

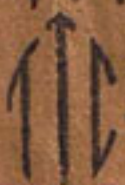
X  
III

# AL-MANAR

Sept., Oct. 1961

Talim-ul-Islam College  
MAGAZINE

EDITORS  
FAZAL AHMAD  
IJAZUL HAQ QURESHI



# AL-MANAR

TALIM-UL-ISLAM COLLEGE  
RABWAH



SEPT., OCT. 1961



*Editors*

FAZAL AHMAD  
IJAZ UL HAQ QURESHI

# CONTENTS

S. No.		Pages
1.	Editorial	... 1
2.	On Entering the Staff-room. <i>Aftab Ahmad Khan M.A.</i>	... 3
3.	What I Saw ? <i>Member of Philosophical Society</i>	... 6
4.	Cottage Industry <i>Misbah-ud-Din</i>	... 8
5.	College Round up <i>Fazal Ahmad</i>	... 12
6.	Lyricism of Shelley <i>Zia-ul-Haq Qureshi B.A.,</i>	... 15
7.	True Sportsmanship <i>Misbah-ud-Din</i>	... 18
8.	Wordsworth as a poet of Nature <i>A. J. Sadiq</i>	... 21
9.	A page from a Philosopher's Diary <i>Naseer Ahmad Tahir</i>	... 23
10.	National Spirit <i>Ijaz ul Haq Qureshi</i>	... 27
11.	Determination <i>F. A.</i>	... 30
12.	Something Serious <i>Ata-ul-Mujeeb Rashed</i>	... 33
13.	Winter <i>Farooq Ahmad</i>	... 35
14.	Islamic Conception of Resurrection <i>Ijaz ul Haq Qureshi</i>	... 37

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
مَجَلَّةُ التَّحْقِيقِ

# AL-MANAR

## TALIM-UL-ISLAM COLLEGE

### MAGAZINE

Vol. X

SEPT., OCT. 1961

No. 2-3

'Al-Manar' greets the new-comers with open arms and wishes the old ones a happy and successful academic year at the college.

This world, as we know, is full of manifold changes which are the spice of life; similarly the Bifurcation Scheme of the Education Board is a great change for the better. Its purpose is to remove the defects of the previous system and to take rapid strides towards success in every walk of life.

To fulfil the afore-said object it is very essential that the students should also realize their responsibilities and commence working in real earnest, and make most of their precious time.

The student-life has its smiles and tears, joys and sorrows. Untutored as yet by the gloomy experiences of the world, unacquainted with the grim struggle for existence, a youth embarks upon the career of an intellectual life. There is no denying the fact that some students are very dandy and braggart; in fact, they are burning their fingers with their own hands. Such things must be relinquished if they are to make their mark in the world.

Moreover, the most essential thing for the students is discipline. One must bear in one's mind that a student without a sense of dis-

cipline is a ship without rudder. It sails adrift and never comes to the harbour safe. It is, for him, therefore, to realize that by his present actions he will make or mar his future life. Student-life is the best period of man's life and must be utilised to its best. Opportunities once lost in this period of life seldom come again. Mistakes once committed in this period can hardly be rectified later on.

Furthermore, as the college students are provided with opportunities to manage their own affairs in various societies, they must act wisely and choose the best of the candidates for the elections to such societies to rest upon the fundamental assumption that all students who possess the hall-mark of genius have an equal right for the election. But it is a pity that most of the students misuse this privilege, are led by considerations of factional considerations and what happens is that the student who can give the most splendid banquet to the maximum number of voters or can hire the riff-raff element for instigation, stands the best chance of winning the election. In other words we can safely say that the students are in the habit of selling their votes. How shameful this is! As a result of this, there is no chance for an able, experienced and intelligent type of candidate who has no money to play ducks and drakes with. From the present conditions, the real purpose of such elections can never be achieved the fact is that majority is not necessarily wiser than the minority of intelligent heads. To make these elections fruitful, it is essential to create the spirit of honesty and integrity in our selves and to give our votes on the basis of merit and not on that of tea-parties. So whenever there is any election, the students must remember these things because it will help them to elect the rightful persons for their country later on.

In the end, we expect the students that they will strive their best for progress in every field.

## On Entering the Staff Room

No one would have ever bothered about the science and art of entering the staff-room and we too would never have thought on these lines, hadn't we been often called upon to enter it. For it was only then, that the mysteries of entering the staff room were revealed unto us, and we hereby set them down before our readers, for the benefit of the public in general and the denizens of the staff room in particular.

At the outset let me inform thee, dear reader, that entering the staff room is a science as well as an art. For it is nothing short of "a systematised body of knowledge" and can be acquired only with constant practice. Also because the scientists and the artists both are seen entering the staff room together.

Entering the staff room, as I have said, is not a child's play. There are many stages in which this process is completed and to enter the staff room successfully you have to cross all these hurdles.

First step is coming towards the staffroom and this, mind you, is not an easy job. You have to walk down to the door of the staff in a particular graceful style and with counted steps. So that your last step should land exactly six inches from the door.

Next step in this magnum opus is picking up the chick. You might be thinking it easy, but it is not so; particularly when you have books in one hand and the register in the other. Hence it requires great dexterity to pick up the chick and enter the door. This problem does not end here; for it is just possible that when you enter the door the chick follows suit. That is, what is to be avoided. There should be such a time sequence in the going up and, coming down of the chick and the raising of your steps that there shouldn't occur even the slightest of disorders. And, mind you, all this is to be done in a moment and without any apparent exertion. Going through this process you are to keep an eye on yourself,

for you should take the chick up so high that you may not be required to bend your head because the head of a gentleman is to be bent before ladies only and not chicks. You have also to be vigilant that you do not stumble over the chick.

When you have successfully passed through this test you are to get yourself ready for the next and the most difficult step; that is to step into the staff room. For when you have crossed the chick hurdle, you are before a curtain and crossing of this curtain safely is not within the reach of every body. Here lies the 440 volt danger because it is just possible that when you are entering the staff-room some one else may be coming out and there may occur a head on collision. Perfection in this art is possible only after a great toil and labour. While crossing the curtain hurdle you are to take care the curtain is not dislocated.

Thee might be thinking, dear reader, that the rest of the passage is easier; but alas! it is not so. Success still eludes thee. You have still to go through many an adventure before you will gain entry to the staff-room. So when you have crossed this Rubicon, you are still at the staff room door. And

from here "in the staff room" problems begin which are an integral part of the science and art of entering the staff room.

The first in - the - staff - room problem is loud expression of Assalamo-Alaikum. This expression in itself is a problem. If you say it too loudly, people will laugh at you and if you say it in a low tone no body would notice that you have entered the staff room. Just the via media is the true path. Moreover, you must not forget this Assalam-o-Alikum, for it is like the open se-seme of Ali Baba; the staff room door opens to you, only when you recite this charm.

Next problem is to get a seat and by seat I mean "a proper seat in a proper place". There are of course many seats lying vacant but you are just to occupy only that seat which is proper, i.e. at which is at a prominent place. Getting a proper seat in the staff room, I assure you, is a very difficult problem. For it is just possible that the seat which was proper a moment before may not be so now because the balance of power in staffroom is always shifting to and fro.

This getting of proper seat becomes all the more difficult because when you enter the staff-room

the public in general and the secretary of the "estate" in particular are always ready, with their bows and arrows, to shoot out some satirical remark making you the butt of their laughter. And here many a mighty and proud man has failed. Even before you comprehend the true import of the remark, it is all over and you are just looking like a fool. Here the wisdom and experience of the old members come to their rescue but the younger ones are usually left

floundering in the dark. The old and the experienced show their prowess and kill two birds with one stone i.e., they occupy the seats and deflect the attack at the one and the same time.

These are some of the problems connected with the science and art of entering the staffroom. There are many other which become known with the passage of time. For the present however these will suffice.



## 'WHAT I SAW'

I accompanied our society on a visit to the Borstal Jail to make a brief study of its occupants.

The question which arises in our mind is why the criminals are placed in that institute. The reason is that the criminals under 25 are placed here for reformation instead of punishment. Let us first see what does punishment imply.

Punishment implies responsibility. We do not punish insane people and lower animals, at least we do not think that they are responsible for their actions. We punish human beings, because we know that they are responsible, and free and could have done otherwise if they had chosen so.

Punishment has been studied from three main points of view. They are :

1. Deterrent.
2. Retributive.
3. Reformative.

According to the first theory the function and purpose of punishment is to prevent people from committing crime. You are punish-

ed not because you have stolen sheep but that sheep may not be stolen again by someone else.

The second point of view is that punishment is the part of crimes. Crime is the beginning—punishment is the end. Thus punishment is inherent in the crime. It is the gradual unfolding of a logical process.

Both these theories are defective. But the third theory is the best.

We visited Borstal Jail to see the reformatory theory in practice.

According to the reformatory theory the criminal is a patient and crime is a disease. The criminal is a patient really. We should try to cure him and not punish him. We do not imprison a man for suffering from malaria. We try to indicate the germs of the disease. In the same way we should try to cure a man of his criminal tendencies and not shut him in a prison. The ethical consideration is that this kind of criminal behaviour does not depend on individual choice and should

not before be morally or socially judged. Instead of receiving punishment such a criminal deserves more strict and stern treatment. But by and large the ordinary run of criminals can be reformed. Modern psychology has made tremendous progress in the care and treatment of delinquents. Special jails known as Borstal Institutions have since long been established in almost every part of the world. There are special juvenile courts in almost every country.

Instead of punishment the emphasis is on the reform and education of criminals.

After asking some questions from the incharge and from the criminals it was clear that the criminals were leading a comfortable life. They had their own mess run under their own management. Every thing necessary is provided to them. There is also a school

where they learn many things. They play every game and their basketball team reached the semi-final in an open championship in which different colleges of the University of the Punjab took part. When we reached there, the incharge brought us face to face with some criminals who were working hard. We asked only such questions that did not hurt their feelings. We sympathised with them, and then they started talking freely.

We saw that the criminals were gradually reforming themselves in the Borstal Jail.

If we punish a man on doing something he will do that again. But when we sympathise with him, and try to convince him of his mistake, he will not do that thing again. The criminals only need sympathy—not the rod of police.

## Cottage Industries

When mankind came to existence they were just like animals. They used to live in caves. They satisfied their necessities by hunting and fishing. But gradually as their requirements increased, their manual power also developed. They systematised themselves according to their wants, and purposes.

As civilisation developed people began to demand a greater number of articles than before. They started making furniture, clothings, shelters and other necessities of life. They invented machines tools and implements with the help of new discoveries and theories. People began to manufacture things at their homes. They worked with their hand and naturally could produce few articles in the course of the day. This was known as cottage industry.

Gradually machines came into more and more use, more labourers were brought into employment. And soon after the industry shifted from cottage to central place called the factory. The machineries worked with great speed and did the work of many men and in this way they gradually replaced

manual labourers. The industries became localised in particular countries. Big factories with huge smoke emitting chimneys, with their big colonies of dirty hovels, housing the workers became a common feature of the industrial countries. The modern large scale industry has taken place of cottage industries to a very great extent in the advanced countries. But it has not entirely wiped out cottage industries. Even in the midst of intensive industrialisation, the cottage industries maintain their existence. The present age is the age of Science and Technology. As civilisation leaps forward we are gradually moved away from the village to the city. This process is called urbanisation today. Urbanisation and industrialisation are the twin marks of progress and prosperity in the world. The big nations have become big because they have left cottage and other small industries behind as something out of date, and have instead adopted large scale industries. The only exception was pre-war Japan which in spite of its vast industrialisation gave due importance to its cottage

industries Japan which is rising out of its ashes after its destruction and humiliation is again bestowing sufficient attention on cottage industries, although the main emphasis is on heavy industries.

This being so it looks rather old fashioned to argue the case for cottage industries in Indo-Pak. There were and there are still sound reasons for supporting such industries. One must remember that 80% of Pakistani population belongs to villages and depends upon agriculture for its livelihood in one way or the other. However much we may industrialise to catch up with the west, the first thing remains that agriculture is and shall continue to be the greatest industry of Pakistan. Cottage industries are linked to the agricultural economy. They provide occupation to a large number of villagers in the slack season and in spare times. One may urge that in the age of atom, cottage industries are an anachronism. There may be some force in this argument. Many may harness atomic energy for the development of Industry, and a time may come when the cottage industry may become obsolete. But so far as it is possible to foresee futurity, we in Pakistan shall for a considerable length of time, depend on our

cottage industries for our general well-being.

There are some other considerations which support the case for cottage industries in Pakistan.

Firstly, vast mass of agricultural population that forms the bulk of Pakistan population suffers from chronic under-employment. The farmer is kept engaged on land for about six months in the year. The other six months mean enforced idleness. Land does not yield enough to meet the ordinary wants of life. The income of the farmer has got to be supplemented. Development of cottage industries, such as spinning, weaving, gur making, potteries, leather works etc., is the only way out. These industries provide the much wanted additional employment and go a long way towards redressing the miserable condition of the Pakistani peasantry.

Secondly due to poverty, we cannot afford to invest much in large scale industries which require a lot of money. With a little capital we can start a number of small-scale industries at different places. Thus cottage industry can ensure occupation to large number of people at the minimum cost.

Thirdly by starting cottage in-

dustries on a large scale we shall be actually helping the growth of heavy industries which is the main aim of our second five-year plan. From the experience of other countries such as Russia and China, we know that rapid industrialisation leads to shortage of consumer goods such as shoes, paper, textiles etc. The result is that in Russia and China the price of such necessities of life has gone up by twenty times. To avoid such an undesirable development and make the process of Industrialisation smooth we must produce more and more consumer goods. The cottage industries are the source of production of these much needed consumer goods.

Fourthly, the development of cottage industries keeps inflation in check. The government are creating money by issuing notes and yet more notes. We must have more and more goods in the market to cover this additional money. Heavy Industries alone cannot produce the required goods. Development of cottage industries is absolutely essential for this purpose.

Fifthly, the development of heavy industries results in centralisation. With all its attendant evils, centralisation means location of industry at a particular place

and control over production and distribution in the hands of a few. We have before us the experience of western countries extending over 150 years. We should be wiser by their experience. The greatest thinkers of the world are now emphasising the need of dicentralisation. The cottage industry show the way to decentralisation.

Sixthly, the cottage industries, the handicrafts and the home made goods provide the workers with an opportunity of self-expression. The machine has made life mechanical. Work in the big factories is soulless so far as the worker is concerned. The process of specialisation has reduced the human worker to machine. Each worker is engaged in one particular process and he does not get the satisfaction of producing a complete thing.

Hence the ordinary worker is left without any initiative. He does not experience aesthetic satisfaction in his work. He loses all sense of beauty. In the cottage industries the worker is not torn away from his village surroundings. He works with his family members in his home. There is no emotional disturbance.

There can be many more ar-

guments, but what has been said makes it abundantly clear that the proper development of our cottage industry is absolutely essential for us.

This is why in both the first and second Five Year Plans great emphasis has been laid on cottage

industries. It is true that Pakistan cannot be great without rapid development of the heavy or basic industries. But cottage industries must also flourish side by side in order to enable a large number of people to share in Pakistan's prosperity.

## College Round Up

### College results :

Mr. Ijazul Haq Qureshi stood first among the boy candidates in B.A. Part I of the Punjab University securing 306 marks out of 400.

Mr. Barkatullah Tahir stood 4th in all Pakistan Holy Quran Recitation Contest at Lahore.

Another student Mr. Ataul Mujeeb stood first in District Jhang in Higher Secondary Examination securing 614 marks.

Al-Manar congratulates all of them on their outstanding success.

Our College Basketball Team has won the Trophy in Basketball tournament Lyallpur.

### Elections of the College Union :

Our College Union held its elections for the new Session 1961-62 in the College Hall on 14th. Sept. 61. Elections were held for the post of various Office-bearers and class Representatives. The system of secret ballot was used

in the case of Office-bearers while voting in the case of class Office-bearers was done by raising hands. The rules governing the elections were simple. Each candidate fighting for his post was to speak extempore for five minutes. The Class Representatives were only required to introduce themselves. Judges were appointed to approve the qualifications of the candidates. The following students contested the elections.

### Student President :

1. Mamoon Ahmad
2. Akram Cheema
3. Fazal Ahmad.

### Secretary :

1. Qari Naseer Ahmad

### Joint Secretary :

1. Afzal Mubashir
2. Nasim Anwar.

### Assistant Secretary :

1. Abdus Shakoor Piracha
2. Sikandar Mahmood.

### Class Representatives :

from Degree Part II

1. Arshad Tirmzi
2. Riaz Ahmad

Degree Part I

1. Anayatullah Mangla
2. Ashraf Khan

#### Class XII

1. Lal Khan
2. Rana Khalid Rashid
3. Khalil Ahmad Nasir

#### Class XI

1. Mansoor Ahmad
2. Munawar Ahmad.

After a little talk on the subject given by the President of the Union Prof. Dr. Sultan Mahmud Shahid M. Sc. Ph. D. (London) the elections of Class Representatives began. When this was over the rivals for the posts of various Office-bearers delivered extempore speeches after which the judges declared their verdict in which candidate No. 2 in case of Student President and the candidate of secretaryship did not qualify. Then the students were asked to move out of the Hall and when they reached the exits they were provided with small pieces of paper by the Election Commissioners on which they mentioned the symbol of their candidate. The results of elections were :

#### Student President

Mamoon Ahmad	162 votes
Fazal Ahmad	151 votes

#### Joint Secretary

Afzal Mubashir	211
Nasim Anwar	94

#### Assistant Secretary

Sikandar Mahmood	114
------------------	-----

Abdus Shakoor  
Piracha 193

The Class Representatives elected are :—

Degree II Year	Arshad Tirmzi
Degree Ist Year	Anayatullah Mangla
Class XII	Lal Khan
Class XI	Munawar Ahmad

As Mamoon Ahmed has gone to Beirut the Principal has nominated the following :—

Student President

Fazal Ahmad

Secretary

Araul Mujeeb Rashed

The Patron of the Union is the Principal, Mirza Nasir Ahmad M.A. (Oxon).

#### Science Society :

The elections were held on 28th Sept. 1961. The following have been elected :—

President

Bashir Ahmad Akhtar B.Sc.IIYr.

Secretary

Abdus Subhan B.Sc. Ist. Yr.

Joint Secretary

Tahir Ahmad XII Class.

The patron of this Society is Professor Habibullah Khan MSc.

#### Economics Society :

The Economics Society held



its elections under the Chairmanship of Professor Zafar Ahmad Vains M.A. in the College Hall on 23rd Sept. The following were elected :—

President

Rashid Ahmad Javed

Vice President

Mahmood Ahmed

Secretary

Mohammad Ahmad Ijaz

Joint Secretary

Abdul Khallaq.

#### **Persian Society :**

The students of Persian have elected the following as Office bearers of their Society :

President

Mohammad Akram Cheema

Vice President

Arshad Tirmzi

Secretary

Aziz Ahmad

Joint Secretary

Fida Mohammad

Assistant Secretary

Maqsood Ahmed.

#### **Historical Society :**

The following are the newly elected Office bearers :

President

Ahmad Sher Lali

Vice President

Khalid Malik

Secretary

Abdus Shakoor

Joint Secretary

Mansoor Ahmad Muzaffar

#### **Arabic Society :**

The following are the elected office bearers for the session 1961-62 :

President

Ijazul Haq Qureshi

Vice President

Rasheed Ahmad Javed

Secretary

Ata ul Mujeeb Rashed

Joint Secretary

Lutfur Rehman

Assistant Secretary

Saeed Ahmad.

#### **Bazm-i-Urdu :**

The following are elected :

President

Nasir Ahmad

V. President

Khan Mohammad

Secretary

Iqbal Ahmad Bismal

Assistant Secretary

Jamshed Mubariz

These are some of the Societies of the College which have already held their elections. Al-Manar congratulates the newly elected Office Bearers and Class Representatives and hopes that they will try their best to keep up the high traditions of this college. May God help them. Amen.

#### **Studies :**

Classes have already begun and everyone is busy. Besides the classes in regular subjects we have honours classes in Economics, Physics, Chemistry, Political Science Arabic, Persian and Urdu. It is hoped that we will have M.Sc. classes in Chemistry and M.A. classes in Arabic quite soon. A new subject Statistics has also been introduced in degree classes.

## *The Lyricism of Shelley*

Shelley is a great lyricist. He has written poetry of all kinds but on closer study one finds that whatever may be said of other forms one cannot doubt his capability as a lyric poet. Whatever his subject Shelley's feelings are always stirred to the deepest, and he gives vent to them in spontaneous expression.

There is always a very harmonious and musical quality about him and he has always a sureness of touch which is lacking in other poets. He observes the things around him but when he puts down his sentiments and feelings in black and white he gives them an airy touch and makes them deeply touching for the reader. He does not write in the abstract but his poetry always rises so high above the comprehension of the ordinary reader that it appears as if he were talking of other worlds and regions new.

Shelley has the romantic melancholy common to the second generation of Romantics. Oliver Elton says, "His lyrics are often

of elusive kind, and are generally sad". Even his dramas are a collection of lyrics and that is their strength, otherwise as dramas they have no great significance. Shelley does not appear to be thinking deeply for the creation and construction of his lyrics. We find that they arise most spontaneously out of his reaction to his surroundings. Cazamian says :

"Truly, never was the soul of a poet so spontaneously lyrical in the modern sense in which the word no longer implies a concentrated purpose of learned, harmonious and noble exaltation, but the immediate and complete vibration of a naturally, vocal sensibility in contact with the world."

Shelley was a great rebel, for he did not believe in the accepted faith of the people. He thought that Christianity as it was being practised was a symbol of oppression. Moreover, he did not feel any need of religion because he assumed that there was a soul of the universe and that man should try to make contact with this master

mind. But one should in no case think that Shelly did not have a faith to live by. As John Addington has put it :

“Shelley had a vital faith; and this faith made the ideal he conceived seem possible : faith in the duty and desirability of overthrowing idols ; faith in the divine beauty of Nature ; faith in love that rules the universe ; faith in the perfectibility of man ; faith in the omnipresent soul, whereof our souls are atoms ; faith in affection as the ruling and co-ordinating substance of morality.”

To clearly understand factors that contributed to his poetry and idealism, we must study all the a fore-mentioned elements thoroughly.

Shelley was a great lover of liberty. He believed that there should be absolute freedom based on equality amongst mankind. Being a deadly enemy of all kinds of oppression and tyranny, he married his first wife simply because he had a feeling that she was being oppressed in her school, and he thought it his duty to help every oppressed person. It was again he who went to Ireland to rouse the people of that country against their British masters because he thought that they were bearing atrocities of the latter. He prais-

ed Wordsworth for having written songs of liberty :

“In honoured poverty thy voice  
did weave  
Songs consecrate to truth and  
liberty.”

He believes that there should be no restrictions what-so-ever on the activity of man. Freedom should be complete in the moral, social, and political fields, and he was prepared to pay any price for it. This idealism of Shelley always made him far different from the men of the world who look at everything from a practical point of view.

He believed the ultimate solution of all human problems was an ideal and all pervading love. It was not only to bring together men belonging to different sets and even to different countries, but also to create a relationship between men and animals and so on. He thought that love was the greatest unifying force in the world. This made him think of a spirit of love which ruled the world and dominated everything. Moreover, man should try to contact this source of happiness and ararnthine peace. According to him, there will be a Golden time in the future when the world shall be dominated by Love :

Saturn and Love their long  
repose

Shall burst, more bright and  
good

Then all who fell, then One  
who rose,

Than many unsubdued:

Not gold, not blood their  
altar dowers,

But votive tears and symbol  
flowers.

Shelley believed that man could develop himself and could thus become far better than what he was. He thought that there are wide vistas of opportunity open to man. His idealism made him believe that man could rise to the highest level of existence. He did not have faith in those restrictions which are always implied in religion. He thought that man will after his death become a part of the supreme spirit or the soul of the universe. He thought that that was the highest development

of mankind and from that high position man could understand all the mysteries of life and death :

Life, like a dome of many  
coloured glass

Stains the white radiance of  
Eternity,

Until Death tramples it to  
fragment—Die,

If you wouldst be with that  
which thou does seek !

Follow all is fled!—Rome's  
azure sky,

Flowers, ruins, statues, music,  
words, are weak

The glory they transfuse with  
fitting truth they speak.

From all these elements it would be crystal clear that Shelley was an idealist and his point of view was not realistic. He believed in an ideal picture of man without bothering about the condition in which he actually found them.

## True Sportsmanship

There are certain rules of conduct which every gentleman is expected to observe even at the cost of personal discomfort. Who is the true sportsman? He is one who plays a game in the right spirit, for the sake of the joy which he finds in the game, and not for the sake of victory. The true sportsman plays a game with his full attention and never loses his temper. He can't think of taking undue advantage of his opponent. He does not hit below the belt. He is generous even to his enemy.

A clever Frenchman, de Courcy Laffain is worth quoting in this connection. He says, if you want to call yourself a sportsman, think whether :—

1. You play the game for the game's sake.
2. You play for your team or for your self.
3. You carry out your captain's orders without question criticism.
4. You accept the umpire's decision.

5. You win without swank and lose without groaning.
6. You would rather lose than do anything unfair.

A spectator, if he is a sportsman :—

1. Will not refuse to cheer the good game of his opponents.
2. Will not boo the umpire if he gives a decision with which he does not agree.
3. Will not want to see his side win, if does it not deserve it.
4. Will not quarrel with another spectator who backs the other side.

In all games, particularly cricket, great stress is laid on sportsmanship rather than the sport itself. An umpire may be wrong in his decision but it is against the canons of sportsmanship to question his decision in the field. In the games of Pakistan, colleges and universities, sportsmanship is unfortunately conspicuous by its

absence. When the umpire or referee makes a real or imaginary mistake there is a regular row. The supporters of the contesting teams come to blows. Players behave unmannerly. Assault on the referee is a common experience in our country. This shows want of true sportsmanship.

Should Sportsman's spirit be confined to games only, or should it be taken into the larger concerns of life also? Hear a man who advocates taking the sporting spirit into life :-

“The quality of sportsmanship is not one that is to be exhibited by the players and the spectators on the playing field. It has a much wider field of practice. Sportsman spirit is to be practised by all, in all the spheres of life. We must play the game in business as well as on the playing fields, in politics as well as in our studies. There is to be no hard and fast line dividing the regions where sportsman's spirit is necessary and where it is not. The real solution of the troubles of the world will come when sportsmanship will follow from the playing field to the business affairs, the legislatures the conferences. When we work for our side and not for ourselves when we work for success but without injuring or overreaching

others, when we obey the rules of behaviour not only in the letter but also in the spirit, whenever the interests of our association community, or country, do not make us override the interests of humanity. Then indeed will be the mellenium, when we are sportsmen all”.

Sportsman is another name for Justice or Fair play, when an English man says of some thing, “This is not cricket”, he means, “This is not Justice”. And what is Justice? This question has been answered at length by Plato in Republic. Justice is not strength, but harmonious strength - desire of man falling into that order which constitutes intelligent organisation. Justice is not the right of the strongest, but the effective harmony of the whole.

Muslim history everywhere is full of examples of gallantry, chivalry and sportsmanship A Muslim did not fight an unarmed enemy. In innumerable cases when a Muslim found his enemy unarmed or unconscious he gave him his arms and only then challenged him to fight.

A true sportsman simply hates to employ ignoble means to gain even a noble end. He does not work for recognition or reward.

To do the work honestly is its own reward. He cares not for the favour or frown of those who can make or mar his career. Sportsmanship is cultivated in the playing field and is utilised in later life. In a way the whole life is one big game and a gentleman plays it the manner of sportsman. The only policy that he knows is honesty, discipline, teamwork,

comradeship, perseverance, fortitude, courage in the hour of defeat, humility at the time of victory, fairness to all are some of the qualities that are developed in man on the play ground. It was in this sense that Wellington, the victor of great Napoleon, observed, "The battle of Waterloo was won on the fields of Harrow and Eton".

## WORDSWORTH AS A POET OF NATURE

The salient feature of Wordsworth's poetry lies in the fact that senses occupy an important place in his religion of Nature. Wordsworth was the priest and worshipper of Nature. For him, she (Nature) was the source of all the mystical and spiritual experience of a man. In this connection, Mind and Man are significant. He believed that Nature cannot become a medium of sublime and ethereal thoughts, if there is not the mind and soul of man. Here he was of Locke's view who held that when a child first comes into this world, his mind is as blank as a sheet of paper, but gradually through his empirical and sensory perception he becomes acquainted with the external reality of the objects. But Wordsworth differed from Locke in this respects that he did not regard an infant's mind as totally blank. For Wordsworth, a child was the Father of Man possessed with innate goodness, the celestial glory of Heaven and the penetrative insight into the obscure reality of the things. In the *Prelude*—the autobiography of his mind—he tells us about his sensory experiences during his childhood.

In the very first line he feels the thrilling effect of the cool breeze when it touched his cheeks. This sensory experience led him towards Pantheism rather than Christianity. He soon came to know that there was life and spirit in the whole universe of Nature as he writes.

“O Welcome Messenger——”  
(*Prelude* Book I.) Here we see the vital effect of senses upon his nature. He found that the wind was a living agent for the conveyance of mystical truth to him. He saw Nature as something objective and living. But here Wordsworth, different from Neo-Platonism, was merely the continuation of the Pagan mythological religion. Wordsworth's Universe was harmonious and well-integrated. Here both the existence of Man and the object of Nature were of an equal significance. Nature and the Mind of man were supplementary to each other. He held that the mind of man was unfruitful without the stimulative effect of the objects of Nature which provide man with essential data of his mystical and creative experience. He combines in his religion of Nature both natural and human values. Wordsworth was



Jungian in this respect that he believed that the unconscious mind was healthy and generative. The unconscious was the fountain-head of all the creative impulses of man. Thus in his adult life Wordsworth returns to his childhood which was the storehouse of his past sensuous experiences. Through this sensory experience he was able to have a glimpse in the real truth of the things.

Senses were the essential instruments for his interpretation of Nature. All his images appeal to our sensation of sight or ear. In the poem "On Daffodils", the visual sense is amply satisfied when he tells us about the host of the golden flowers by the side of the Lake. The imagery of "the twinkling stars on the milky way" also has a direct appeal to the sense of sight. His whole poetry is full of sensory perception. In his poem "Lines written on a few miles from Tintern Abbey" we see the process of his spiritual development. The beginning of his spiritual vision was via the senses. The senses were the means of his enjoyment of the objects of Nature and later on this perception was transformed into something ethereal and sublime. Here lies Wordsworth's "Descedentalism" because he experienced the spiritual truths through the influence of the con-

crete objects. Here he was like Keats. Wordsworth was realist in this sense that he regarded concrete objects as the fundamental pre-requisites for a mystical trance where insubstantiality is experienced ultimately. Wordsworth was pagan in his love for nature. He was a sincere devotee of Nature. She was the be all and end all of his whole existence. He followed the Greek tradition of pastoral poetry. Arnold says that his poetry had a "healing effect". According to J.S. Mill "his poems were the outcome of the feelings". Indeed, his undisputed sovereignty lies in the fact that he gave expression to the fundamental, obscure and elementary passions of man. He was very much influenced by the "sensationalism" of Hartley who recognised the importance of sense for the creative power of man.

Wordsworth found the projection of his own inner experience in the external phenomena of Nature. Wordsworth thought Nature to be pure, chaste and remote from all the adulterations of city life. He found a complete identity between himself and the surrounding objects of Nature.

Wordsworth was a sincere worshipper of Nature. It was his goddess and the light of his life.

## A Page from a Philosophers Diary

19th March.

The starry sky is veiled by beautiful pieces of cloud. The moon has also resolved to express its modesty in an eastern way by putting a veil before its attractive countenance. It has been drizzling since the early hours of dawn, and I am afraid I shall be unable to go to Mr. Edward's.

Nature is kind enough to provide me with a good opportunity for executing my programme. The sky is still cloudy; but the drizzling has ceased and the cool breeze add to the pleasure of the lovely season.

I had lunch with Mr. Edward. He showed me his philosophic articles recently published in the "Morning Star". His efforts on the subject are really appreciable. After enjoying his cordial company, I took leave of him. On my way back, I reached the bus-stop, and cast my eyes for a taxi. Before I could have a taxi, it again began to drizzle; and in a short time the drizzle became a heavy rain. My umbrella, which

I had taken as a precaution, stood me in good stead. There were college boys and girls - all youngsters - confused by the rain and running helter skelter for shelter. Suddenly an enamouring voice entertained my ears, "Sir, if you don't mind, can I protect myself against rain under your umbrella?" I glanced at the speaker who was a young, lithe glamorous maiden, dressed elegantly, and with bundle of books in her arms. "Yes, by all means", I replied ceasing my continuous meditation on a psychological problem of one of my friends. But soon I had to replace the topic under consideration due to a new phenomenon - which was, at least for me extraordinary. Most of the people passing by the road were more or less acquainted with me. But strange to say, no one noticed my presence until I had something special to attract them. The "Something" who got near me by chance was now attracting so many blind eyes and was facing so many minds - all seeing me secondarily with a concealed fire of

jealousy,

The strange phenomenon granted me a new subject for consideration, and I was again in a fit of abstraction. The nature has vouchsafed to us an attraction for our opposite sex, under certain conditions. Had we been deprived of this gift, the life would be quite spiceless, and we would be reduced to pessimism. In that case the balance could not be maintained in the world due to non-existence of cooperation; and this absence of co-operation would be a lugubrious consequence of absence of the aforesaid attraction.

But it is indeed an unpardonable ingratitude of human nature, if this gift is abused. We are allowed to attract on opposite sex only when the principles of our society allow us. And these principles can allow us only in conditions when there is no danger of any slur on our morality. If we are to judge whether we have been allowed by the principles of society or not, we should see whether people oppose or favour us while we are trying to attract our opposite sex.

Now just consider the general atmosphere of present time. We are lovely innocent children till we enter the gate of teen-age.

But as soon as we touch the door of this critical age the minds of most of us are turned; and we abruptly deprive ourselves of that virtuous innocence which is engendered under the kind control of nature and the toil and moil of our parents. This is the stage at which our career of abuse of sex-attraction commences. At this point one would say that this stage is conditioned by environments, i.e., the occurrence of this sudden change is proportional to our surrounding circumstances.

No doubt, our environmental conditions have an effect on our career. But, after all, the responsibility falls on us and not on our surrounding conditions. The reason for it, which I am sure cannot be contradicted in any way, is that nature has granted us tremendous intellectual powers to handle the circumstances. It is up to us whether we utilize these powers for anabolic purposes or or misus them for katabolic misdeeds. Now it is our personal responsibility that we invest our intellectual faculties to maintain our innocence or to let our mind be reduced and bring havoc to our character. If our mind acquires the fatal tendency of misuse of sex-attraction, it will be really something sinful-proclaiming and prov-

ing the sluggishness of our conscience and consequent destruction of our character.

Now-a-days, the general tendency acquired at the entrance of teen-age career is quite fatal. It is a pity indeed that our weak conscience fails to control us; and besides other vulgarities, we are involved and greatly effected by a sex-thirst.

The maturing male and female physical conditions allure us resulting in a vehement thirst for sex which appeased sinfully and immorally.

Vulgar songs, serenades and billets-doux are the most common alluring devices with which the lengthy process of appeasement starts. Among these love-expressing events there is no platonic-love; and thus we are fully justified in saying that love of today is only for sex.

Generally what happens is that a growing male teen-ager convinced himself that he is born for pleasure. On the other hand, a she-teen-ager intentionally or unconsciously begins to attract and play with the emotions of her young inamorato. Both the lover and the beloved assure each other that any frustration in this game

will be the end of their lives. But it is something to say only, so the so-called true love disappears either succeeding or being foiled in quenching the hidden thirst. After the first event of this sort, a routine is maintained, and this results in the phenomenon I observed while I was in the company of the unknown girl. Really I was afraid at that moment lest one should come forward to remove the thorn of my presence by force and to get that girl.

Now just consider this very case. The passers-by were throwing their greedy eyes towards us rather to her. Some of them really acted so as to attract her and some of them made vulgar sounds. But none of them achieving anything remarkable, as I could see that the poor girl would not go with any of them, neither would she response in the same coin. I cannot say whether she had her own secret love affair or not. But it is a fact that she gave cold shoulder to those vulgar fellows. Now a sensible man can easily calculate what those vulgar fellows gained. nothing but a declaration of their base and slurred character.

If this business is not beneficial at all, then why not avoid

it? This is the point which requires our attention.

The youths of today are to shoulder the responsibilities of their nation tomorrow. But, if unfortunately their characters are brought up and nourished under such disappointing conditions, if their minds

have acquired a criminal tendency and if they don't apprehend their responsibility to day, What can they tomorrow?

I request you, the youths of my nation, to take stock of the whole situation and to adopt the wry which leads to the paradise of successes and achievement.

# NATIONAL SPIRIT

National spirit has always been, and it shall remain, one of the principal factors to be reckoned with in the progress of a nation. People who have peerless love for their nation, strong national spirit and an unquenchable ambition for freedom, uplift and melioration of their nation, raise the prestige of their nation to an amazing height. So their fame and renown spreads far and wide and they continue to live even after their death. It is truly said :

Only the actions of the just  
Smell sweet and blossom in  
their dust.

So long as the national spirit remains alive in the individuals of a nation, they avoid scurrilous habits, put their best foot foremost to take the initiative in the comity of advanced nations. It is the force of this spirit which makes them shun languishment and listlessness, and they try their level best to exipate such things as stigmatize the fair name of their nation. Noble men have always in their mind good of their nation and they instigate their colleagues

and compeers to struggle for irradiating the future prospect of their nation. For the sake of their nation, they do not dilly-dally from sacrificing even their life and bleeding the last drop of their blood. For example, Nelson defeated the French fleet in 1805 at the cost of his own life and upheld the prestige of his nation. Though he perished he won an immortal fame that can never fade !

As we run our eyes over the past history of the world it goes without saying that but for the national spirit, the obscurities of many a nation could not be changed into resplendencies. It is the patriots who render meritorious services to the cause of their nation and make it progress by leaps and bounds. For instance, Lord Clive was full of national zeal and he was the first to lay down the foundations of British rule in India. He strived every nerve to enlarge the dominations of his nation and ultimately he attained his object.

The Moghal's star remained

on the ascendancy as long as they failed to produce leaders who could teach the country a new philosophy of life and to kindle aspirations after a new heaven on earth they commenced to decline and no wonder the Moghal Empire was eliminated from the soil of India.

Maharana Partap (1572-97) was full of national sentiments, possessed undaunted heroism, inflexible fortitude, perseverance and fidelity such as no one else can boast of. It was due to these characteristics that he upheld the pride of Hindus as long as long he lived and so long as his race lives, it will cherish with pride the memory of one who had staked his life in fights against Akbar, the Great. "As a great warrior of liberty, a devoted cause and a hero of moral character, his name is still to millions of men even today, a cloud of hope by day and a pillar of fire by night" says S.R. Sharma. Although he was utterly defeated in the battle of Haldighat (1576), yet he persevered in his determination to win back his territory from the Moghals and recovered all Mewar except Chitor, Ajmer Mandalgarh. It is crystal clear from this example that national spirit does play an important part in human affairs.

Examples are not wanting when

inspiration of this spirit has brought an awakening change in the character of the nations. Before the advent of Islam, the Arabs were parcelled out in numerous mutually warring tribes, they had no principal of cohesion, there was no paramount power in the country and they acted according to their own free-will. The Holy Prophet (peace and blessings of God be upon him) taught them new principals and dogmas of Islam, curbed their seditious tendencies, removed their angularities and united them into a Muslim Nation. He infused into them such spirit that they were ready to meet the enemies of Islam full in the teeth and were at all times prepared to lay down their lives for the sake of their nation and religion. It was due to those traits that the onslaught of their invasions carried off the greatest monarchies of Syria, Iran and Egypt.

Akbar, the Great (1556—1605), also realized the necessity of infusing national spirit into his subjects and his original ideas and magnificent achievements in this fields are truly praise worthy, for he was able to wield together a great and durable empire out of the poor fragments of military conquests left to him by his father.

As a matter of fact, it is the national spirit which is the greatest incentive of progress. So it is incumbent upon all and sundry to create the spirit of working sedulously for the advancement of our nation and country by dedicating each and every minute of our life to its cause. We should take care, therefore, that no opportunity should slip away. Let

us take the tide at the flood and advance forward as a poet says :

There is a tide in the affairs  
of men  
Which taken at flood, leads a  
man on to future ;  
Omitted, all the voyage of  
their life  
Is bound in shallows and  
miseies.

---

Al Manar is holding an Essay Competition. The topic will be notified later. There will be prizes for the best essays. Nov. 25th is the last date to send entries.



## DETERMINATION

Students come to the College and go away without deriving any appreciable benefit from their 'sojourn' (Of course it does not apply to every one but to most of us). They come here and waste their time in gossip and chatter. Consequently they do not find their roll numbers when the result is declared. Usually, they blame the college authorities for not having taught them properly. But they seldom realise that the chief cause (and to some extent the only one) of such miserable failures is they themselves.

In order to fully grasp their plight let us examine their routine of study. Here is what most of them do during the twenty four hours.

The students get up at six or seven and after toilet and breakfast they march to the college. Here many periods are vacant and many are half-periods, in the sense that the classes do not last the full time given them. In the intervening vacant periods the students go to the tuckshop and waste their time. Those among them who are

brave enough to conquer the temptation of the tuckshop either gossip in the verandahs or casually turn over the pages of a newspaper or a magazine in the library. In the classes they do not or seldom take down notes—they just get themselves bored by the lectures by not listening to what is being said.

When the college is over they lazily walk back to their respective homes after once again having paid a visit to the tuckshop or some restaurant.

After eating a good meal they go to sleep with a novel on their face. Time for play has come and they run to the field, many of them simply take a stroll. After evening prayer they have dinner. Till ten O'clock they have a difficult time. Then again to their dreamlands they fly.

But that is not what is to be done. It does not behove the student of such a good college as ours to act in such a manner. I was awe-struck by the time-table told to us by our Worthy Principal. He was a student at the Ox-

ford University. This is what he told us :

“A student is considered to be an average one when he studies twelve hours a day. If one studies ten hours he is not a good one. But if he studies only eight hours he is a vagabond there. Besides they also take an active part in extra curricular activities.” Comparing our own timetable with that of the Oxford University we find that we are those students who would have been expelled from Oxford if we studied there.”

As I was telling you, the cause of failures is the student's neglect of studies. They do not have an active approach to life. They think that things will get done by themselves. They think that Kashmir will come to us by gossiping with our friends. They think that they will become the leaders of men by sitting in the tuckshop.

The difficulty or the problem lies in the fact that the students leave the work of today for tomorrow. But as this tomorrow never comes they find themselves far behind the actual schedule. This is known as procrastination. The real cause of procrastination is not-determination or no will-power. If the students were determined to win laurels they would surely do it.

They just are not determined to do it. To be determined and act upon this determination is the hardest thing in life. Life is limited. Time is running ever so fast. The one thing that comes up in our mind is that we will be exhausted if we climb the many steps of the ladder. When we are confronted with such a puzzling state of mind cool-mindedness is the remedy. A little survey of the situation shows the way to success. Then comes constant hard work. Many chances arise which lead away from the goal. To overcome such temptation is not possible for the ordinary man. Only a strong character can do it. Disregard such trifling temptations and keep your thoughts fresh by the smile of a beautiful garden which grows up only after a constant struggle. Inculcate in yourselves the qualities of patience, and hard work and stick to them.

## PART II

The highest ideals of human existence are manifest in those great personalities who have achieved astounding success in life. How have they been able to perform the great deeds which brilliantly shine out in history ?

It was not a sudden fit of

imagination or a chance that came in their way but it was a goal, and their constant struggle against all odds to achieve the highest ideals of that goal that enabled them to achieve it. They were human being. They were just like us—men of one body and one soul.

They did not cast a vacant look on life. They were those

that are looked at in awe. They made use of their resources which had been bestowed upon them by God. We possess the same raw materials. Why should we cast that weary look on life? Why should we not make use of our resources? Why should we not achieve that success in our lives? We can. We should get determined.

## SOMETHING SERIOUS

One fine morning I was sitting in my parlor. I was feeling sleepy because the weather was so charming that I could think of nothing except going to my bed.

It had been raining through out the night and it was still so cloudy that any effort to see beyond the mist was sure to end in smoke.

Suddenly, I heard a gentle knock at the door. I got up and without any hesitation, opened it. A very old man, with filthy, torn rags on him, was standing there. He was holding a stick and a heavy bag was swinging across his shoulder. He abruptly begged for alms. The begger was never expected to be there at that time. However I thought it better to have a talk with him. He told me that he had no home. He related me a long story of tortures and pains that he had to suffer. The most interesting point over which we all must think intensively was that of his struggle and endurance. He had covered more than five miles since the

day dawned. He had walked through the muddy and slippery lanes of the town and had begged for alms from every house he passed by. I admired the man for his courage and asked him why he undertook such hardships. The begger was surprised a lot at the question but still replied that he could do nothing except that. The begger asked for alms again. I gave him something and he went away.

I slammed the door behind me and sat down in a chair. I did not feel sleepy at all. I had felt a shock, got a piece of advice and had received a warning. It was something that you should understand, practice and keep in your mind for ever.

I thought that we all, with the exception of only a few of us, regard these beggars as the worst and good-for-nothing part of our society. But just notice the qualities that they possess. For example, take only one quality. He had to support his family and for that purpose he was struggling so hard. He got up early and

walked so many miles in those unfavourable conditions. It is another thing whether this profession of his was justified or not; but the real point to note here is that he was striving so hard to achieve his purpose however mean and undesirable it may be. He endured all the troubles that he came across only for supporting his family. Undoubtedly this maintenance is a sacred duty. But is there any duty for us—the students—who have no bothration like that of supporting a family Surely there are many duties for us. We are supposed to perform them in a dignified manner; and we must!

To cut a long story short, we should have a lesson from

these beggars who work so hard, regularly, with perseverance and endurance. The beggar, I met was saving his time, too. So we must work with utmost regularity, honesty and in such a way as to be able to save our time as much as possible. Mere saving the time will not help us unless we care for its proper utilization. We ought to perform all our duties with the realization that the purpose, of our life is a sacred one. Because this fact is universally acknowledged that a student's role is far more important and valuable than that of a beggar. We should save our time, the most precious possession of a student. Time is passing away at a surprisingly quick speed and once gone it can never be recalled.

## WINTER

The rapid sale of warm clothes in the market-place by drapers and outfitters foreshadows the approach of winter. People go on wrapping themselves more and more in worsted garments to take the chill off their shivering bodies. Mufflers of every hue and texture begin to appear invariably around the necks of small children and help them to go about in safety. Some foppish persons are also seen struggling about in furry attires and their activities seem to be like those of a Jack-in-the-box. Everybody makes a hectic struggle to save himself from the benumbing cold of the winter season.

The advent of winter always strikes the poor as a thunderbolt, for they can hardly afford to protect themselves from the inclemencies of this season. Most of them are forced to spend their nights in shabby rags and tattered quilts. Many who are subjected to the ice-cold gusts of the wintry wind often catch cold and suffer from pneumonia. This aggravates their deplorable

plight further. Whatever they earn after the whole day's drudgery is spent in buying medicines and curing the afflicted members of the family. As a result of it they can hardly make both ends meet and remain miserable throughout their lives. Winter is, no doubt, a constant nuisance to the poor.

Apart from the poor and destitute persons, the winter season is, in reality, a blessing in disguise for those who run tuck-shops and restaurants. A large number of people are always seen sitting in tuck-shops sipping hot tea with meditative expressions on their faces and trying to baffle the chilliness of the winter air. There can hardly be any occasion when a person passing by a tuck-shop fails to catch fragrant whiffs of tea being prepared inside the kitchen. The tea prepared there gives ever changing tinges and tastes because of the haphazard mixing of its ingredients. The customers, however, take little notice of these things and the tuck-shop owners get as much

profit as they like.

Winter imparts a peculiar variety to students. They have ample time for studying at night to make up for their previous deficiency and show better results in future. Most of them who realize in true sense the responsibilities of a good student, burn the mid-night oil and come out with flying colours in the long run. But, unluckily, those who, being sluggish, lose this opportunity repent over the failure afterwards.

Some students don't think it necessary to take a bath in winter and consequently they get a scaly dandruff incrustated on their skins. Some being naturally phlegmatic seldom go for a hair-cut and are rightly dubbed as "monks". The winter season is something of an ordeal for such students.

Winter is, however, not favourable for old men and those suffering from coughs and catarrh.

Old men, in order to protect themselves from the writhing cold of the winter season, remain mostly stuck to their beds like bed-bugs. They do not leave their houses unless they are carefully muffled in thick blankets or clad in heavy overcoats. Most of the people begin to suffer from colds and coughs in winter. Those already suffering from these maladies cause a great trouble to others. They, by their continuous coughing, turn practically their houses into a regular snuff-box. This state of affairs, however, continues upto the end of winter and as soon as the spring sets in their troubles are mitigated to a considerable extent.

As a matter of fact all seasons are equally important and we cannot do without any one of them. It is merely our habit to abhor winter, when it becomes immoderate, and long.

## ISLAMIC CONCEPTION OF RESURRECTION

Islam lays great stress upon the belief in Resurrection, for it is the fundamental stone upon which rests the fabric of our actions and the pivot round which revolve our activities. All the religions existing in the world have, more or less, belief in life after death.

It is essential to take into consideration the conceptions of other religions in order to make distinction and uphold the superiority of Islamic conception of Resurrection. For instance, the Hindus, the Buddhists and Jainists believe in transformation of souls, meaning that a man, due to his sins, re-appears in this world after his death in the form of some animal, insect. Besides this, they believe that when a soul is purified after this rotation it requires perennial ecstasy and eternal peace which is the goal of human life. But such a belief, as we weigh its pros and cons, is intrinsically irrational, for it is absolutely fruitless to chastise a man without making him realize his faults. It is evident that a man who re-appears into this world after trans-

formation has knowledge of his previous sins, and without this knowledge chastisement is of no avail. It is necessary that before chastisement, a man should be reminded of his faults and sins otherwise instead of reform he will develop a sort of rancour. Next, human nature is not prepared to take it for granted that human-beings will turn into the form of such mean animals. Last but not the least there is every possibility that when a great majority of people become good, cows, oxen, horses and such other useful animals would become defunct because their existence depends upon human sins. Thus we can safely say that it is absolutely invalid to speculate that such serviceable animals would vanish from the surface of the earth. Hence, the conception of transformation of souls is not worth believing.

The atheists, on the other hand, believe that man turns to dust after his death and shall not be restored life thereafter. Before the advent of Islam, the Arabs also believed that the worldly



life is the real life and that they would not be raised after their death. The Holy Quran says:

And they say, "There is nothing but this our present life, we die and we live here; and nothing but Time destroys us." (45 : 25)

Allah refutes their conception in these words:

'Every Soul shall taste of death, then to Us shall you be brought back' (29 : 58)

Islam says that man shall be resuscitated after his death and presented before God who will reward him for his good actions or chastise him for his mis-deeds. The Arabs were out of their wits to hear this new ideology. God, All-powerful, states their condition in these words:

'And if thou dost wonder, then wonderous indeed is their saying; 'What!' when we have become dust, shall we then be in state of new creation?' (13 : 6)

To some people the conception of life after death, even now-a-days, seems impossible but it is their own folly and they wander in distraction. How can it be said that the same God who created them

for the first time is not powerful enough to create them for the second time? He is Omnipotent and does what He wills. He himself refutes this misconception in these words:

"Does not man see that We have created him from a mere sperm-drop? Yet lo! he is an open quarreller! And he coins similitudes for Us and forgets his own creation. He says, 'who can quicken the bones when they are decayed? Say 'He, Who created them will quicken them'. (36 : 78-80)

Islam says that punishment or reward, which we are to get from God, rests upon the activities we perform in this world. Good actions alone are the key to paradise and it rests with us to make or mar our future. The Holy Prophet (peace be upon him!) says, "This world is the tilth of the next world". Similarly the Quran says:

'Who so does right, does it for his own soul; and whoso wrong, does it to his own detriment'. (45 : 16)

The people shall be gathered together and their actions shall be weighed. God says:

'And we shall set up accurate scale of justice for the Day of Resurrection so that no soul will be wronged in aught. And even if it were the weight of grain of mustard seed, We would bring it forth. And sufficient are We as reckoners'. (21 : 48)

If some one has done good in his life, he shall be sent to paradise and if someone has great majority of sins, he shall be sent to Hell. The Quran Says:

'Verily, the virtuous will be in bliss;

And the wicked will be in Hell.'. (82 : 14-15)

On the Day of Judgement, the guilty shall be made reticent and their hands, feet and other limbs shall give evidence against their sins. Allah says:-

'This day we shall put a seal on their mouths, and their hands will speak to us, and their feet will bear witness to what they had earned'. (36:66)

It is explicit in the light of the above-mentioned facts that Islamic Conception of Resurrection is perfect and excels that of other religions from every point of view.

It is incumbent upon all the Muslims to believe in the Day of Resurrection and anyone who denies it falls out of the pale of Islam, as Allah says :

'And whose disbelieves in Allah and His angels, and His Messengers, and the last Day, has surely strayed far away'. (4 : 137)

Allah has given many arguments in the Quran regarding the arrival and existence of the Day of Resurrection. Firstly, if it is accepted that man shall not be punished for his sins and rewarded for his virtues, there remains no purpose of the creation of Man. And if it is proved that there is no object of Man's creation, the whole system of universe shall also be considered useless. On the contrary we see that no one in his senses does any vain thing, so how can it be worthy of All-knowing God to create this universe without any purpose? Some people surmise that this world is a mere ephemeral play with transient reputation and will perish eventually and nothing more than that. But the God of Islam warns them in clear terms :

'And We have not created the heaven and the earth and all that is between them in

vain. That is the view of those who disbelieve. Woe then, to the disbelievers because of the Fire. Shall we treat those who believe and do good works like those who act corruptly in the earth? Shall We treat righteous like the wicked?

(38 :28-29)

These verses point out that God has not created this world, of which Man is also a part, without any object. Whatever He has created is meet for the human being whose object, according to God, is to assimilate virtues and obtain nearness to God. Hence, if it is considered that the creation of the universe has no purpose, the virtuous and the wicked shall have no reward and wickedness shall have no punishment. Moreover, in circumstances, the evil-doers shall be deriving benefit as compared with the virtuous because we see that in some cases the virtuous breathe their last in utter penury and affliction and the evil-doers go the way of all flesh after passing epicureous and living in reckless festivity. If virtue has no reward and evil has no punishment, it will-mean that the virtuous remain at a loss because they live in affliction to please their God and the evil-doers remain benefit, for they make the most of

this ephemeral life. But one must bear in one's mind that such thoughts are against the grandeur and dignity of God who is the most-wise and doesn't do anything but full of wisdom. So we have to admit that surely a time will come when God will reward the virtuous and punish the evil-doers.

Secondly, it is a common example that when majority of people become evil-doers and they relinquish virtue, the visitain of God overwhelms them and it is an undeniable proof of the fact that God does punish the evil-doers but, nevertheless, the perfect manifestation of punishment shall be on the Day of Resurrection. The Quran points out the people of Noah, Pharoah, Aad and Thamud who denied the truth because of their rebelliousness; so due to their transgression and infringement of God's commandments they were consigned to perdition in the long run. God says :

'So we punished them. Behold then what was the end of those who rejected the prophets'.(43 : 26)

It means that God does encompass the evil-doers but as He does not give full punishment in this world, we can easily elicit that He has appointed a Day

when people shall be given perfect reward or condign punishment.

Islamic conception of Resurrection has many advantages and but for this one cannot progress spiritually and morally; therefore God has emphasised to have strong conviction in His existence and that of the Day of Resurrection. So long as a man has not perfect faith in the existence of God, he can't refrain from evils, for he thinks that no one is watching him and no one has enough power to punish him for his sins—mercy and atrocity, virtue and evil will be equal in his eyes and he will go on doing according to his own free-will. If only the existence of God is accepted and His power of punishing is denied, even then the man will remain dauntless. So it is necessary to believe that not only God is watching our actions but also will encompass us and He has appointed a Day when everybody shall be given full retribution. It is only then and then alone that men can shun evils. The more convinced of this one is the more he can evade evils and progress in spiritualism. Due to the afore-said fact the prophets of God, having unparalled faith in Him can easily avoid

even the most insignificant evils and do not demur from sacrificing their dearest things in the cause of God. If anyone is persistent in doing evils, it means that he is not convinced of the existence of God and the Day of Resurrection, for sin and conviction do not exist together. No one ever knowingly puts his hand into a hole which one sees is occupied by a poisonous snake. So if the heart of a man becomes brimful of conviction in regard to the punishment and reward from God on his conduct in life, he can never commit evils. Thus it is evident that this conviction is essential for the progress of the Muslims.

Blessed are they who act upon the commandments of their God for acquisition of amaranthine and eternal peace! May God give us opportunities to do good! May His teachings bring an awakening change in our hearts which should make us stars on this earth, filling the globe with the light and life we get from the Lord. May our souls be invigorated with conviction of God and the Day of Judgement and may we become so pious that the voice of God may call us on the Day of Resurrection in these words:

'O soul at peace! peace!  
Return to thy God well  
pleased with him and he  
well pleased with thee. So

enter thou among My chos-  
en servants, and enter My  
Garden'. (89 : 28-31)

---

Printed at the Nusrat Art Press, Rabwah.  
and Published by A. R. Junaid Hashmi for T. I. College, Rabwah,  
W. Pakistan.