in Asia: Dialectics of Politics and Culture*. Lahore: Sang-e-Meel Publishers.
Pakistan Journal of History and Culture XXV: National Institute of Historical and Cultural Research. (2), 118.
 Raisani, Nawabzada Haji Mir Lashkari Khan, (23 December 2010) Personal Interview, Islamabad.
 Rizvi, H. A. (2000). *The Military and Politics in Pakistan: 1947-1997*. Lahore: Sange-e-Meel Publishers.
 Salim, A. (1990). Chay August Kay Baad: Intakhabi M'arkoon Aur Mehalati Sazishoon Ki Kahani. (Urdu) Lahore: Nagarshat.
 Sayood, S. A. (Ed.). (1993). *The National Assembly, Pakistan Political Perspective*: Institute of Policy Studies. 2 (2), 11.
 Sayyid A. S. Pirzada, (2004). Facts and Fiction about Rigging in 1990 Elections in Pakistan
 Seyyed Vali Reza Nasr, (1992). Democracy and the Crisis of Governability in Pakistan. *Asian Survey*. 32 (6), 533.
<http://www.jstor.org/stable/2645158>.
 Shah, Sajjad. A. (2001) *Law Courts in a Glass House: An Autobiography*. Karachi: Oxford University Press.
 Shaheen Sehbai, S. (1994 September 23). Wither BB's Media Policy?. *Dawn*, 8.
 Shaikh, M. A. (2000). *Benazir Bhutto: A Political Biography*. Karachi: Orient Books Publishing House, 2000.

- Sherpao, Aftab Ahmad, (12 May 2011), Personal Interview, Islamabad.
- Summary Perspective. (March 1995). *Pakistan Political Perspective*, vol. 4, no. 3. Islamabad: Institute of Policy Studies, 6.
- Syed Abdul Quddus, S. A. (N.D). Nawaz Sharif: Courage in Leadership. Lahore: Sh. Ghulam Ali and Sons.
- The Constitution of Pakistan (N.D), Karachi: N.D
- Zafar, N. & Hussain, I. (1994). Election 93: Facts, Figures Feast. Islamabad: Modern Book Depot.
- Ziauddin, (1998 January 5). The Stories Behind the Stories. Dawn. 8.
- Ziauddin, M. (1997, July 14) M. Back to Square One. Dawn.12.



Journal of Academic Research for Humanities (JARH) Vol. 1, No. 1 (2020)

<https://doi.org/10.5281/zenodo.4630757>

Modernity and Islam in South-Asia: Approach of Darul Ulum Deoband Movement

Published online: 30-12-2020

1st Author

Dr. Muhammad Naveed Akhtar
Assistant Professor
Department of Pakistan Studies,
Abbottabad University of Science
and Technology,
Abbottabad (Pakistan)
mnaveedakhtar@gmail.com

2nd Author

Dr. Abul Rasheed Qadari
Associate Professor
Department of Arabic and Islamic
Studies,
University of Lahore, Lahore
(Pakistan)
Email: Drirrc2010@gmail.com

3rd Author

Dr. Muhammad Rizwan
Associate Professor,
Department of Pakistan
Studies,
Abbottabad University of
Science and Technology,
Abbottabad (Pakistan)
drmuhammadrizwan_hu@yahoo.com

CORRESPONDING AUTHOR

1st Author

Dr. Muhammad Naveed Akhtar
Assistant Professor
Department of Pakistan Studies,
Abbottabad University of Science and Technology,
Abbottabad (Pakistan)
mnaveedakhtar@gmail.com

Abstract:

The response of South Asian Muslims to the British occupation of India and the socio-cultural and institutional reforms that they induced were manifold. The attempts by the British to inculcate modernism in Indian societies was taken up by the Muslims as a political and cultural challenge. Unlike the Muslim ideologues such as Sir Syed Ahmad Khan (1817-18), who launched Aligarh Movement adopting progressive and loyalist approach, the exponent Deoband Movement showed militant resistance towards British imperialism and by sticking to their religious dogmas attempted to reform the society along with orthodox lines. Yet, they afterwards modernized their educational institutions which appeared to be one of the dominant set of Islam and made seminary second largest religious educational institution in the Muslim World. This paper discusses the formation of Deoband Madrasah, its response and approach towards British imperialism and process of modernization, and its philosophy to reform the Muslim society at time when it was suffering from severe political decline. Furthermore, it gives an evaluation to their conception of composite nationalism, and adherence to coexistence of different religious communities. It also sheds light on its networking with Jamiat Ulema-e Hind and Tablighi Jamaat in the wake which Deoband appeared to be one of great set of Islam. The methodology employed to in the discourse is descriptive, analytical and critical. This undertaking establishes that Darul Ulum Deoband has not merely been an educational institution but mulita-dimensional movement which contributed a lot in provide distinct trends the Muslim society and culture in South Asian.

Keywords:

British Imperialism, Modernism, South Asia, Orthodoxy, Nationalism, Education, Islam, Reformation, Militancy, and Madrasah

Introduction:

In the mid nineteenth century CE, India witnessed drastic political changes: the British East India Company succeeded in crushing the Indian uprising in 1857, and secondly the subcontinent that became the Dominion of Great Britain and Mughal Empire vanished with the wind of change. It was the Muslims community of South-Asia who suffered the most in the upheavals. The British after coming into power initiated the process of reforming the political, administrative, and educational structures in accordance with modern ideals obtainable in Europe, evolved since the age of Renaissance in the West. The reaction of degenerated Muslim society in India towards the British colonization and introduction of modernity was multidimensional. The Muslim ideologue, Sir Syed Ahmad Khan (1817-1898) attempted to reform Muslim society by establishing educational institutions and writing literature advocating liberalism, progressivism, rational thinking and the loyalty towards the British Raj. Contrary to these developments, some of the *ulema* associated with Deoband Madrasah showed militant resistance towards British imperialism in India and they disliking the modernity remained assertive on departing traditional religious educations to the Muslim masses. However, gradually the structure of educational institution was reformed and developed two-fold networking emerged which helped Deoband school of thought prevail to be one of the major sects of Islam. Deoband Madrasah is the second largest educational institution, after Al-Azhar University founded by the fourth Fatimid Caliph Al-Mu'izz li-Din Allah (r. 953-975 CE) in Cairo, Egypt, in 975 CE. The influence and impact of Deoband, as reformist traditions and philosophy, have always been a subject of discussion in the Islamic world and beyond. There is a growing interest among academic, religious and political forums in contemporary era to apprehend Deoband and its teachings in the wake of 9/11, when the Taliban and numerous other militant groups in Afghanistan and Pakistan were considered to be the most notorious adherents of the school

of thought. The present research study, however, attempt at discussing the initiation of Deoband Movement and its impact over the lives of the common Muslim masses of South-Asia during the British Raj. It recounts the factors that contributed to the transformation of the Deoband Movement into one of the biggest sects of Islam in the world. It examines the socio-political challenges against which Darul Uloom Deoband was founded. Other issues considered in the paper are the impact of the movement on social structure of Muslim community, its political philosophy and activities, its affiliations and strategy convincing the masses and its relationship with the colonial power, the British Raj.

Establishment and Organization of Darul Uloom Deoband:

In the pre-colonial times, the educational institution in India, known as *maktab* or *madrasah* was given patronage by both, the courts and the people. The *ulemas* (scholars), *pirs* (teachers of mysticism) and *qazi* (jurists) were provided mainly by Sultans of Delhi, Mughal Emperors, the *nawabs*, princes with *Jagirs* (land grants) or kinds of gifts in return to the services they offered [Riaz \(2011\)](#). Reflecting upon the development of *madrasahs* in Mughal era, Ali Riaz in his enterprise *Faithful Education: Madrasahs in South Asia*, puts it thus:

“Two other factors contributed to the growth of the educational institutions under the Mughals, especially in the 16th century; first, the political stability owing to the consolidation of power at one center, resulting in a centralized bureaucracy; and second, the growing influence of the *ulama* vis-à-vis the Sufis as the dominant religious figures. Overall, *madrasahs* received patronage and respect from the emperors and common people alike [Riaz \(2008\)](#).”

During Sultanate and Mughal periods, the education disseminated among the people through those institutions was on the style which was introduced by the similar institutes in rest of the Muslim World, i.e. the Middle East and Central Asia [Babar and Ishaq \(2002\)](#). There were no western-style classes, but students used to learn from one teacher by an oath of allegiance. These institutions had no proper classroom,

syllabus, or test. This model has been followed by various institutions in South Asia until very recent past; the celebrated Firangi Mahal at Lucknow is one of its examples. The British responded to the Mutiny of 1857 ruthlessly. It were particularly the Muslims who suffered the wrath of the British Raj, the thousands of the Muslims mutineer were shot dead and several masques and madrasahs were treated violently or razed [Moj \(2015\)](#). The Mughal Empire had officially been collapsed and the Madrasahs and the education of the Muslim students of Delhi also suffered severely. Owing to these developments, the finance and development of Madrasahs were affected. Under such conditions, the Chatta Mosque of Deoband opened classes in 1866 with only one teacher, Mullah Mahmud (d. 1886) having one pupil, Mahmud Hasan Deobandi alias Shaykh al-Hind (b. 1851-d. 1920), who eventually led the Madrasah itself [Nisar \(2008\)](#), [Metcalf \(1978\)](#). The towering personalities accredited to be the founder of Darul Ulum Deoband include, Rashid Ahmad Gangohi (b. 1826-d. 1905), Muhammad Yaqub Nanautawi (b. 1833-d. 1884), Shah Rafi al-Din (b. 1836-d. 1890), Sayyid Muhammad Abid (b. 1834-d. 1912), Zulfiqar Ali (b. 1819-d. 1904), Fadhl al-Rahman Usmani (b.1831-d. 1907) and Muhammad Qasim Nanautwi (b. 1832-d. 1880). [Muhammad Moj \(2015\)](#), an author of *Deoband Marassah Movement: Structural Trends and Tendencies*, describing the mission and working of the Darul Ulum Deoband narrates:

‘Since the founder’s vision was to protect and preserve Muslim culture in India, one madrasah was not enough to achieve this goal. Therefore several new *madaris* were set up initially in the Upper Doab region of North India. By the end of 1880, at least fifteen *madaris* were operating on the pattern of mother school at Deoband. By the end of nineteenth century more than fifty *madaris* had been established under DMM [Moj \(2015\)](#).’

Although the Madrasah departed from conventional religious education, but it is evident that its organization was both visionary and modern in outlook. In her

article, ‘The Madrasa at Deoband: A Model for Religious Education in Modern India,’ [Barbara Metcalf \(1978\)](#) comments that it really was a split from the traditional Indian system of education and was strongly structured in the English bureaucratic model. The teachers associated with it were highly professionals. The Deoband Madrasah established separate classroom building, libraries and hostels as soon as it was feasible. It was first ever that a set curriculum and timeframe for the course has been implied. The annual performance assessment was indeed one of the breakthroughs in the history of religious educational institutions in South Asian Muslims [Metcalf \(1978\)](#). The details on the point of departure from hardline stances and militant activities against British Raj to modernizing the paraphernalia of the institution and entering into mainstream politics are discussed in forthcoming segments of this paper.

Public Finances for Darul Ulum Deoband:

This was the first instance almost any educational institution had been built in South Asia with the aid of public contributions. Prior to this only royal grants from rulers and landowners was used such projects. Application of idea of raising funds from common masses seems to have had significant impact not just on religious education, but also on several other institutions concerned with contemporary western schooling. On the same lines within six months, another Madarsa Mazahirul Ulum in Saharanpur was established by Ahmad Ali Saharanpuri (b. 1852-d. 1927), Mazhar Ali Nanautawi (b. 1823-d. 1885) and Sa’adat Ali Faqih on 9 November 1866. In addition to educational institution build through this model of public donation was Muhammadan Anglo-Oriental College founded by Sir Syed Ahmad Khanin 1875 which later on promoted to be Aligarh Muslim University in 1920.

It was a public donation collected by Darul Ulum Deoband that made it possible for the general masses to associate with it more than the institutions previously established by royal funding. The people from all corners of society contributed to it no matter how big or

small it was. This however generated a sense of ownership that they had their own institution. Furthermore, the public financing to the *madrasah* from all segments of the society made it possible that none among privileged, wealthy and influential class could interfere into the academic and administrative matters this educational institution, which indeed enhanced the prestige and standardization of it. Those nonetheless were *ulema* only who were solely authorized to administrate and run the affairs of the Madrasah.

Popularization of Religious Education:

The indigenous language and nomenclature play a key role in dissemination of knowledge. Moreover, it is sometimes strongly associated with identity formation and social status [Edward \(2009\)](#), [Sengupta \(2018\)](#), [Nunan and Choi \(2010\)](#), [Parkash and Kumar \(2020\)](#), [Iner and Yucel \(2015\)](#). This would be the first instance Urdu became a medium of communication rather than Arabic and Farsi (i.e. Persian); the former was mainly dominated by the religious elites and the later by bureaucracy of the court [Majumdar \(1951\)](#), [Bose \(2017\)](#). An introduction of Urdu as medium of instructions by the administrators of the Madrasah was mostly a strategy that made theological education intelligible and easy to attain for the general public. While Persian and Arabic were languages assumed to be out of the grasp of the non-Elite, Urdu was the language of the common people [Moj \(2015\)](#). The books authored by a popular Deobandi scholar, Maulana Ashraf Ali Thanvi (b. 1863-d. 1943) are noted to be the first theological discourses produced for the general masses and he while authoring them, he adopted Urdu as medium of communication. Intended to reform Indian Muslim society, he wrote on exigencies of Holy Quran titled *Bayan-ul Quran*, as well as book on daily routine matters and mannerism titled *Bhahishti Zewar* [Thanvi \(1999\)](#). Several of books have, until now, been used as a guide by the majority of South Asian Muslims as they were unable to comprehend 'Arabic texts as contained in the original.' The works thus played an immense significant role in introducing Islamic

education to the common Muslims masses of South Asia. Furthermore, this strategy of Deoband *ulema* to adopt Urdu as a medium of communication also helped spread it outside of the area the language originated such as Delhi, Hyderabad, Lucknow and Banaras. Recognizing the standards of education it gives students, the Muslim community from all over the subcontinent come to learn and are still showing great interest in studying the Darul Ulum which emphasize Urdu as means of instructions after Arabic [Millia \(1967\)](#). For this, the contribution of Darul Ulum Deoband in popularizing Urdu language is far more than that of Aligarh Muslim University.

In short, creating texts and offering education only in Arabic and Persian allegedly made the Muslim elite perpetuate their dominance. Thus, the adoption of Urdu brought to the for the common people of the South Asian Muslim community in the sphere of Islamic education, otherwise the dominance of Arabic language for religious instructions gave elitist stature to Syeds, Shaikhs and the ulema educated from the religious educational institutions of Middle East and Central Asia. Adoption of Urdu, thus, became a strategy of the madrasah to mobilize backward sections of Muslim community in South Asia, politically and educationally. By opening various madrasahs of similarly administrative and educational pattern and vision all over the South Asia and accepting oversea students, Darul Ulum succeeded in spreading its reformist version of Islam across the world.

Response towards British Imperialism:

One of the most striking questions about Deoband Darul Ulum's movements is how active it was politically during the period of British Raj and what kind of ideology it promoted? The exponents of the Deoband school of thought were severely against the East India Company and the British Raj in India. Their anti-imperialist politics may be comprehend in three phases: first, the phase of militant activism in the Indian Uprising of 1857. Secondly, Silk Letter Movement to overthrow the British Government from India; and finally the era of nationalist politics characterized with formation of

Political Party Jamiat Ulema-e Hind and by collaborating with Indian National Congress.

1. Jihadist Engagement of the Founding Fathers of Deoband Madrasah in War of Independence 1857:

The militant participation of two founding fathers of Darul Ulum Deoband Maulana Qasim Nanautwi (b. 1832-d. 1880) and Mualana Rashid Ahmad Gangohi (b. 1826-d. 1905) in War of Independence 1857 is subject of controversy among historians. Historian like Maulana Muhammad Tayyab in his enterprise *Tarikh-e Darul Ulum Deoband* [History of Darul Ulum Deoband] admirably mentions the jihadist activities of these notable founders [Tayyab \(1972\)](#). They rebelled against the British forces under the leadership of their teacher Imdadullah Muhajir Makki (b. 1817-d. 1899). These insurgents captured the town of Shamli in Muzaffarnagar from the British troops. Nonetheless, after the failure of rebellion they were arrested, trialed and imprisoned. This suggests that the exponents of Deoband madrasah were not stoic in the politics of the subcontinent, rather they right from the very beginning retained an anti-colonial sentiment. Muhammad Tariq Moj regards Deoband Movement as the continuity of Shah Wali Allah movement that deemed to establish an Islamic state in India [Moj \(2017\)](#). Contrary to the above perspective, some of the scholars negate it that Qasim Nanautwi and Rashid Gongohi really participated in militant struggle against the British. Mawlana ‘Abd al-Hayy al-Hasani in his essay “The Proof of Islam: Shaykh Qasim al-Nanotvi” gives an expression that it was merely an accusation that Qasim Nanautwi rebelled against the British. He, thus, states: “When the great civil war erupted in India in the year 1273 H, they [the British] accused him [Shaykh Qasim Nanutawi] of rebellion against the English government. Thus, he hid from the people for a period of time. Then he emerged, and Allah (Glorified is He) saved him, and proved his innocence from what they said [Al-Hasani \(2013\)](#).” In the same vein, vindicating Rashid Ahmad Gangohi from the accusation of his participation the war, in a biography titled “The Epitome of

Shari’ah and Tariqah: Shaykh Rashid Ahmad al-Gangohi”, he notes that:

“He [Rashid Ahmad] then took up teaching in Gangoh and was accused of participating in the rebellion against the English in the year 1276 AH. So, the authorities arrested him and imprisoned him for six-months in the town of Muzaffarnagar. When his innocence became clear, they released him from captivity. He then, for a short time, occupied himself with teaching and imparting knowledge [Al-Hasani \(2009\)](#).”

Denouncing details of eminent historians which reject his participation in the Great Rebellion of 1857, Maulana Muhammad Tayyab comments that:

“The people who intended to conceal their political and jihadist services either for their unawareness or for their some other foresighted justification. Their foresightedness, nonetheless, is irrational and their unawareness is absurdity [Tayyab \(1972\)](#).” **After the inception of Darul Ulum, its leading exponents and ideologues stayed away from active politics so as to temporarily circumvent the aggression of the British. This was because of the sudden realization that the Muslim community has to be first strengthened and thereafter they could struggle to wrestle political power from the British imperialist rule.**

2. Silk Letter Movement 1913-1923:

Finding the World War I as an opportunity, Shaykh al-Hind Mahmud Hasan attempted at converting the Deoband movement into that of militancy [Miyani \(2012\)](#). On October 9, 1915, he arrived at Makkah and saw Ghalib Pasha, one of the most influential Governors of Ottoman Empire (Caliphate). The Governor appealed to him to extend support against the British Empire in World War I. To announce his support among the Indian Muslims, he penned a long letter urging the common people to keep struggling against British imperialism, and assured them they will get the power back from their oppressors. The war was seen to be a free header by the Freedom fighters to hit at the foundations of the British interests. There were expected militant insurrections against the British armies. Shaykh al-Hind Maulana

Mahmud Hasan sent his representative, Maulana Obaidullah Sindhi, to Kabul, and he himself moved to Arabia [Miyan \(2012\)](#). Maulana Obaidullah Sindhi wrote to Shaykh al-Hind Mahmud Hasan who was staying in Arabia, a letter describing the activities he was performing in Kabul, as well as the design of the exile freedom fight and the names of peoples who are leading the battle against the British from India [Nisar \(2008\)](#), [Miyan \(2012\)](#). It was expected that a massive arms push would be unleashed from all corners of the country, along with mass mobilization and agitation. The note was written on a piece of silk cloth, from which the title of the Silk Letter Conspiracy was given to the movement by the English. Consequently, Mahmud Hasan along with his supporters conspired to overthrow British rule from India intending to acquire assistance from Turkey, Germany, Afghanistan and Indian princely states. The conspiracy however met its waterloo and exposed by the British, and on the other hand Turkey and Germany were defeated in World War I. Mahmud Hasan and Maulana Hussain Ahmad Madani, another exponent of Darul Ulum Deoband, were arrested and sent to jail in Malta [Metcalf \(2012\)](#), [Nisar \(2008\)](#).

3. From Militancy to Mainstream Politics:

After the disclosure of Silk Letters Conspiracy and the fall of Turkey at end of World War II, the *ulema* of Darul Ulum Deoband made an active participation in Khilafat Movement and supported Non-cooperation Movement launched by Mahatma Gandhi in September 1920 [Hardiman \(2021\)](#), [Jabeen \(2017\)](#). This may be regarded the third phase of the politics of Darul Ulum Deoband Movement, when it came into close coordination with Indian National Congress, accepting, endorsing and making participation in democratic process introduced by the British Raj. Furthermore, during this very period, a group of ulema associated with Darul Ulum including Husain Ahmad Madani (1879-1957), Kifayatullah Dihlawi (1875-1952), Maulana Ahmed Ali Lahori (1887-1962), Anwar Shah Kashmiri (1875-1933), Abdul Haq Akorwi

(1912-1988), Abdul Halim Siddiqui, and Abdul Bari Firangi Mahali (1878-1926) formally formed a political party giving it a name Jamiat Ulema-e Hind in , intending to pursue their political interests being part of mainstream politics. The fact that it proclaimed a target of self-independence in 1917 in his meeting in Peshawar well before the Indian National Congress suggests the nature of its political design and action. Jamiat Ulema-e Hind adhered to the nationalist ideology of the Indian National Congress and rejected Two Nations Theory and idea partition of India. It therefore urged the Indian Muslims to vote for Indian National Congress during the time of partition in 1947.

Deoband's Idea of Nationalism:

Jamiat Ulema-e Hind is not a discernable political power now, but still utilizes its influence in political matters to cater for Muslims. Darul Ulum from the beginning viewed Muslims as a group that must be strengthened, but it does not endorse an idea of the Islamic State, which All India Muslim League campaigned for during 1940s [Madani \(2005\)](#). It is therefore evident that Darul Ulum had been open to non-Muslim students since its foundation, and its policy was equally to accommodate its Hindu students. Currently, Darul Ulum neither denounces English language, nor modern education for the Muslims. It supports secular political state that could ensure a complete freedom of practicing religious doctrine to all religious communities.

Shaping Socio-religious Order:

Darul Ulum Deoband has immense contribution in streamlining the socio-cultural order of the South Asian Muslims. For this, it introduced a system of individual Fatwa. Giving the critical assessment to the fatwas issued by Darul Ulum Deoband, M. Riyaz Hashami mentions the following facts: "The Darul Uloom, established in 1892, has a wing called the Darul Ifta, which has been dedicated for the past 125 years to issuing fatwas. Never mind their purpose or relevance, the Darul Ifta receives nearly 15,000 fatwa requests from various countries every year. Of these, some 6,000-7,000 fatwas are sought online. 'Solutions' are

sought on issues pertaining to faith, duty, agreements/ settlements, what is permissible or forbidden in Islam... Hashmi (2017)."

Contrarily, during the Mughal era, the Mufti used to issue a fatwa to the *Qazi* or Judges as a guide, because the rulers did not want the people had direct guidance. The greatly debated problem of individual fatwa in its present form, thus, is a contribution of the Deoband movement, which now is followed by others *ulema* and religious institutions as well. Fatwa has had a tremendous influence on the general masses and has sometimes motivated people to organize economically and socially.

Deoband Networking and Its Emergence to Be One of the Dominant sect of Islam:

There is no denying in that Darul Ulum Deoband Movement initiated in a small town of Deoband in North India has emerged to be one of the major sects of Islam. It becomes possible through extending network to affiliated institutions beyond India to other parts the world. Established by Deoband *ulema*, the Tablighi Jamat is a missionary organization aims at preaching Islam across the world. This organization is acknowledged to be nonpolitical and endeavors to promote basic philosophy and teachings of Islam. In recent past, there has been heated debates on its affiliations and networking with Taliban as well as other militant groups. Scholars mostly associate these developments with the jihadist activities and philosophy of earlier exponents of Darul Ulum contradistinguished in militant discourse. During the waves of terrorism in the recent past, it issued a Fatwa denouncing "all kinds of unjust violence and breaching of peace Majumdar (2008)." The efforts of the Darul Ulum Deoband, now, are in direction to declaring disowning the militant insurgences, unjust violent activities, and the groups committing it, in order to promote peace and harmony in the societies.

Conclusion

In summing up the discussion, it becomes evident that Darul Ulem Deoband Movement was imitated by the Muslim religious scholars as reaction to British imperialism in Indian and its modernization. It aimed at

persevering the culture and religious traditions of South Asian Muslims. Though its earlier exponents denouncing British modernism and imperialism had actively been engaged in militant insurgency during the Great Revolt of 1857 and against the British Raj during the times of World War I, they later came in to mainstream politics coordinating with Indian National Congress and adhered to the idea of composite nationalism (co-existence with other religious communities of South Asia). It modernized its educational paraphernalia by opening number of *madrasahs* on the lines of mother institution and extending network by forming Jamait Ulema-e Hind and Tablighi Jamat that substantially influenced the Muslim masses across the world and appeared to be one of the largest sect of Islam in the Muslim world. One of the important inferences of above discussion is that the historical and socio-political role and contribution of the different movements like that of Darul Ulum Deoband is needed to be understood in accordance with the challenges that South Asian Muslims confronted over the course of time since collapse of Muslim rule in India and that the focal point of these movements has been the rebuilding confidence and dignified status of declined and degenerated Indian Muslim community of South Asia.

References

- Riaz, Ali, (2011) "Madrasah Education in Pre-colonial and Colonial Era," *Journal of Asian and African Studies*, Vol. 46, No. 1, 68-86, 72.
- Riaz, Ali, (2008) *Faithful Education: Madrasahs in South Asia*. London: Rutgers University Press, 61.
- Babar, R. and Ishaq, M. Q. (Comp.) (2002) *Directory of Muslim Institutions in India*. New Delhi: University of Michigan Press, 156-7.
- Moj, Muhammad, (2015) *Deoband Madrasah Movement: Structural Trends and Tendencies*. New York: Anthem Press. 43, 180.
- Metcalf, Barbara, (1978) "Madrasa at Deoband: A Model for Religious Education in Modern India," *Modern Asian Studies*, Vol. 12, No. 1, 112.
- Nisar, Rafiya, (2008) *Shaikh-ul-Hind Maulana Mahmud Hasan and Indian Freedom Movement*. India: Jamiat Ulama-e Hind Publications, 55, 67.
- Waqf, M. (2010) "Qiyam" [The Foundation] at <http://mazahiruloom.org/SubMenu3.aspx> (dated: Feb 20, 2021).

- Sengupta, Papiya, (2018) *Language as Identity in Colonial India: Policies and Politics*. Singapore: Palgrave New York: MacMillan Press.
- Nunan, David and Choi, Julie (Eds.) (2010), *Language and Culture: Reflective Narratives and the Emergence of Identity*. New York: Routledge.
- Prakash, Om and Kumar, Rajesh, (2020) *Linguistic Foundations of Identity: Readings in Language, Literature and Contemporary Cultures*. New Delhi: Akbar Books.
- Iner, Derya and Yucel, Salih (Eds.) (2015), *Muslim Identity Formation in Religiously Diverse Societies*. London: Cambridge Scholars Publicans.
- Edwards, John, (2009), *Language and Identity: An introduction*. New Delhi: Cambridge University Press.
- Majumdar, Ramesh Chandra, (1951) *The History and Culture of the Indian People: The Mughal Empire* (London: G. Allen Publishers);
- Bose, Neilesh, (2017), *Culture and Power in South Asian Islam: Defying the Perpetual Exception*. New York: Routledge.
- Millia, Jamia Institute of Education, (1967) *The Jamia Educational Quarterly*, Vol. 8, Karachi: Jamia Millia College Press, 35.
- Tayyab, Maulana Muhammad (1972) *Tarikh-e Darul Ulum Deoband [History of Deoband]*. Karachi: Maktabah Darul Ulum, 53-54.
- Moj, Muhammad Tariq, (2007) *Deoband Madrasah Movement: Countercultural Trends and Tendencies*. Thesis Master in Public Policies, Australian National University, 21, 276.
- Al-Hasani, Mawlana 'Abd al-Hayy, (2013) "The Proof of Islam: Shaykh Qasim al-Nanotvi" (Trans. Eng.) Zameelur Rahman at <https://www.deoband.org/2013/03/biographica-l-notes/the-proof-of-islam-shaykh-qasim-al-nanotvi/> (dated February 21, 2021).
- Al-Hasani, Mawlana 'Abd al-Hayy, (2009) "The Epitome of Shari'ah and Tariqah: Shaykh Rashid Ahmad al-Gangohi," IsmaeelNakhuda (Trans. Eng.) at: <https://www.deoband.org/2009/04/biographica-l-notes/the-epitome-of-sharia-and-tariqa/> (dated: February 21, 2021).
- Miyan, Maulana Muhammad (Comp.), (2012) *Silken Letters Movement: Accounts of 'Silken Handkerchief Letters Conspiracy Case' From British Records*. (Trans. Eng.) Muhammadullah Qasimi New Delhi: Shaikhul Hind Academy, 3-4.
- Metcalf, Barbara, (2012) *Husain Ahmad Madani: The Jihad for Islam and India's Freedom*. London: One world Publications.
- Hardiman, David, (2021) *Noncooperation in India: Nonviolent Strategy and Protest 1920-22*. Karachi: Oxford University Press.
- Jabeen, Fozia, (2017) *Khilafat, Hijrat and Gandhi's Non-cooperation Movement*. GRIN Verlag Press.
- Madani, Sayyid Husain Ahmad, (2005) *Composite Nationalism and Islam*. New Delhi: Manohar Publishers.
- Hashmi, M. Riyaz, (2017) "Uttar Pradesh: Darul Uloom Deoband's fresh decrees revive debate over relevance of fatwas" *India Today*, November 10, 2017. At <https://www.indiatoday.in/magazine/states/story/20171120-darul-uloom-deoband-fatwas-eyebrows-posting-pictures-uttar-pradesh-1083409-2017-11-10> (dated, March 16, 2021). And [http://indpaedia.com/ind/index.php/Muslim_personal_law:_India_\(fatwas\)#Darul_Uloom_Deoband.27s_fatwas](http://indpaedia.com/ind/index.php/Muslim_personal_law:_India_(fatwas)#Darul_Uloom_Deoband.27s_fatwas) (dated March 16, 2021).
- Majumdar, Bappa, (2008) "Darul Uloom Deoband Issued Fatwa against Terror," *Reuter* (June 1, 2008). At: <https://www.reuters.com/article/idINIndia-33848320080601> (dated: February 22, 2021).
- Thanwi, Ashraf Ali (1999), *Bhahishti Zewar*, Lahore: Zam Zam Publishers.

بسم اللہ الرحمن الرحیم

تحقیقات بشریات

علمی و تحقیقی مجلہ

سال 2019، جلد 1، شمارہ 1

<https://doi.org/10.5281/zenodo.4630757>

ایڈیٹر

ڈاکٹر سید آفتاب عالم

پبلشر: بسم اللہ ویلفیئر آرگنائزیشن (رجسٹرڈ) پاکستان

پرنٹر: خاش پبلیکیشن پرائیویٹ لمیٹڈ راولپنڈی

ISSN: 2663-192X آئی ایس ایس نمبر:



تحقیقات بشریات

علمی و تحقیقی مجلہ

اردو اور انگریزی زبان کا سالانہ مجلہ

دسمبر ۲۰۱۹
جلد نمبر ۱، شمارہ نمبر ۱

مدیر
ڈاکٹر سید آفتاب عالم

طباعت: بسم اللہ ویلفیئر آرگنائزیشن (رجسٹرڈ) پنجاب، پاکستان

<https://jarh.lms.net.au/index.php/jarh>
Email: jarh.bwo@gmail.com, jarh@lms.net.au

JOURNAL OF ACADEMIC RESEARCH FOR HUMANITIES (JARH) 2019