

The background is a vibrant, artistic illustration of children playing on a path of yellow and white clouds against a blue sky. Several children are riding bicycles, and one is playing with blocks. The central focus is a white book cover with the title text.

The
Principle
of
Education
(Up Bringing)



The Principle Of Education (Up' Bringing)

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1. Our Submissions

In the name of Allah the Beneficent the Merciful

Education (Upbringing) of children is one of the greatest obligation. However it is too lamentable to say, that even the basic principles, to properly fulfill this obligation, are not commonly known. The traditional style, of child education (upbringing), has been that whatsoever is heard or known, howsoever baseless it may be,

is taken for granted as the fundamental law and principle of education (upbringing)! Moreover by just practicing upon them, one feels contented, as if he has adopted the right approach, and if God wishes, the child would have an exemplary (intellectual) growth! But, as the child becomes young, one witnesses the calamity that has befallen upon him!

Although being Muslims, we are totally unaware of the Islamic code of life, the Quranic concept of social life; or have the faintest idea about the Islamic requisites of practical life. What that we have is a cross cultural manifestation of the new and old,

some specific modes of living, a few new gestures of style and expressions, scanty academic knowledge, thinking inferred from ideas of Lord Macaulay, an endless desire of grabbing economic resources, and along with it, a bewildering heart (thought), and scattered ideas!

Oh, the sons of this modern era! that is all what they have as their intellectual and cultural inheritance! Now in dire anguish, these misfortunates stand at the cross road, entangled in an unsolving dilemma.

Oh my God! On one side they find, the religiously glossed methisim, while on the other, are unimpressive worthless apprehensions, being associated to religion. "There is no way out for them!" But, they can neither dare to given up their beliefs, nor have any Inclination towards these religiously coloured racial traditions!

What should they do! what is the way out? They are dragged in this invincible tussle! ... They break, they burst forth, and at a later stage, get absorbed in the "defected generation", as configured (modelled) by the West.

On seeing all this, the parents find themselves in utter distress and agony, and just to concole their throbbing hearts, start repeating the same old weary phrases; "Oh what to say! Bad luck has fallen upon us. What a bad time are we in!..... and so on". but as a matter of fact, not a single of these statement can be termed as true. They desired to harvest "wheat" from "corn"! and that is contrary to the Laws of nature.

Now if one really loves his "dear ones", is a well wisher of them and himself, sincerely needs to re-evaluate his past and present regarding their education (upbringing). One must dare question oneself, whether he has judiciously accomplished the task of their education and upbringing? Did he really knew the correct methodology for doing so?; And it is as clear as day, that his conscience would negate all this! Then why to object? We have obtained the fruits of what we sow!

However, the real state of affair is that. "What should these poor guardians and helpless parents, do! Till now, no one has even touched this subject, no one has ever been gracious enough to discuss it's issues.

In Urdu, just a few publications exist, however, either they are translations of some books in western languages, or inferred from these sources. Moreover, these books are mainly compiled for technical education and so, are either meant for the educationists, or for the students of some teacher training institute.

And besides this they are mainly written on pure materialistic concepts, secular view point and on western style of ethics, aiming for the transformation of the today's children to tomorrow's valuable citizens (for the West)! The idea, which fundamentally opposes!

In brief, till now there does not exist any organized publication on this subject, that bears the genius of the Islamic view and theory, regarding education and upbringing.

This book in your hand, is the first ever attempt on this subject, and has been abored by the scholastic and prudent pen of Hazrat Ayatullah Allama Syed .Ibne Hasan Najafi. The Honourable Allama has always appraised the young intellect in the right direction, and has continuously enlightening them with religious models for character building.

This has been the ultimate aim of Allama. May Allah Almighty bestow his special benevolence upon him, and bless his efforts to success. The Idara Tamaddun-i-Islam, has already been honoured, by publishing the scholastic treasure, Masala-e-Khums, and now, by Almighty Allah's Grace, feel honoured by publishing, of "The Principles of Education (Upbringing)".

This work is in itself unique, comprehensive, and extremely beneficial. May Allah accept our efforts, and bless, it with recognition!

Idara Tamaddun-i-Islam

2. It all starts from here

Every nation dreams of progress, every community is in search of peace, every race is desirous of safety and harmony! Like all, Muslims too wish to lead an honorable life, with peace and tranquil, of contentment and satisfaction Well ! at present it is beyond our scope to survey the needs and outcomes of other nations.

Presently we are concentrating upon the Islamic world, and only they are our primary focus. However, at this juncture, two issues need to be well understood. Firstly, the meaning of "nation" and "community"? and secondly, how can the earnest desire of individual and collective success could bear fruits?

"Nation", according to the sociologists, "is a group or community among human beings, linked together by a common heritage, traditions, customs, history and system of economy, and is habituated in a particular geographical location, desirous of living under the influence of a particular government",

and its members consider that all reforms and multidimensional development and progress is only possible through nationalism. They believe that all the evils would fall apart, the day the nationalism succeeds, and would be first day of heavenly bliss.

However, it is noteworthy that Islam call upon the group of it's believers as "community" or "Ummah" rather than a nation.¹ and also distinguishes the qualities and distinctions of Ummah, from the known concept of a "Nation". The details of these qualities reveal that in no way the thinking approach, and the aims and objectives of the followers of Quran, match with the thinking and objectivity of the others. The 'Deen-e-Hanif (True religion)" bases "Ummahism" neither upon caste or creed, nor on heritage or colour. It uproots traditions and customs, and the linguistic ties, to be the basis of it's civilization. The historical or geographical entity could not also find it's way in Islam, and even the bonds of "politics and states have always been considered as "unreliable".

Further, the Holy Quran enumerates that, "Deen-e-Tawheed (belief on the Oneness of Allah)" is a universal theory. It's aims and objectives being cosmological. Those who follow it, are bestowed upon a complete code of life. Moreover it constrains all the members of the community (Millat) to direct their thinking, psychology, standards, values, and objectives, in accordance with the instructions of Almighty Allah.

And under no circumstances does it allow, to dispense away from the direction of it's teachings, due to any external effect or idea, whatsoever it may be.

The Holy Quran stresses that only Deen (religion) is the foundation of thought, the ultimate source of reference, the only potent driving force, the ultimate objective, and the base of all deeds and actions.

And thus from the chandeliers that lits due to this Ideology, the shades it casts, the fragrance it emanates, the elegance it radiates, and the carvings that it engraves; evolves a culture, which is known as the Islamic civilization or the Islamic culture.

Now the demand of the Islamic spirit, culture, heritage, and doctrines is that, whether it may be the rules of politics or the civic etiquettes, economic regulations or the social norms, educational patterns or the methodology of education (upbringing), in brief, every segment and fragment of human life should only be in rhythm (accordance) with the dynamic and revolutionary system of Islam.

Moreover, the "religion of Allah" has its own specific philosophy regarding felicity and punishment, exaltation and pit fall, progress and backwardness, and even good and bad luck; which consistently reminds us, that the Islamic Ummah would neither achieve its aims, nor find a place in history; until it does not mould its words and deeds, in consistency with Islamic thoughts and conscience, In accordance with Quran, and does not acquire the attributes of "the recognition of self and Allah", or Otherwise it would be:-

"Who knows what befalls in the Hereafter".

Well in these words, the Holy Quran discloses the reasons of the downfall of nations and the decline of societies, and announces the path of Almighty (Sunnat-e-Illahi) :-

Allah The Almighty does not change the state of a nation, until it does not change itself from within, and when Allah decides to punish someone, then it cannot be altered by anyone, and no one can be a Guardian and a supporter of such nation in front of Him.²

Altaf Hussain Hali, has expressed the same idea in one of his very popular verse, he says:- Allah does not change the state of that nation; which does not ever bother about altering its state And in the Surah Anfa'al, the Almighty Allah has mentioned in this way:-

Allah does not deprive any nation from its blessings till it does not alter its correct thinking and courage, and Allah is all hearing and all knowing.³

Anyway, when a society or its concerned members, part off from their "school of thought and action", then at a later stage, they give up their actual thinking, and also their real identity. As a result, nothing worthwhile is left over with them.

All the glamorous colours, which once filled their lives, fade out. All the splendour get deserted. The history of mankind reveals that at such a stage, all their creative qualities get buried' down. deep in the earth, presenting a scene of utter bewilderment.

Moreover, on a nation such conditions prevail for a long duration, are extremely dreadful and awfully admonitory.

Let us see, the reality of life to which, Ami'r-ul-Momineen. Ali-Ibne-Abi Talib, the unmatched personality in mankind and the revealer of divinely wisdom, has warned us. Wake your conscience (Taste of acquirement), and hold to heart, each of His words.

"When someone is blessed with zenith and ascend, then the qualities of Others, also turn to be the gleaming star of his turban; but when this world drag its face away, and ill-luck falls upon him, then even the wealth of his personal qualities, is snatched away as booty!"⁴ Well, let us evaluate ourselves at this juncture, cast an eye on the days gone by, evaluate our present period, and then keeping in view the past and the present, pay a bit

of attention on our future, because this issue not only concerns us, but also our children, our dear ones, and above all, it is an issue linked to the fate of the coming generations.

Our "children" are our wealth --- They are our bequest (heritage), the guardian of our history, the preserver of our philosophy of life, the custodian of our culture, the protector of the sacrifices of our ancestors and their prestigious deeds and more than this, are the twilight of an honourable, prestigious and a bright future.

Therefore, we all are obliged to evaluate with full honesty and sincerity whether we are really doing justice regarding our personal responsibilities and to the careers of our 'children? or it is otherwise?

To know this, it is imperative to atleast ponder over the facts mentioned below:-

1. Are we aware of the rights of our children?
2. As the head of family, do we perceive our obligations?
3. Along with the provision of physical amenities, have we ever cared to provide intellectual standards to our children?
4. Have we ever tried to analyse and evaluate the heritage of attitudes and traditions, which we are passing over to our children?
5. Along with the desire for economic prosperity, have we ever tried to inculcate in our children, the spirit of self confidence and high moral standards?
6. Are the environmental conditions of the location conducive for the upbringing of the children, where nature has bestowed upon us this responsibility?
7. Is any deficiency left over in their education and upbringing?
8. Are all the conditions for character building being met?
9. Are we developing the intellect of our child in a manner that he would accept with vigour the principles of life being extracted from the Holy Book and the Sunnah and Ser'at of the infallibles (Masumeen)?

All the above mentioned issues pertain to "the Islamic Philosophy of Education". If a satisfactory answer to them is in hand, then all the aspects of the subject would be vividly clear, and from it if some new idea emerges, an unknown feeling takes shape, the heart's but sprout, a new idea unveils, the tongue gains clarity, a new path emerges, then there is a possibility that some mystic and lively destiny might readily unfold itself. And thereby, the "metropolis of aspiration" may start glittering with radiance and grace.

Well! Islam is, ----- a message of peace and guidance,----- desirous of peace and tranquil, ----- a patron of human prestige and stature,----- and the torch bearer of rectitude and well being for the 'sons of Adam' on all courses and domains.

The purpose of this Deen (religion) is that every individual on this Earth should find restitude, and be totally submissive only to Allah. To be so the, the necessary requisite is that he should at all instances be endowed with ease and comfort in this world, and also be blessed by Allah's boundless Grace in the Hereafter.

To those who believe in both the worlds, the Holy Quran directs them to supplicate from Allah in the following manner:

Oh creator! Also bless us with felicity in this ` world, --- and also reward us with well being in the Hereafter." ⁵ It is a fact, that this supplication completely conveys the essence of a pious person (Momi'n). Moreover, what else could be wished, in comparison to this "desire"?

But, now the question arises that, does the Beneficent just accords it in a supernatural miraculous manner? That, even sitting idle, all these desires would be fulfilled?

The answer is but obvious! Could you think that in the environment where the theory of the system of thought and action is based upon the following saying, that: Man is only rewarded of, for what he strives: ⁶

then the longing to acquire such favours under these constrains, could not be else than a mirage! For the attainment of the targets, efforts are obligatory, and for the realization of the objective, the determination of the path and destiny, needs to be performed, only and only through the prescribed procedure, the processed as explained by the religion, and under all circumstances it is necessary to keep in view all of it's details.

In these regards, Islam has set forth it's own specific view point, and has also delineated the approach for action. What is right? What is wrong? What is advantageous? Why are there sufferings? How to evaluate welfare? How to assess evil?

Then, what are the means of attaining virtue? Further, what are the methods of safe guarding against evils? etc, etc.

All these issues have been eloquently explained in the Islamic literature, And since the issues related to education (upbringing) being of fundamental significance to human life, has been stressed emphatically.

It is correct, that the scholars, philosophers, and experts in ethics have toiled hard in this subject, and have expressed upon on this subject in depth and detail, but it is no way comparable with the religious directives, especially the intellectual guidance being provided by Islam.

The fact is, that the philosophers and the scholars have mainly discussed the theoretical view point, and moreover they are least concerned with the practical problems that engulfs a common man!

Of course, it is accepted that, there is a lot of information in the works of these scholars, but what so ever one may deduce from them, muddles the brain in doubts and suspicions. Moreover, these scholastic proposals, howsoever good they may be, are not backed by practical example and pattern which could be followed.

As a result, these distant philosophical doubts, either carve impression upon the brains of just a few knowledgeable individuals, or gets adored in the closed books, elegantly decorated in shelves. And thereby at the mass level, they never shape out in practice! On the contrary, there is a miraculous wisdom concealed in the directions of the heavenly religions, and in the preachings of the prophets of Allah and His appointed leaders.

The eloquence of the Godly acknowledged persons, have the capability to rule the hearts, their sayings have the potential to spread far and wide! The Godly ordained person directly communicates with the individual, and also themselves puts their sayings to practice!

The Last Prophet of Allah, never spoke behind the veils, or in an unperceivable expression. What so ever He (SAWAW) used to express, was In public, in the common man's language, and so elaborate that even a layman would not find it difficult to understand, and to draw upon a conclusion.

Every saying of the Benefactor of Mankind (the Holy Prophet) was as vivid as the full moon; and bore the fragrance of the blooming roses! Moreover whatsoever He (SAWAW) used to say, He (SAWAW) would demonstrate it by His (SAWAW) actions, and this is what is termed as His Excellent Pattern (Uswa'e Hasana), and which the Holy Quran has ordained to be the way of life.

Similarly, the divine and pious life style (Se'rat) of the pious Ahle Bai't, the devoted participants of the successful revolution of the Holy Prophet, and the protector of the spirit of this intellectualo and life bearing revolution; either supplicating in niche bent in His Grace like a sword or behind the bars, are a living assemblage of the sayings and deeds of the Holy Prophet, and are the Allah's endorsed explanation and commentary, for our way of life.

Therefore, the principles and rules regarding education and upbringing of children and "training and development" of the new generation, as set forth by Quran, Islam and real leaders of this system, has boundless ability to create enlightened brains, foster exemplary ethics, and develop ideal manners and habits.

On one side, these preaching's are extremely simple to follow, while on the other side, when incorporated in ones practical life, guarantee's a sure success.

3. A word of Truth

Who doesn't know that the children have gigantic obligation, regarding their parents. What! just one right? Parents have tremendous rights, and one who does not accept this reality, can not be termed as human being, what to say that he is a Muslim!

At about twelve locations, the Holy Quran explicitly and emphatically directed the "sons of Adam" to have an extremely balanced, highly modular and exemplary attitude towards their parents. In two verses the instruction is general, one being Surah Ankabu't, the 29th surah, and the ether Surah Ahqa'f, the 46th surah of the Holy Book. It is stated:-

And we have ordained upon man, to be humble with his parents. ⁷ And we had made it obligatory upon Man, that he should deal nicely with his parents. ⁸ But in Surah Al-Baqarah, the Allah Almighty along with His worship has made the elegant behaviour with the parents, as a part of social contract. Therefore in the context of Bani Israel, to all those who submits (mukallif) to the limits of Allah's sovereignty, this constitutional reality has been reminded in the following verse,-

And when we took oath from the sons of Israel, that you should not worship any one else, except Allah, and should have an elegant behavior with your parents. ⁹

Similarly in Surah Nis'a the sole Creator while mentioning the Islamic system of Legislation, along with submission to Him, and the belief of His Oneness (Tauhi'd), has given priority to the respect of parents and has guided us in the following way:-

3. Worship Allah, do not make anyone His associate, and serve your parents in an exemplary way. ¹⁰

In Surah Anna'm, while preventing from idolatory, the need for a better approach with the parents, has emphasized. And in this verse, the way adulatory has been declared non statutory (unconstitutional), in the same context the indecency, of the children towards their parents, has been announced as contrary to the fundamental beliefs of Islam. It has been stated:

4. "Oh Prophet! tell the people. --- come on: I read out all that to you, which Allah has declared forbidden (Harn'm). (Firstly) that, do not associate anyone with Allah, (secondly) that always treat you parents in an exemplary way (never be immoral)". ¹¹

Besides this, in the 17th Surah of the Holy Quran, the Ultimate Creator along with the acceptance of His Oneness (Tauhee'd), has also considered the exemplary dealing of the children with their parents, as a fundamental issue of religion (Deen). It is mentioned as follow:-

5. The order of your Creator (Ru'b) is inflexible (definite), that do not worship any one except Him, and keep on treating your parents in an exemplary manner. ¹² Further, in Surah Luqman, the prestige of the parents have attained boundless heights. Therefore regarding the issue of, obligation of thanks giving to the benefactor, ¹³ Allah has ordained. "Oh My people! it is not sufficient to be just indebted in My Grace, but the dignity of My directive and your conscience.

The American Government system is a collection of multiple evils, but this aspect is quite thought provoking that on the face of the world, it is the only country where the 'Thanks Giving Day' is officially being observed. Alas! the people who are willing to sacrifice everything against the evils of that nation, may atleast include this one good aspect of that nation, in their lives, Naiafi, demands, that you should persistently submit before your parents, due to the services they rendered for you."

Therefore the verse guides us in the following way:-

6. And We have instructed man, for whom his mother bore labours after labour when she was pregnant, breast fed him, weaned him after two years, that he should thank Me and along with it, also pay thanks to his parents. After all everyone has to return to us. ¹⁴ Then in Surah Mariu'm at two locations, the quality of being graceful and submissive to parents or mother, has been regarded as an ideal attribute of the prophets. Hazrat Yahya-bin-Zakariya and both "father and mother", so regarding him it is mentioned:

7. "Oh Yahya! Holdthis book with steadfastness. We granted him prophet hood (nabuwa't) while he was a child, and (due to our special Grace) also blessed him with soft heartedness and chastity (purity), further that, he himself was pious, and was very obedient to his parents, and he was not rebellious and disobedient. ¹⁵ And since Hazrat Issa only had mother, so in his own words it has been stated:-

8. (while in cradle, Issa as a child) said, "I am an obedient servant of Allah. He has given me the Book, made me Prophet, where ever, and in whatsoever condition I may be, He has made me a blessed one. And that, till I am alive, He has instructed me to offer prayers and pay Zakat (alms). And that Allah Almighty has made me an "absolute obedient" son of my mother, further that, He has safe-guarded me from being violent and unlucky." ¹⁶ Moreover while mentioning the details of those people who could be considered deserving for monetary support, the Holy Quran gives top priority to the economic service to the parents. It is mentioned:

9. "Oh Prophet! People inquire from you as to what and how they should spend? Tell them that whatsoever you should spend for prosperity should be distributed amongst your parents, relatives, orphans, needy and strangers (wanderers). And whatever good deed you would perform, Allah will know about it. ¹⁷

The way Hazrat Nu'h expresses his involuntary love and respect for his parents, in the same manner it has become the part of the Holy Quran. It is mentioned:-

10. "Oh Allah! Grant a place in your Grace, for me and my parents." ¹⁸ Then let us witness the friend of Allah, Hazrat Ibrahi'm (ASWS)! See with what devotion, is he supplicating before Allah:-

11. "Oh Our Nourisher! On the Day of Judgement, bless me, my parents, and all the pious persons (momi'ns), with Your forgiveness." ¹⁹

It all does not end up here! But regarding the elegance in behaviour and obedience towards the parents, the Holy Quran has mentioned many other practical standards and factual realities, which manifests deep in one's self. Moreover the explanation and interpretation communicated to us by those personalities, who understood the Quranic view point and are a guide of

humanity, widely opens our insight, and all the rights of the parents and our obligations regarding them, gets deep embedded in the conscience of every wise individual. Note the instructions given to us, in the following verses of Surah Bani-Israel: -

12. "When either of your father or mother gets old, then do not dare to think of scolding them (on their anger) and do not even sound Aah! and even if you have to say something, then present it with utmost courtesy tenderness and respect. Keep yourself submissive in front of them. And that, supplicate for them in the following manner, Oh Allah! the way they borne us (with complete sacrifices), (as it's reward) You too should bless them a place of peace (and tranquil) in Your Grace." ²⁰

In this regards, Sadiq-e-Ale-Muhammed Imam Jaffer-e-Sadiq and the eighth Imam Hazrat Imam Riza(ASWS) says:

"To prevent the parents from any grief from their children, had their been any other concise and more comprehensive word than "Aah!", then the same would have been revealed in the Holy Quran, through the Divine revelation (Vahi)." ²¹ While explaining the meaning and purpose of the Quranic Verse; ²² the Sadiq-e-Ale Muhammed (SAWS) has stated:-

"That is! never gaze or cast a frowny look towards the parents, but whenever you look towards them, it should be felt that as if you have bloomed roses of love and affection in their lapse. Be cautious! that your tone should never be above their voice. Your hands never higher than their's, and when you walk together, never attempt to overtake them" ²³

Regarding respect and honour, Imam Muhammed Baqir(ASWS) says: - "Once on a way, my grand father Imam Zain-ul-Abi'dee'n saw a father and son going some where together, but the style was, that while walking the son was hanging over the shoulder of his father. Imam Muhammed Baqar said that: My father was so much dejected to see this indecent act, that he never spoke with him for the rest of his life. " ²⁴ Further, Baqar-A1-U'loom Hazrat Imam Muhammed Baqar(ASWS) has stated, that once the Last Prophet(SAWAW) was inquired:-

"Who has the highest priority of right on a man? He replied: "the parents right rank highest" ²⁵

Besides to above, let us now dwell a while upon the importance and significance of the following words uttered by the Prophet, who (according to Holy Quran) uttered nothing except what was ordained upon him through the Divine revelation. May be, it glitters the mirror of our luck:

"The Holy Prophet(SAWAW) has said: if a child casts an eye of love upon his parents, this vision turns into divine w5rship (ibadat). " ²⁶ "If the parents of some person, are prodigal (extravagant) towards him, and his reaction of this maltreatment is that he castes an eye of anger upon his parents, then Allah Almighty would not accept his prayers (namaz) " ²⁷ And the following commandment of the Holy Prophet(SAWAW) should always be borne in mind:- "The will of Allah is merged with the will of the parents, and His rage, is concealed in the rage and anger of the parents". ²⁸

And finally in the end, let us mention an extremely thought provoking message of Sadiq-e-Ale Muhammad for the "coming generation". He says:-

"You should set up the "tradition" of obedience . towards your parents.
Your children would continue²⁹ displaying obedience towards you!"

4. And Now about duties

The way the parents have a number of rights upon their children, similarly they have some "duties" concerning their children. And in "Quran and Surah (traditions of Prophet and Imams)" there is a magnanimous treasure regarding this, which enlightens the thinking and conscience.

Children are a great blessing of Almighty Allah, for which we should always remain highly obliged to Him. but be cautious! the meaning of gratitude is not just that we verbally keep on uttering the word of "thanks" all along our lives, and that is all! The purpose of "the recognition of grace" in Islam is that, whatsoever favour Allah Almighty has bestowed upon us, we should do full justice with it. In relation to it, we should keep our attitude flawless, so that in accordance with the promise of Allah, He keeps on extending His Blessings upon us, with regards to each thanksgiving.³⁰

Witness the Allah's Gracel When after a long spell; consecutively two roses bloomed in the family of Hazrat Ibrahim Khalil-ullah!

Under such conditions, the common practice is that the children are borne with extreme care and Extraordinary affection! And the minimum list of expectation is expressed in this verse:

Health, Happiness, and Good fortune, Abundant grandeur, Enormous property (land), and long life.

But Hazrat Ibrahim who in a blink, had uprooted the hundreds of year old Calesdient culture, had trampled the politics of the boastful, ferocious, and proud man like Namrood, and moreover whose exemplary style of guidance provided a new enlightenment for mankind, and originated a completely new innovative style in thinking; knew very well, his responsibilities regarding the upbringing and modelling of his children, and along with paying gratitude for His blessings, knew what to initially demand from his Nourisher, and what to request at a later stage! In these words, The Holy Quran expresses the feelings, impression, desires and the supplication of Khalil-e-Khuda:-

First verse:

"I praise Allah, who at this old age has blessed me with (the sons like) Ismail and Ishaq, and there is no doubt in it, that my Nourisher definitely complies to the supplication."³¹ Second Verse:

"Oh Creator! I have settled some of my children in a waterless (infertile) and barren valley, near Your distinguished House. Oh my Nourisher! all this has been done so that they may live under the aegis of Your House, establish the system of prayer (Namaz). Therefore it is requested that, (You Please) mould the hearts of the people towards them, and bless them with subsistence, so that they may keep on paying gratitude to."

Come on! Let us now start examining our duties. In this regards our first obligation is, that we should provide our children with complete protection (security). Pay attention towards their intellectual training, along with physical development, so that in this world there is a continual growth in men of qualities.

At this stage someone might think as to what is the good idea behind discussing the significance Of caring for the children? In this world, whether it may be the civilized or the primitive society, everyone love their

dear ones! Yes it is true....! But what to do, when if ha~ been a common experience that due to the social differential, economic tussle, sense of deprivation, lack-of self confidence, unawareness from religion, and above all, the indifferent attitude towards Allah, sometimes intentionally, or unintentionally, people sacrifice their children yes, I stress again, their children for political, social, and economic expedience, or at occasions slaughter them at the alter of their egoistic desires.

However there do exist some difference in approach, between the culturally conscious and in undeveloped societies, but these minute differences or variances are not something fundamental, they are just superficial. Due to the divergence in environmental conditions and style, the approach differs. And that is all! For example, in the era of darkness, i.e the pre-Islamic period, the dwellers of the Arabian Peninsula, had extremely poor economy, and mainly due to economic frustration, would kill their children, and sometimes for the fulfillment of their desires, would slaughter them in the alter of their idols!

The Holy Quran, while forbidding such act of "the slaughter of Sons and daughters", terms it as a grave crime. Note the eloquence of Quran, that along with the instructions for it's forbiddance, just in two words, it reveal the old history, the customs and traditions of the Arabs, and the real motive behind the intent of this men slaughter!

Allah Almighty says:

"Do not slaughter your children due to the fear of Poverty and paucity, because We provide subsistence to you and as well as to them." ³³ Further there is a verse in Surah Bani Israel:

"You should not slaughter your children due to the fear of destitution. We are the one who provide subsistence to them, and also to you. Believe it! to slaughter them is a grievous crime!" ³⁴ Did you notice that the real motive behind this illegitimate murder, and loss of these petty innocent lives, was nothing but the fear of "adversities and loss"? If there would be children, from where would they eat? and the lesser be their number , more would be the savings in bread and butter!

Therefore to stop them from such mal-practices of brutality and ferocity, they were told that the reasons of your ill luck is not associated with the fortunes of these children. Note the words "the way we are sustaining you, similarly we are responsible for the provision of subsistence for your progeny (children)".

Well the baseless notion regarding Arabs, which has gained popularity is that, during the age of ignorance they only used to slaughter, their daughters due to zealot and the concerns regarding the unbearable economic burden, needs to be clarified, and also that in that society the sons were considered as a gift of Allah!

The fact is that in the verses which prohibits the slaughter of children, the word progeny (au'lad) is being used, which according to the "current language" bears the meaning of both the boy and girl. That is why the Greatest exegeisist of our times Allama Sayed Muhammad Hussain Tabataba'i has explained it in the following manner:

'In this verse and in other verses on the same topic the slaughter of progeny from fear of poverty and destitution has been prohibited, and because the word progeny is more generalized, so there is no reason whatsoever to accept that this word is Only meant for girls." ³⁵

Besides this, the old history of the Arabs also reveals the same. For reference we have a number of sources, and especially the two popular works of this century, i.e. Sera't Al-Nabi'. VoI:6, page 229, which has been compiled by Allama Syed Salman Nadavi, and the scholarly works of Dr. Hussain Ha'j Hasan, Naqad Al-Hadi'th. In both of them they have at length commented upon the economic conditions of the Arabs of the Arabian Peninsula, regarding their culture and customs, and it complements our stand.

The truth is, that those Arabs who were comparatively well off, had cultivatable lands, animal rearing, home industry, and piracy etc, used to breed (raise) Sons as a means of personnel power, but like most of the other areas of the world, the majority of their population was starving and poverty stricken.

Therefore the masses who were completely indigent (empty handed), thought that since it is even difficult to sustain the relation of life and bread for themselves, how can they bear the burden of their children? Well, of course! the children are a source of satisfaction of their heart and consolation for soul, but when it was "a matter of self survival and existence" they were willing to give them up. Therefore in the eradicating vision of insolvency, in utter wilderness they preferred to build the graves of their alive innocent children.

While referring to their intellectual bankruptcy and brutality the Holy Quran mentions:

"Certainly those people remained in (total) loss,
who due to their ignorance and unawareness,
without any deliberation slaughtered their children. " ³⁶

Whereas the Islamic code of life, ascertains the sons of Adam: -

"There is no living creature on the face of Earth,
whose subsistence is not due upon Allah". ³⁷

Well as far as the issue of depriving the girls from their right of life is concern, we can term it as an involute egoistic craze of the poverty stricken Arabs of the age of ignorance. The Holy Quran, while explaining the "psychology and approach" of these nomads, mentions:

"When someone of them was informed that to him a female baby has been born to him, his face would turn pale, the eyes frown out with anger, and then due to this dreadful news, would try to conceal himself from his clan, and kept on thinking either he keep his daughter alive and live in disgrace, or buries her alive? See, what an evil decision they used to take." ³⁸

Also in Surah Takvi'r there is a mention regarding this ruthless custom, which in the Arab society, was called va'd. The Islamic code of life has termed it as the most barbaric tradition. It is mentioned:-

And when the girl who was buried alive would be questioned, as to what was her crime that she was so deprived from her life." ³⁹ The mood of the

expression tells, that at the time of decision, the murdered would be questioned instead of the murderer. As the poetic verse expresses:

Due to what sin did this brutality befall upon us? that is, the cruelty of the brutal is proved, only the details of the story and the happening from the innocent's viewpoint needs narration! Yes, all that would take place on the Day of Judgment. Nothing would remain concealed, no action would remain veiled! and how is it possible, when it is a question of the disgrace of a human blood? As a poetic verse says:

"If the guilty would conceal his crime, the blood spots will themselves reveal the truth!" Now, if someone asks, to forget about this dreadful story! and argues that, it is a tale of the olden times; it was the temperament of the dreadful desert inhabited Arabs, their miserable environment and conditions, at that time all was quiet different, which has no bearing with anything else. Well, this proposition is to some extent true, but however both in the old and the modern societies the in-built lust for economic supersession and social status is all the same! Till date, there has been no difference in this attitude. Though the history has trotted on quiet a long distance, but still the desire for boundless prosperity, and higher status, has not changed. However, the only difference in the man, of the olden periods and that of today is, that in the past he used to bury his child alive, to support his economic well being, and to boast of being prestigious in their society!

While in the "twilight of the present era", captivated by the gloss of modern culture and civilization, the man does not commit "murder by intent", by depriving his child from life! But, from the "outlook" of the Islamic code of life, even now he willfully buries his beloved, the hope of the future, in the mausoleum of mental and intellectual annihilation!

What I intend to say is, that we fail to give our children the faintest concept of the religious life, and with utmost confidence, willfully hand-over these pious souls to such agencies, whose managers and operators have yet to evolve an interest in understanding the Quranic spirit!

The natural outcome of this 'situation is, that these unbloom buds and half smiled roses of our lives, after passing their preliminary stages in institutions like, kindergarten, nursery, montessori, preparatory, convent or vernacular school, cross over to the western styled universities, and start trotting along their practical lives, and according to their capabilities and situations at hand, acquire the places and positions of eminent bureaucrats, renowned technocrats,

excelling businessman, famous jurists competent doctor, expert journalists learned educationists polished politicians, and well groomed soldiers, but as a "believer of Allah" are completely incompetent of meeting the collective needs of their society, because none of them ever had a chance of fulfilling the requisites to develop into a well informed, trustworthy Muslim! The fact is, that in accordance with the basic environmental and educational (i.e. institutional) framework provided, their brains got adapted accordingly to the given conditions! and got accustomed to the prefabricated structure that they found. Thus, what else could we expect as a result of their efforts to the future "flowers" that would bloom and the "colours that would shape?

The height of plight is that even on knowing, that all this is the outcome of our Western oriented society, and the non-Islamic styled universities, we still have no aptitude towards the changing of our present system of education, therefore the question to modify the "philosophy of education", is a task of high dexterity.

Therefore, the only alternative left over is, to have an Islamic environment right at our homes and in this regards to pay special attention towards the temperaments, habits, approach, and spirits of our elders, that it should be Islamic. Because the first environment which affects the brain of a child is his home, and every deed and action of the family member continuously and persistently keep on engraving its carvings upon his lucid mind and brain.

So with full sincerity of truth and conscience, and keeping in view the stated facts, we should fully prepare ourselves to undertake this gigantic task of "educating our children". Even before we start it's first stage, everyone of us must well understand the fact that there is no difference between the "Pre-Islamic dark age" and the "age of ignorance" of the twentieth century.

" Alas, all the heritage, of knowledge and wisdom, culture and awareness, which we received from the Book of Allah, the Prophet of Allah, and His (SAWAW) infallible progeny, has been placed in the dark storages of obliviousness! and that is why we are neither left over with anything which could be termed as the original Islamic civilization nor culture. How appealingly has Mirza Ghalib put it in his following verse:- literal meaning:

Even the pleasures of meeting or the remembrance of the beloved, is not being leftover. Such a fire overtook this house that, whatsoever was their, was burnt to ashes.

Then is the determination of the aims and objectives of the "educaticin", necessarily followed by the steadfastness to achieve the objectives. We have to totally commit by our deeds and actions, that we are resolute in making our children Muslims, so that their lives are full of the blessings of Islamic life. They could easily reach the real destiny and right objective of life, and feel satisfied on achieving it.

Their thinking balanced, their hearts contended. By being an honest and subtle servants of Allah, they should not only be a symbol, for their homes, families and surroundings, but due to their high standards, spotless character, decent attitudes. magnificent traditions and legends, could successfully pass on their beneficial experiences elegantly to the coming generations.

Now to tread along this surmountable path, we have to thoroughly understand all the instructions, present in the Islamic wealth of guidance, and in the wise and thought provoking sayings of the leaders of this school, so that such a change manifest in our approach, that wherever we cast our eyes, the thorny path turn into a bed of roses, and every stone on our way, prove to be a milestone towards our destiny!

Oh well, I remembered!

We should have had at first explained the concept of "rights" and 'duties". Well, still their is time. Neither have we gone too far, nor it is still

too late. Well, rights are not just the prerogative of the elders, or duties just obligatory upon the youngsters. The factual position is, that everything in this universe bears a relation with man. It may be the decor of the earth, or the illumination of the skies, all is for man and man alone:-

"It is He who has created for you, all that exists on the earth." ⁴⁰ Now in this world of existence, when, we are the 'only ones blessed with all the assets of spirit and liveliness, from the fragrance of a rose to the sweet melodies of the nightingale, then everyone of us needs to observe with a healthy mind and far sightedness of wisdom, that a thing created for a purpose ought to be utilized for the same. Moreover such a healthy and progressive environment be created for the beneficial species and genus of the world, that they have the security of existence and the guarantee for development and progress.

Well that was all about it, i.e. every advantageous creation be protected, this is its "right". And anyone having rapport with it, should compulsorily provide protection to it, this is his "duty". It needs to be noted that the scholars of modern times, who are authority on this subject, consider "rights and duties" to be only related to social life.

But may Allah bestow upon His special benevolence upon Dr. Khawaja Ghulam As-Sayadden, that He writes :-

The domain of ethics is even much wider than what exists between man and man. The oriental scholars of ethics have divided these rights into three parts, to which every person is responsible:-

First, Obligations to Allah, i.e. those rights which the Creator has upon His creation, and without its recognition and fulfillment them, the man cannot understand his complete reality. Secondly: Obligations to fellow human beings, i.e. those obligations which are due on us because of our fellow species, and because of which all human beings are mutually linked with each other.

Thirdly:

own soul. Obligation to our souls, i.e. those obligations which are due on us because of our It's a moral obligation on man to honestly adhere in fulfilling these three types of obligations. ⁴¹

Besides mentioning the depth and details and significance of the rights and duties. Islam has also arranged them in accordance with the degree of closeness, relationships, feelings, perception and traditions. It has graded them, and then in an extremely organized way, has presented them to the world.

In this context the first ever guidance to mankind, on "the rights and duties" regarding taking a step or its abstention, and the relations and associations in all the aspects of life, has been provided in the Charter of guidance "Risa'la-e-Huqooq", by the minaret of guidance and the elegance of divine submission Hazrat Imam Zain-ul-Abideen (ASWS) (38-95 A.H.):

Memoir: From prayer and submission to the Creator of the soul and universe, to the protection of body and soul; and from economy and civics to the issues of state and politics, the Honourable Imam In this first charter for the world, consisting of fifty articles, has conveyed to us in profound

depth and detail, all the types and kinds of "rights and duties", to the human intellect.

It could be referred to, in the masterpiece works, titled *Tuhf Alaqu'l un Ale ar-Rasool* (published in Beirut) page 184-198 of the renowned researcher of the fourth century the Grand Shaykh Abu Muhammad Hasan bin Shaba'h Hur'rani.

Further, it could also be referred to in the renowned publication *al-Ama'li* of the Ra'is al- Muhaddaseen Abu Jaffer Muhammad Ibne Babuiya Al-Sadooqh (may Allah bless his soul). (for reference see page 301-306 *al-Ama'li* published in Beirut), and is also present in other books of Sadooqh, as *Alkhisa'I*, vol 2, page 126; and in the basic collection of traditions, *Man'la Yahzurb al-Faqih*, page 233.

Concluding, after the explanation and commentary on the rights and duties it is repeatedly stated that, as a number of rights of the parents are due upon the children and their fulfillment is obligatory upon them, so are a number of rights of the children for which the "parents" are responsible, and their fulfillment is obligatory upon them too. Let us now probe into them, in more details.

5. Organizing Education

The first responsibility is the provision of all possible means for the education and upbringing of the children.

Islam has vested upon the father the responsibility, of health, security, and the nourishment of the children. All the responsibility of food, medicine, clothing and place of living, moreover the protection of the honour and prestige of the child, lies with the father.

According to the law of Shari'ah it is obligatory upon father to bear the expenses of the children, and in the same manner the "expenses for maintenance" or the expenses for the necessity of life are obligatory, and in the same context the management for a bright future is extremely essential. The significance of this issue can be realized from this event in the days of the Holy Prophet (SAWAW), and from His following saying:-

The author of Qurb ul-Asna'd writes:-

"Amongst the tribes of Ansa'r, a member of some family had a small amount of money, and a number of young kids. When the time of his death approached, for the attainment of reward and requital, and in the desire of achieving a high place in the Hereafter, he spent all of his assets in the path of Allah. When he left this world his innocent orphans became dependent upon others!

When the Holy Prophet came to know of his death and the situation, he inquired from his tribe men, "What did you do?" The people answered, "Oh Prophet! We buried him". Oh hearing this the Holy Prophet said:-

"Had I known before, I would not have allowed him to be buried in the graveyard of Muslims. That man spent all his savings, leaving his children, to beg!"⁴²

6. Art of Education

Developing progressively in steps, the potential and capabilities, needs and requirements. power and ability, of an individual or a group; with organization and methodology; enabling them to attain it's prime and apex. is termed as "education".⁴³

It is of two types; physical and intellectual, i.e. the physical education and the mental education. The physical education encompasses the issues regarding ways and means of rearing and nourishment, and mental education is linked with the development of virtues and ethical deeds (actions).

Therefore providing physical facilities to their youngsters, is not the only responsibility of the guardians, but it is also obligatory upon them that they should earnestly and sincerely keep on introducing the spiritual and ethical (moral) standards, in the heart and brains of their children. Far sighted and enlightened parents seriously concentrate on the proper growth of their offspring. Therefore regarding their children, they are more inclined towards the development of the qualities of insight and vision in soul and percept.

Well, let us observe how the obedient person of Allah Hazrat Zakariya (Peace be upon him), with both of his arms stretched in His Grace, is requesting from Him. The words of the supplication do reveal the condition of his heart. By your grace, bestow upon me a successor, who should be my successor, as well as a

In english the word "instruction" is used for the normal teaching (education) that is imparted in the institution, by which different arts and technologies are taught. but there in an other, more common and much wider meaning of education, according to which human life and all the various aspects and faculties are being educated. In English the word "education" is used in this context (translated as tar'biat" in Urdu) Published in Delhi.

successor of Ale-Yaqoob, and Oh my nourisher! Make him one of your dearest being.⁴⁴

While addressing to Hazrat Ali-e-Murtaza (ASWS), the Last Prophet of Allah (SAWAW) says Oh Ali! may Allah's curse befall upon those parents, who educate their child in such an evil way that the situation reaches the stage of disinheritance (a'qh).⁴⁵ There is still another Hadith of the Holy Prophet (SAWAW), in which it is stated:-

May Allah's blessings be upon those parents, who nourished their offspring in such a manner that, it assists them in adopting a decent approach towards their parents.⁴⁶ In the same context. Imam Ali (ASWS) has guided us, in the following way:-

There is no better gift from a father to his son, than perfect education and excellence in etiquettes.⁴⁷ At another instance, the Imam of the pious. Hazrat Ali (ASWS) has expressed in the following manner:-

Whosoever has imparted proper education will tremble less, and whosoever has a lacking in his education will stumble more.⁴⁸ Further in these words, Imam Zain-ul-Abe;deen (ASWS), preaches the lesson regarding the obligation for education:

One of the rights of your son on you is, to consider him as yours, and should also know that in this world every good and bad act performed by him, and the relation of each of his virtue and evil is linked with you.

You must know that, due to the relation of being a guardian, the responsibility of infusing "decent etiquette" in your child has been vested upon you, and to draw his attention towards Allah is also your obligation. Besides this, it is also your duty to assist your son in praying and in submission to Allah.

Not only this! but to impart admirable education, having complete faith that if you succeed in fulfilling the right (due upon you) then you would be rewarded for it, and if you, had been negligent then you would certainly be penalized for it. ⁴⁹ Sadiq-e-Ale-Muhammad Hazrat Imam Jaffar Sadiq (ASWS) Says:-

"The most precious heritage for your sons is not goods and wealth, but etiquettes and education. " ⁵⁰

Not only every sentence in the Grace of Allah Almighty, but even each and every word of the supplications regarding his progeny, uttered by the minaret of guidance for the knowledgeable.

Hazrat Imam Zain-ul-Abe'deen (ASWS), is an illustration of elegance in desire and of absolute sincerity, but while demanding boundless dignity and honour for his dear ones, of what he has been desirous for himself from the Almighty Creator, should be considered as the ultimate wish of all sensible "parents" in times immemorial! Every individual needs to engross upon his heart the following "thought provoking, creative and directive sentence" of the Imam.

Oh Allah! help me in educating my children in modeling their etiquettes, and in enriching them with virtues. ⁵¹

7. Ethics and Etiquettes

The period of childhood is the right time for the modeling of "good citizen" or an "Ideal Muslim". Those parents who try their utmost from what is available to them, for physical safety and nourishment of their children, ought to pay full attention and concentration towards their mental development, i.e. the social and cultural education, and they must know for sure that the basis of decent culture, and amicable living mainly depends upon ethics.

But the meanings of ethics is not that, what has been infused upon us, by feudalism and has engrossed upon every mind that anyone who has acquaintance with the prevailing etiquettes of cordially meeting each other, (hypocritical) mutual hospitality, and etiquettes of eating and drinking, and moreover modest use of charming words and melodious tone during discussion, is considered to be the total domain of ethics! No, it is definitely not so!

While considering the limits of ethics, this is but a very particular or brief definition of ethics, just a meagre notion! Well! it is accepted that provided it is not hypocrisy, then a decent way of living and a modest style of meeting others, is an essential and a desirable feature of a cultured character, however the issues of ethics does not end up here!

Well, "the science of ethics" is an art of living, with the help of which man can distinguish between "virtue and evil", and recognize "good and bad". For everyone, ethics is an effective means of learning the skills to shape one's self, seek the correct direction, trod along the right path, and live a better cultured life. The cultured manners are linked with all the domains of life, and only pleasant manners could help achieve a dignified place in all walks of life.

The great philosopher of Islam, Hazrat Ali-Ibne-Abi Talib (ASWS), while discussing the "philosophy of ethics" highlights the significance ethics in the following way:- 35

Even if we do not have the desire of the Heavens, the longing for reward, the fear of Hell, and the concern regarding punishment, still the aspiration for "noble actions (maka'rim-e-Akhlaq)" cannot be separated from life, because man can only seek the path of success in the brilliance of ethics.⁵²

The truth is, that Islam is a religion for the realization of all directional accomplishment for the sons of Adam. As by it's principles, ideology and approach, this legitimate religion intends to shape an ever better human being. That is why in this system there is an extra ordinary emphasis on ethics, and the ethical virtues have a distinguished stature.

Therefore the highest quality of the Last Prophet (SAWAW) enumerated by the Holy Quran is:- "And there is no doubt in it that you possess an extremely elevated position of ethics."⁵³ And the Holy Prophet (SAWAW), the emerald amongst the prophets, by his virtuous tongue (quenched in Vah'i) elucidates regarding himself that:-

I have descended upon (this world), to raise the moral virtues to it's zenith.⁵⁴ The renowned scholar, Sa'adi Shira'zi, has elegantly elucidated this great human virtue of the Holy Prophet (SAWAW). He says:-

From amongst the thousands of His miracles were: Elegant manners and generosity..

As a matter of fact in this world, only he who has decent habits, is virtuous. The grading of the dignity of a personality is only by the intellectual standards it bears. The person, whose physical qualities and spiritual virtues are favourite to all, is considered reliable.

Hazrat Imam Zain-ul-Abi'deen (ASWS) enumerates:-

"Oh what a luck! that person is really fortunate, who has decent manners; a pious soul, fine temperaments, fair intentions, and is apparently unblemished. Moreover, he helps others from his savings, keeps his tongues under control, and is fair in attitude with everyone." ⁵⁵

Keeping these facts in view, we have no hesitation to comments that in the development of a religious mentality and a spiritual culture, ethics is of prime significance!

In the school of monotheism, the "spring" of ethics neither sprout from the creditable concepts of Aristotle, nor from the fascinating statements of the western scholars who are influenced from the Greek philosophers!

As an example, this saying of Matthew Arnold, that:-

"Religion is, but the name of zealous and enthusiastic ethics" ⁵⁶ This could be classed as a nice statement, but it can in no way be an authority for a believer, because just like all the source of beliefs and realities, the limitless wealth of ethics, also radiates from the Holy Quran, and also as guided by the Book of Allah, the second source is the "exemplary model (Us'wa-e-Hasana)" of the Prophet of Allah (SAWAW).

"In fact their is an exemplary model for you in the Prophet of Allah (SAWAW). " ⁵⁷ Further in the light of the instructions of the Holy Prophet (SAWAW), another source of direction and guidance is in the pious conduct of those leaders, who assimilated all the facilities and qualities of the "master of all ethical virtues (Sa'hib-e-Khulq-e-Azeem)" (i.e. the Holy Prophet (SAWAW)) in such a way that their remained no difference in their self and the verdict of Quran!

These are the members of the family (Ahle-Bait) of the Prophet of Allah (SAWAW). We observe that, from the very instance of the birth of a child in a Muslim family, the "system of Sharia'h (Divine code of life)" directs the parents or the guardians of the infant to take special care for his religious and moral education.

"By Carving the impression of the greatest reality of the universe on the plain (lucid) memory of the newly born, by transmitting the unadornable (factual) melodies of Aza'n in his right ear, and Aqa'mat in his left.

And along with it, they ~re instructed to observe Aqi'qah. ⁵⁹ That is to say that the opening page of the infants life, should start from the aspect of the philosophy of Islam in which the care of people of Allah has been considered as essential, along with His remembrance. So that this Ideology gets infused in the life and blood of the infant, and mixed in the life stream of all the generations to follow.

After this first step, the parents are expected to persistently endeavor, in organising the brains of their children; keeping in view the ethical standards, and help develop in him the religious customs and culture. It needs to be so,

so that they may be regarded as an esteemed personality in this world, and on every step and at all instances be considered as the exponent of the human virtues and Quranic view point.

Therefore, the prime obligation on those responsible for the education of their dear ones is to nourish them under the canopy of truth, breed them with virtues deeds, accord them an organised mind and make them time conscious. Moreover this new generation should be so nurtured that the respect of word and treaty becomes a part and parcel of their personality! They should

They -should not consider power in equivalence to justice, and material success as a sign of virtue. They should be refuge for the destitutes, a fortified barrier against the tyranny and aggression, and be blessed by the supplications of the oppressed. In this regard, through his dignified son, the leader of the pious Ame'r-ul-Momene'n Hazrat Ali (ASWS) has conveyed us an ideal path and direction, which is of extreme importance, for us and for our children.

In 37 A.H. i.e. 657 A.D., while returning from the Battle of Shif'fen at the location called Hazereen. Ali-Ibne-Abi Talib (ASWS) inscribed this "ethical scripture".

This "manual of education" is based on twenty one (21) points, in which the genius of the secrets of Allah has specially highlighted the following realities:

- the relationship of man with Allah.
- the relationship of man with his own self.
- the relationship of a person to others.

The whole document is addressed to his elder son Hazrat Imam Hasan-e-Mujtaba (ASWS). The actual text is quiet lengthy. We are mentioning here, just few of it's sections.

The will of the father is that, my son! with utmost zeal you should kindle the sentiments of tenderness and responsibility. Obey every commandment of Allah Almighty. Habitate your heart with His remembrance. Never let loose, the rope of Allah, remember! that the association you owe with Allah, there is no other association more firmer than this for contact.

Behold! keep your brain and conscience alive with elegant discourse! If interim desires tries to over power you, diffuse them with the power of devotion and piety. The strength of faith luminates heart and vision.

Enlighten the environment of your heart (chest) with the light of wisdom. If the desire for longevity tries to over take you, defeat it with the remembrance of death. Preoccupy (yourself) this fact with certainty that this world is a passway and is mortal. Apprise your soul with the misfortunes and calamities of this place. Make it feel the insurgency of time. Make it realize the befalling calamities of the days and nights. Reveal.

to it the admonitory events of the past. Tell it, what befell upon those who passed away. Roam in between the ruins and rumbles of the past.

Observe that those who proceeded away from this destination, from where did they come, and to which place did they left for? (As the' verse says:) From where they departed, and where did they stayed:

Well, if you would focus your attention, you would soon realize that they went away leaving besides all their friends (and inmates)! They have now habitated a new land! and moreover very soon, you too would turn into "a symbol" of the past! Therefore where you are destined for, manage a nice place of stay there, before you arrival. And be cautious! never bargain your eternity, with your worldly life.

The issue which is not related to you, always abstain from opening your tongue for it. And the issue which is not your liability, never make it as a topic of discussion.

Note my son! the path whose bend and twist endangers you to lead astray, do not try to trod along it. Because it is better to stop your steps from moving further and be on track, than to go off the track, and get shattered and lost.

Arouse in the people the awareness of Divinely admired conduct and behaviour, awake conscienceness, so that you may be considered amongst the pious and auspicious personalities.

Well of course, negate evil deeds and Indecent discussions by speech and conduct.

Moreover, to the extent possible isolate your self, from the nefarious segment of the society! You are required to keep on conducting praise worthy and exemplary style of crusade (war against evils) in the path of Allah! and never bother about any indecent taunt and blemish about it, Moreover surmount all the difficulties for the attainment of dignified standards, and consider all difficulties transitory.

The competence in religious knowledge is essential. Habituate your self in bearing hardship, and note that the demonstration of forbearance and patience, enlightens the virtues of ethics! Oh my son! In every affair submit yourself to Allah. In this way you would find yourself to be in a strong refuge, and you would be blessed with an extremely powerful preservator!⁶⁰

8. Appreciation and Acclamation

The meaning of appreciation and acclamation is that the "parents" should respect their children, should appreciate their sweet and admirable tasks, direct them on the right path with sincerity and soberity. Make the atmosphere at home peaceful and dignified. These freshly bloomed roses are weak in physique, therefore adopt extreme Politeness and tenderness in making them to read and write, it is very important to take care of their ignorance. Therefore when a remedial measure is required, adopt love and affection!

Well, on hearing the issue of "appreciation and acclamation" with respect to their children, some parents may feel irritated! -- -But, what to do? To harness your beloved and dear ones, to foster a complete and fully balanced personality, these are the demands of the rules of psychology and the laws of Sharia'h The Holy Prophet (SAWAW) has ordained:-

"You should respect your children, enrich them with the qualities of decent etiquettes.

Allah would forego your short falls. ⁶¹ The Greatest blessings of the universe, Holy Prophet (SAWAW) has further directed: - "Do not under evaluate the value and prestige of any Muslim, because in the Grace of Allah, even the small children of believers have an extremely high stature ,"
⁶² In this context, there is still another saying of the Holy Prophet: -

"Oh people! I stress upon you to unceasingly demonstrate honest and decent attitude towards your youngsters." ⁶³ Now let us dwell a while on these sayings.

The first stage of appreciation of the children is to pay special attention towards the signs of their general recognition, i.e. their name. The name of every individual permanently binds to himself, and is permanently used for his recognition. Therefore the name should be so selected that, it should be beautiful (attractive), dignified, and a base for "the cognizance of Allah" rather the "cognizance of one's self".

Regarding this, the Prophet of Allah (SAWAW), guides us in the following manner:- "The first prize awarded to your child should be that you give him an extremely beautiful name." ⁶⁴ Out of the special teachings that the Holy Prophet taught Hazrat Ameer (ASWS) one of them was:-

"Oh All (ASWS)! every son has a right over his father, that he should suggest a nice name for him, and should educate him by extremely refined techniques." ⁶⁵ The seventh guide of the progeny of the Holy Prophet, Hazrat Imatn Musa Kazim narrates:

Once a person came to the Holy Prophet, and said: "Oh Prophet of Allah (SAWAW)! what is the right of this son of mine, upon me"? The Holy Prophet answered:

"Give him an attractive name, enrich him with the qualities of decent etiquettes and provide him with the best possible means to work." ⁶⁶ Further in the same context there is another saying of Imam Musa Kazim (ASWS)

"Whosoever he may be, the first good deed he should do for his son is the selection of a decent name. Moreover, at the time of selection of the name everyone of you has to fully concentrate on it's beautification aspect"

⁶⁷

There is no reason to refute the fact that, the elegance or the ill structuredness of a name has a profound impact on one's personality! Good names are liked by all, no one prefers a bad name! And the "beauty or distortion" of a name, produces a pleasant or repulsive reaction by which the biological composition of the body keeps on accepting positive and negative effects.

During a mutual introduction session in a gathering, any sensible person would definitely feel shy and uncomfortable by introducing himself, say by the name as Lousy, or his father as Crook, and moreover due to the persistence and continuity of this state, would certainly develop inferiority complex. Since name is an extremely significant issue of the whole life, therefore the leaders of the caravan, assigned to lead the mankind to the apex of perfection with peace and safety, did not deprive us from their divine guidance in this sphere.

To lead, right from the very start, the new generation to a dignified life, our guides who are well aware of "the Islamic mood", besides bestowing us with many other enlightenments for our thought and percept, also gave this divine guidance that we must decorate our beloveds with names, elegantly carved as emeralds; so that, when these innocent buds, in the garden of our desires, bloom out as roses, the sumptuous composition of their names and the fascinating grace of it's meanings, should start generating in them lofty waves of "life and colour".

Well, the measure of the beauty and grandeur of names is that, when called out, be graceful; when heard, be vibrant; and on writing be lucid. Moreover their meaning should portray nobility, bear grandeur, and encompass a world of well being and prosperity, in it.

Well there is a possibility that, someone due to his environment and mental stature, gets, impressed by a name because of it's literal subtlety (delicacy) and it's euphonic (sweet) melody, but while giving someone a name, just the lingual elegance and attractive expression, is not sufficient! Here all the relationships of grandeur and purity, both historical and traditional are essential in it's selection.

Otherwise, when someone is given an incomplete name, he would not only be deprived from his established right of "respect and acclamation", but it would also be an injustice with his personality! That is why the righteous leaders have very openly pinpointed the model and approved names. Hazrat Imam Muhammad Baqar (ASWS) says, that the Holy Prophet (SAWAW) has stated:-

"The best names are those by which manifest dedication to Allah, and ideal names are the names of the Honourable Prophet!" The Holy Prophet says:-

"If some person has four sons, and none of them bear my name, then he has been unjust to me!"⁶⁸ Sadiq-e-Ale-Muhammad Im?m Jaffa'r . as-Sadiq was being questioned: - "Oh Mola' (Our Lord)! We name our children on the names of your forefathers, would we be deriving any benefit out of it?"

Imam replied: yes, by God you would definitely draw benefit."⁶⁹ The Ba'b-ul-Hawa'ij Hazrat Imam Musa Kazim directs:-

"In any family if the names (of males) are Muhammad, Ahmad, Ali, Hasan, Hussain, Ja'ffar, Ta'lib, or Abdulla'h, and the names of any of the female is Fatima, then poverty and hunger would never struck that home!"⁷⁰

Under the chapter of "Respect and Honour", not only the adoption of an appropriate and suitable name is being emphasized, but the wealth of Islamic knowledge and ethics instructs us that the leaders of the religion of Allah, at certain instances, in order to satisfy the people and for keeping them as well-wishers, changed the undesirable names of personalities and localities.

Hazrat Imam Jaffar Sadiq, quotes through his father:-

"The bad names which the people, cities, and localities bored, the Prophet of Allah used to change them."⁷¹ Among one of the renowned personalities, to whom the Holy Prophet (SAWAW), handed over his written scriptures, is also the representative of Banu' Salim, named Rashid-bin-Abd'eRa'b. It is mentioned in the books of traditions, general history and history of narrators, it is mentioned that his name was originally "Za'lim (i.e. meaning a tyrant)", and according to Marzbani, before Islam he used to be called as Ghavi (i.e. meaning Misleader)"! When he was blessed with the audience of Holy Prophet, the Grace of the two worlds, Hazrat Muhammad (SAWAW) changed his old name to "Rashid (i.e. meaning pious)".⁷²

In the same way, there was another elder named as Abu-Rashid Abdar-Rahman Az'di. The editor of Asa'd-ul-Gha'ba. Ibne Kaseer, narrates that he belonged to Palestine. Probably in the year nine (9) A.H. he was blessed by the audience of the Holy Prophet.

The Holy Prophet inquired:What is your name?

He replied:Abdul-Ghuz'a. The Prophet asked:And Surname?

He replied:Abu Mghavia. on hearing this, the Prophet said:

"From today, your surname is Abu-Rashid, and name, Abdur- Rahman ."⁷³ Imam Muslim-bin-Haj'jaj in his Sah'ih, chapter AI-A'ada'b, and Abu Dawood in his Sanan, chapter A'ada'b has mentioned this tradition:-

Ibn-Umar states that the name of one of the daughter of Umar bin Khat'ab was As'siya (meaning sinner, culprit), the Holy Prophet changed it to Jamila (meaning beautiful, elegant).⁷⁴

Summing up the issue, in the instructions given to us regarding giving of names, there is no yielding! The name should be appropriate, exquisite (refined) and purposeful. Our guides changed those names, where ever there was the slightest doubt of indecency or inappropriateness. They either replaced them with a better name, or made the persons feel the displeasure of his name and surname.

The Great authentic scholar, like Zurara-ibne-Aeyan Shiba'ni, narrates in this tradition, after directly hearing it from Baqar-ul- Uloo'm Imam Muhammad Baqar (ASWS):-

Zurara quotes that Innam Muhammad Baqar narrates that, a person, whose surname was Abu- Marrah, frequently used to visit I-Iazrat Imam Zain-ul-Abe'edin, and when ever he used to arrive, he used to tell his surname, and request permission to meet. As soon as the Imam heard of his surname, he said that, for God when you come here next time do not get yourself identified by saying Abu-Marrah.

Note: Abu-Marrāh ⁷⁵ is the surname of Iblis. ⁷⁶

Another method of giving respect and encouragement is by paying "attention"! Every child persistently requires the courtesy of the elders, to satisfy his ego, by the expression of his self through his talks, his means of sport, or by the small tasks that he accomplishes, and it is necessary upon the guardians to whole heartedly satisfy his needs.

If we do justice, we would certainly come to know that, this is not only the requirement of the off springs, but of the elders too! That is, when ever they speak the listener must pay full attention to what they say, give due importance to their discourse, and in the same context if they are involved in some favourite entertaining hobby, they would like that their involvement be free from intervention, disapproval or critic.

And moreover, when they are carrying out some task, this desire do persists in their hearts that, if not somebody else, at least the directly related circles must appreciate their efforts, and it's worth be given recognition!

Please consider, that children are also human! What if they are small? After all nature has awarded them with sense and understanding, comprehension and perception, along with the qualities of liking and disliking, inclination and displeasure. Just like their elders, these youngsters also get aware of the attitudes of "respect and neglect". And when it is an undeniable reality, then there is no reason whatsoever that instead of protecting their mini emotions and fragile feelings, we crush them mercilessly due to our unattentiveness?

The princess of Divine Light and the ideal lady of the universe, Hazrat Fatima Zahra (ASWS), often used to hear the "events" that took place in the assembly with the Prophet, from her elder son Hasan Mujtaba! and at possible occasions, use to invite Ameer-ul Momene'n Ali-Ibne-Abi Talib (ASWS), and would herself say emphatically:

"You should listen, and appreciate the style of expression of your son Hasan" The authorities on history and tradition mention that the Holy Prophet used to participate with full interest, in the sport played by his younger grandson Hussain Ibne Ali. ⁷⁷

And in this respect the most significant aspect is that the living environment of the "children", should be a nucleus of peace and tranquil. That is, that every nook and corner of the "home" be scented with the sweet fragrance of "well being and prosperity".

Regarding family life, the Holy Quran ordains us with the following philosophy: -

"One of the signs of Allah is that, He created a life partner for you, from amongst your own specie, so that you may live in peace; and Allah created the feelings of love and affection amongst you, Certainly there are many signs in it, for those who ponder." ⁷⁸ Home does not mean, rooms, courtyard, walls and windows, and beautifully decorated furniture and material! but a location where the residents find love at every step, and peace and tranquility at every instance.

Islam intends that every' home be a model in itself! That is why the Shari'ah (Islamic code of life) has implemented such laws and injunctions, which protects and enumerates the rights and duties of each and every

member of the family. So that every family could live with concord and harmony in his own tranquil atmosphere.

Well, the wisdom in this arrangement is, that when the peripheral conditions would be satisfactory, then the new generation would also be cheerful and glad, and as a result would increase the good and pleasant citizens, in the future!

But, God forbid, if there is a convulsion in the family life, the result of this tension would also entangle the nerves of these tender children, which would have extremely ill effects on the growth of these innocent lives. Please remember, may be due to their certain natural weakness, these innocents have a special affection with their "mother", and may be because of this, they pay special significance to the "personality of their mother".

But, if some ferocious and ill tempered father, constantly scolds their "mother", disgraces her, teases her at all occasions, in front of them then surely there would be an ebb and flow, a strong turmoil in their emotions, and psychologically they would not remain normal, like other children! This should be considered as an extremely grave situation for the human society! Therefore, when we study religion in a little more depth and detail, we find that the Islamic Sharl'ah through It's system of education, has fully organised the development of a refined and cultured brains.

It has already been written at length that "the new off springs" greatly demand admiration and appreciation. That is why the religion of Allah has directed us to fulfill this demand from every angle and aspect. But the issue does not end up here when every child demands that he should be given affection and love, at the same instance he also desires that his "mother" should also have a highly dignified status. That is why our perfect guides have directed us:-

"It is obligatory upon every individual that he should accept the respect and honour of "the mother of his child" as an important duty and as a authentic right" of his children". Quoting Prophet Muhammad (SAWAW), Imam Jaffar Sadiq (ASWS) states:- "Every son has this right on his father that he should behave with respect and dignity with his mother, and similarly every daughter has this right on his father that, her mother be honoured and dignified!"⁷⁹

9. Love and Affection

At another instance, the Holy Prophet (SAWAW), has so directed: "You should frequently kiss your children, because the number of times you kiss, for each kiss you would receive in return a grade in Paradise." ⁸¹

It is obvious from these topics of stimulation and inducement, that religion of monotheism demands that we should not make our children "passive", but should "actively" habituate them with lively feelings, so that the glittering sincerity and warmth of dynamic intellect, should remain enlightened in the world.

Another tradition, of the same class, has been transmitted by the elderly scholar of Islamic Ummah, Abdullah ibne Abb'as! It states:-

The Holy Prophet has said: The person who gratify (overjoy) his daughter, his character would be considered like the person who managed the release of the sons of Isma'il from the bonds of slavery, and whosoever would bring relief for his son, would be considered amongst those who sheds his tears in the fear of Allah. ⁸² Well, Muhammad Ibne Isma'i Bukhari writes:-

According to Haj'aj Ibne Minha'l and Sha'ba, Ad'di has stated that he has heard Bar'ra Ibne Aazib as saying that, we ourselves saw that the Prophet of Allah was carrying Hasan Ibne Ali on his shoulders, and was reciting this supplication: "Oh Allah! I love him and You should also love him." ⁸³ This sentence is further added in Sahi'h Muslim: -

and Oh Allah! those who love him, bestow upon him Your kindness. ⁸⁴ And now, notice these conditions of eagerness, and unfold your hearts! This the tradition from the well known narrator, Abu Hurrara'h:-

If we intend to put this tradition in our own style, we would say: At one occasion, our beloved Prophet was caressing (kissing) his elder grandson Hasan Mujtaba", and according to Ibne Abi Umer the younger grandson Hussain was also present, and the grandfather was kissing him too. On witnessing this. Aq'rah Ibne, Ha'bis could not. bear, and spontaneously burst out:

"I have ten sons, but I have never kissed them like this!" On hearing this, the Holy Prophet replied: "The person who is not affectionate and kind on others would remain deprived of the favour and kindness of others." ⁸⁵ Through the authenticity of Sadiq-e-Ale Muhammad, there is an instruction of the Holy Prophet (SAWAW) :

- A person said to the Holy Prophet: - "I have never kissed any of my child!" When that person left, the Holy Prophet commented: "In my opinion this person is infernal (i.e. belongs to Hell)." ⁸⁶

It must be borne in mind that, if in the family there are more than one child, then equal treatment be given to all of them so that from the very beginning, they may develop a just and equitable attitude, and should not be biased at any instant. And especially, there should not be any consideration of in-equality in "love and affection". Children are extremely sensitive. If a child slightly perceives and witnesses that, "there is affection to one, while displeasure to the other", then all the time in his heart he feels the pinch of this attitude, and then this dissatisfaction would find place in his mind, as a

result of which, when he would grow old, he would face severe difficulty in finding the right course for a satisfied life!

That is why, the Islamic legislation (Sha'raih-e-Muqad'dass) has insisted that for our children, at no instant should we maintain double standards. Should never have differences in our attitudes. Therefore regarding this issue, the True Guide (SAWAW), has profounded this judicious tradition:-

The Holy Prophet (SAWAW) saw a person kissing one of his two children, while not heeding to the other! On observing this, He warned:

"Oh you servant of Allah! You did not show, justice in affection to both of your sons. " ⁸⁷ Any way! without love and affection, we would neither get decent children, nor the society would have balanced sons, and the world would remain vacant from men of confidence!

But, putting "love and affection" in practice, needs moderation. The elders should neither make it so boring, dreary, and monotonous that the innocent souls start hating themselves, and nor should they "bear with the whims and airs" of their children, and accept their pretention to such an extent, that they go astray, and get lost in the bewilderment!

Well, excess and deficiency in any sphere of human life, is dangerous. Children are also, no exception to this rule! When the undue "love and affection" to the dear ones reach it's apex, the beloved's go astray.

The children who have gained maturity but are still extremely naughty, stubborn, perverse, wilful, boastful, arrogant, ill mannered, libelous, ruddy, and abusive, one could rightly guess. that all this is the result of undue favouritism of their parents, and an extremely evil omen for the future! Due to this fact, Baqar-ul-Uloom, Hazrat Imam Muhammad Baqar has said:- The worst parents are those, who exceed their limits in loving their children, making them feel happy, and In pleasing them. ⁸⁸

10. Knowledge and Skill

"knowledge and awareness", man is incomplete! Man gains celebrity by "knowledge and skill". It may be more appropriate to say, that without That is why, right at the start of the Islamic movement, the first "divine revelation" which was "tutored" to the Prophet was:-

"Oh Prophet! commence reading by the name of your Nourisher, who is the Creator of the entire universe. It is He, who gave birth to Man, from the clotted (speck of) blood. Yes (of course), do read, and your Rabb (Lord, master) is very gracious. Who deliver education through (the) pen. He educated (informed) Man, regarding what he knew nothing.⁸⁹

And what a miraculous approach was adopted by the Last Prophet (SAWAW), that the light of the caravan of knowledge and understanding, so expeditiously spread far and wide, that not only a complete illiterate nation turned literate, but: in no time started educating the whole world!

Here we do not intend to mention the historical details, but our only objective is, that everyone should bear this in mind that while educating if he is unable to engrave upon the minds of his kids, the profound impression regarding the importance and significance of "knowledge and wisdom", then the greatest wrath has befallen upon him!

The life void of thought and culture, is like a scorching desert, in which neither water nor shade is available, even to the limits of thought or idea! The Greatest Source of mercy. Hazrat Muhammad (SAWAW) says:-

"To act upon the injunction of Allah knowledge is essential. Knowledge is required for submission to Him. The good of this world, and the success in the Hereafter is dependent upon Knowledge and the evil of the two worlds is linked with ignorance!"⁹⁰ And Hazrat Ameer (ASWS) states:-

"Alas! Had I known, what that person acquired who remained void of knowledge, and what one did not receive, who was gifted with the blessings of knowledge and wisdom?"⁹¹ Further at another occasion while addressing a man of piety, the Holy Prophet (SAWAW) revitalized the human vision, in the following manner:-

Oh you who have accepted faith! bear in mind that the worth of your being, is due to the wealth of knowledge and etiquettes. Utilize all possible means to acquire it, because the rate at which your knowledge and etiquette would develop, to the same proportion would be an increase in your honour and dignity.⁹²

Whenever our fourth leader, Hazrat Imam Zain-ul-Abideen (ASWS) used to see youngsters acquiring education, he used to call them by his side, and say:-

"May you be happy and prosperous! You are the guardian of knowledge and the watch guard of wisdom. Today you are amongst the youngsters of a nation, and in the transformed society of tomorrow you would be called the elders, you would be considered the revered (old wise)."⁹³

And the Sadiq-e-Ale Muhammad Imam Jaffar Sadiq (ASWS) says:-

"In the world there are only three classes of people! Those who have completed their education, those who are still studying, and those who could be termed as worthless sticks and straws! that is, one who is neither a learned, nor a student!"⁹⁴

But mind it, that the knowing of the alphabets and the recognition of the words, cannot be termed as knowledge! But, if due to education, the structure of the heart and brain, and the style of thinking and intellect gets so much developed that, the elegance of civilization, the reverence of culture, the grandeur of realism, and the zenith of foresightedness, starts manifesting itself, then it could be perceived that the impressions of knowledge have just started taking their shape!

You must note, that just by going through some text, or acquiring the ability to write, or the knowledge ability of some specific terminology, and the receipt of some certificate or degree in a particular subject, from a specified institution, could help resolve the problems of bread to eat, clothes to wear,

and house for shelter, but still the battle 'is not won, due to which such a revolution starts throbbing in oneself, that the aspiration of acceptance to the acknowledged principles and theories (ideology) starts, shaping itself, that one unveils an amicable standard (scale) for organising all the movements and styles of his life, learns the technique of optimal utilization of his various potentialities bestowed upon him by nature, and gets aware of the purpose of his creation, and thereby fully commits himself for it's attainment, by every actions and deeds!

Well, these issues should be considered as the a, b, c, of knowledge, and even if this a, b, c, gets stucked in some-ones temperament, then believe me, it is a great success.! Now an educator, who intends to help develop an exactly true, real coloured, extremely attractive, and distinctively visible carvings of "knowledge and wisdom" on the highly delicate and blank (virgin) mental canvass of the youngsters under his guidance, under all circumstances, has to sincerely follow these few instructions mentioned below.

Firstly, all guardians know well, as to what role they have to play, for the education of their children!? The first step in this regard is to develop in a child, the ardent desire "to read and write", utilizing (interest generating) motivational techniques. And when they have developed this inclination, then keeping in view their age, slowly and gradually start making them feel the significance of "knowledge and skill".

The parent must themselves know the fact that, according to the "Islamic philosophy", the acquirement of the treasures of "thought and concept" in all the domains, necessary for the development and progress of the Islamic Ummah, and for the existence and solidarity of the Islamic state, is regarded as essential. However spending time, energy and money on irrelevant subjects, is considered as extravagance.

Hazrat Amir (ASWS) says:"

Anyone who would involve himself in useless affairs (tasks) would never be able to surmount the actual (real) expedition of life.⁹⁵ Well, it needs to be further emphasized that, the Islamic code of life, does not accept, just book cramming (reading) as knowledge, but paves the path for concentration, foresightedness, and prudence. And furthermore, stresses upon the acceptance of theories, experiences and specialization.

They may be the religious faculties of knowledge and wisdom, or the beneficial sections of science and technology, all are the significant assets of the Muslim school of knowledge. Would the Islamic countries, forever continue awarding contracts to non-muslims, for the exploration of oil and for the operations of their petro chemical industry? Please note, that the worldly needs are in exhaustive, and therefore we certainly require atomic energy, and there is no reason whatsoever as to why we do not master the art of exploring the space! or remain deprived of the faculty of the conquest of stars and galaxies. Just as there is a requirement of artificial satellites for the tele-communication system, similarly the need for modeling of the space stations, for a strong fortified defense system cannot be ignored!

But the fulfillment of all these needs, is dependent upon the respective fields of art and technology! The leader of the pious, informs his intelligent student and dependable (responsible, faithful) follower, Kumail Ibne Zia'd Nakha'ei: -

Kumail! there is no task, and no movement in this world, for which you are not dependent upon Knowledge! ⁹⁶

Moreover the Holy Prophet, right from the instance of laying the "foundations" of the Islamic society, directed that "for the gaining knowledge, no one should have any hesitation in traveling to, as remote an area as, China", and if the light of knowledge and wisdom, could be gained from galaxies, then space journeys should also be made a routine of life.

However, we must not forget that, the sign of a true Muslim is, that the only Allah's will should glamour from his conduct and behavior!

A person may study whatsoever he likes, but two things necessarily be remembered! Firstly, there should not be any suspicion of dissension in the "subject", and secondly, the intent" should be, that whatsoever would be gained, be utilized for the service of the people of Allah, for the achievement of Allah's pleasures and proximity!

In other words, "knowledge and skill" should not be an economic beast! But it should be a means of producing the "submissive servants" of Allah! Well of course! we must educate our youngsters by only keeping the above theme in mind, and right in their youth, make this fact rooted deep in their intellect! This is why during childhood, religious education has been preferred above all. Because if the correct religious concepts and approach does not get rooted during the period of the growth then "education and upbringing" makes no sense.

Therefore the guardians of the Holy Book, ordained the teaching of the Holy Book as one of the standard accepted rights of the child, and a compulsory obligation upon the parents. Imam Ali (ASWS); has instructed:-

"The right of a son on his father is that, he should give him a good name, decorate him with decent education, and then impart him the education of Holy Quran." ⁹⁷ The scholars who have deep insight in "child psychology", say that the period from five to eight years, is of great significance.

According to the research of Dr. Dodson, fifty percent (50%) of intelligence is developed during the age of four to eight years, and then there is an increase of thirty percent (30%), during the period of eight to thirteen years. ⁹⁸ Some scholars of psychology say that, every thing that our children

read, learn and observe, during this life span (i.e. 5-8 years) gets engraved, deep in to their hearts, and the memories of this period is always remembered.

Therefore this period has been selected for the education and practice of prayers, and the parents have been stressed to make their off springs habitual of praying Hazrat Imam Jaffar Sadiq (ASWS) says:-

"Stress your children to say prayers, when they have attained the age of seven years." ⁹⁹ Moreover, so much information regarding the principles and commandments, beliefs and universal truths be imparted that they may not be led astray.

The great traditionalists and jurisprudist Sheikh Muhammad Ibne al-Hasan al-Ami'li, in the fifteenth volume of his precious works. Wasail ash-Shia' has casted light on this topic, and has written a chapter, spread over more than hundred pages, titled "Ah'karn ul-Au'lad (the Rights of Children)". In this chapter he has mentioned quite a lengthy list, of the responsibilities of the parents regarding the religious education and upbringing of their children.

All this arrangement is there, so that right from the start, the new generation besides comprehending monotheism, be a well wisher and a worshipper of Allah,; so that they may not be effected from any evil, and could never get detracked from the righteous path.

But, whenever you intend to reform your beloved and dear ones, it should be carried out in such a skillful and refined manner that the transference of guidance be directly from heart to heart! The style of child education, by the patron be such that on viewing the esteem environment and the approach of presentation, the child gets highly fascinated!

However the problem is relatively difficult! But it is imminent to surmount it, and the only way of it's attainment is, that the tutor needs to control himself, and have a through command over his passions. When the child perverts (baffles), does not obey him at such an occasion he must not be over powered by his temperament, be cool and calm, and try to investigate the root cause of this divergence? Why did he got irritant? and how could he tame him for the task?

Remember! the path of agony, never leads to destiny! It has a very wild reaction. Suppose that a youngster is busy in leaping and hopping, or is doing some other mockery. You do not like his attitude, and reacted violently! Instead of making use of the strength of wisdom, utilized all the power of your slaps and blows! The child would get frightened and dismayed!

Just think, what would happen on his fragile and tender fabric like mental nerves, by your strong and pounding tone! and if such explosions, become a daily routine, then no one could guarantee the normality of his mental status? No, definitely not!

That is why it is said, "do not turn mannerism to censure (penalty)". The task of the guardian is, to take interest in the personality development of the supplings. Do not gain reputation in antagony and rage!

When the Gracious Prophet Hazrat Muhammad (SAWAW), was inquired by a father, regarding the methodology for developing good and

virtuous traits in his son, the Holy Prophet enumerated some of the guiding principles, one of which was:- In educating a child, he should neither be so much burdened that, it goes beyond his endurance level; nor so much strictness be observed that he could not bear it.¹⁰⁰ Well, many persons are persistently irritant regarding education. They would be over sensitive to each and every issue, Where ever you find them, they are ill-tempered, and impatient. They may always be ironic to their children, and are scolding them!

By this attitude, the tender emotions of the new off-springs, who have just entered the arena of life, gets extremely negative effects! Anger; annoyance, irritation, and latter on refusal, deviation and rebellion, is it's fate! In the document on "the philosophy of ethics", written by Hazrat Amir (ASWS) to his beloved son Hazrat Imam Hasan, the light on this aspect of human psychology, has been casted in the following manner:-

Scolding and rebuking the child all the time, triggers rebelliousness in him.¹⁰¹

If we wish, and are sincere in our desire, that our beloved, our delight, and our nourished child, develop in all respect into an ideal and a complete personality, then we have to thoroughly evaluate our own methods, habits and customs.

Because the children are not like "audio tapes"! They are live organisms, which observe more than they hear. And since, basically they are imitators, so whatsoever they observe, they try to imitate! Or in other words, they are the replica of the deeds and actions of their father and mother. Therefore, there parents ought to be extremely cautious in their practical lives, and have to prove highly responsible.

Imam Muhammad Baqar (ASWS) says:-

it is only the honesty and piousness of the parents, which could safeguard the children from evils.¹⁰² And Ishaq lbne Ama'r has communicated to us, this tradition of Sadiq-e-Ale Muhammad:-

Due to the successful life of a believer (momin), Allah Almighty bestows upon welfare and prosperity to his. Sons and grandsons.¹⁰³ It should be remembered that the Holy Quran has termed the honest and obedient children as virtuous (sa'lih).Observe, how the friend of Allah Hazrat Ibrahim, with both hands raised in His Grace, supplicates before Him:

"Oh my Lord! Bestow me with a virtuous son."¹⁰⁴ And it is stated in Surah An'biya:-

"And We bestowed upon Isma'il, a son like Isha'qh, and a grandson like Ya'qoob, and made all of them virtuous."¹⁰⁵ Sadiq-e-AIe Muhammad says:- "Virtuous children, are the signs of good luck for a person."¹⁰⁶

But the question is, does the, virtuous children, decent from above being already developed, organised, and pre-modelled, or something needs to be done, along with supplications and desires? The reply is quiet obvious, that it is not so! A lot of efforts have to be put in. The parents feed in their life blood, before their desires get accomplished!

I have already mentioned, that we have to evaluate all the dimensions of our words and deeds. There should not be any lacking in our verdict, there should, not, be any deficiency in our daily life affairs. Otherwise, what the

children would hear and observe, the same they would act upon! For example, in Surah Ana'm, the Allah Almighty has mentioned two distinctive features regarding the completeness of his Last message.

Veracity and Justice. If we have inclination towards the Islamic code of life, then in any case we cannot forego these two special elements, i.e. honesty and justice. Which means that, while we are in the limits of religion, neither their can be any wrong affair, nor a possibility of any excess, and God forbid, if some one could not follow these principles, then from the Islamic view point, his ideological status would be considered as unreliable.

Self respect, catering for the rights of the others, safeguard of trust fulfillment of promise, and in the same way, the security and protection of other "ethical virtues", are the essential elements of these two fundamental qualities. Therefore, the guardians have to demonstrate, extreme care and height of responsibility, otherwise all the plans would be topsy turvy!

If someone comes to see you, and you do not intend to see him! But in front of the child you instruct the servant, "Go, and tell, that I am not in! "The visitor left. You felt relieved, but the innocent is stunted!

The telephone bell rang. Your dear one lifted the "cradle" Inquired the name of the caller, and with an awful look, you directed, "Tell him; my son! Father is not at home!" The child mechanically uttered the samebut?

"The princess of the House", bought a sweater for her daughter, from the "Local Market". By chance, at the same instance the neighbourer dropped in. She got sugary on seeing the attractive sweater! "May God bless you, . . . Oh what a charming, colour! From where did you bought it?" she inquired. with utmost soberity, the mother replied "It's not local. My brother brought it from San Francisco!"

The Mother boasted of it.....But, the daughter was caught in an amaze! Seemingly these are just ordinary trifles of daily life! But from the poison they contain, the pungence they emits, it's hardly difficult to evaluate their detrimental effects.

Your innocent son, is by nature honest, without guile, and unaware of vice. On continuously hearing the incorrect statements of the family, in the beginning for a while, he would remain in doubt, but then he would start experimenting some minor fallacious deeds, and with the passage of time, lying would develop into his habit, which later on would turn into his second nature!

Primarily it is essential to realize the gravity of the problem. Well, the fallacy in daily affairs, bears two grave havocs. Firstly, that we become sinful, due to lying, and your child, who is the bounty of Allah, and a life line of the Islamic Ummah; you have not only paved the path for the utter devastation of the society,

but have also indulged in the breach of trust, which was bestowed upon you by the Allah Almighty! Regarding safeguard against falsehood, the Holy Prophet says:-

"Prevent from lying! If you think that you would "succeed" by telling lies, then believe me, it is not at all possible Lying would definitely drown you away." ¹⁰⁷ Yet, at another instance, the True Guide (SAWAW) says:-

"The greatest decline in manly qualities occurs due to lying." ¹⁰⁸ There is a saying of the Last Prophet (SAWAW) Refrain from lying. It disgraces a person. ¹⁰⁹ Hazrat Amir (ASWS) says:-

(Even) if you do not have the feelings for sin, (still) refrain from lying for (the preservation of) your self respect. ¹¹⁰

Baqar-ul-Uloom Hazrat Imam Muhammad Baqar (ASWS) says:- Hazrat Imam Zain-ul-Abe'deen used to says to his sons:

"Falsehood, may it be minor or major, it is necessary to safeguard yourself against It. Similarly, it may be a serious issue or a joke, if something is being expressed, in no case should an incorrect, because even if a person utters a minor lie, it provides him courage to tell a major lie (later). " ¹¹¹ Amongst the "creative wealth", provided to this world, is one of the chapter titled "Aqa'l(wisdom), by Bab-ul-Hawa'ij Imam Musa Kazim (ASWS). Our seventh Guide gave this document to one of his diligent student, Hasha'm lbne al-Haka'm. ¹¹²

One of the thought-provoking sentence, of this detailed instructional document, is: - "Oh Hash'am! Even if a desire is being fulfilled by an incorrect statement, still a wise person would never tell a lie." ¹¹³

Besides this, there are many other issues which are quite significant in education, but we have limited our discussion only to the fundamental issues. Therefore we intend to conclude our discussion, by just considering one more pivotal issue. See, what the Almighty Creator directs:-

"Fulfill your promises, definitely you would be questioned regarding your oaths." ¹¹⁴

And Imam Musa (ASWS) informs us regarding this saying of the Holy Prophet (SAWAW):-

"The person who does not fulfill his promise, should not be considered a Muslim." ¹¹⁵ Now here the meaning of the fulfillment of the oath or the promise, is not just only regarding a verdict or acceptance, related to big dealings, in politics, government, business or social affairs, but it do includes our minor promises, personal and in family life.

For example, the parents go for shopping, or to see someone, and do not intend to take their child along with them, but he is not willing to stay home!

Now to make him agreeable to stay home, they say. "You are a very nice child! and good children obey the advice. See, on return, we would bring a pack of candies or a battery operated car for you!" The child compromises on this attractive offer, and he starts an eager wait for their return! He impatiently pay attention to every knock. The child has a confidence in the saying of his "parents"! Many a times he models the image of his favourite object, and feels the pleasures on it's concept! And lo, the parents return! His innocent hearts palpitates in rejoice! But this continuously waiting, fully desirous child, when demands the thing from his parents, which they have promised to bring, finds that all those assurances have been lost to some unexpected situation, event, laziness, indifference, lame excuse, or antoher sensational excuse!

Believe me! no one can foresee the devastating reaction generated on the velvety heart and delicate mind of this innocent child, due to the non-

fulfillment of the promised gift! Above all this, what evil attitudes and negative effects would this bitter experience generate on his innocent soul?

Moreover, if this or similar wrong promises are repeated over and over again, then how could it be expected that the child would ever honour or respect truth? and would abide by his words and promise? And moreover, when he is not convinced about the importance and significance of "promise and oath", then how it could be expected that he could become a responsible person and a model Muslim!

That is why, our leaders have given us the following directions: -

Sadiq-e-Ale Muhammad (ASWS) says: It is the saying of the Holy Prophet:

"Love your children. Be affectionate to them, and when ever you promise something with them, fulfil it without fail; because the children consider you as their nourisher, "that you are their Godfather, you are the one who provides every thing to them". ¹¹⁶ And Hazrat Ali (ASWS), has stated a saying of the Holy Prophet (SAWAW) as follows:-

The Prophet of Allah (SAWAW) says:- "If anyone of you have promised something with your innocent child, then he has to fulfill his promise." ¹¹⁷ And the Holy Prophet (SAWAW) himself strengthens our ethical values, on the following topics. He (SAWAW) says:-

"It may be a serious discussion or a joke, it. does not . benefit anyone that he utter any falsehood, and it is not also correct that someone gives a word to his child, and then does not fulfill it". ¹¹⁸ At another occasion He (SAWAW), guides us as follows:-

Beware! Do not make a promise, whose fulfillment is beyond your means, and do not take a responsibility, which you are unable to endure." ¹¹⁹ And finally, my Lord (ASWS) has defined the "fulfillment of promise" Let us engross it on our mind mid conscience.

He says:-

"By the fulfillment of promises, the virtues glittered even more". ¹²⁰

11. Work

Management of food, clothing and shelter is every ones problem!

Besides this, when the social life starts proceeding, then besides these basic necessities, many other directions of "want and need" originate. And many other multifarious circles of wish and desire keep on shaping, building and expanding. And then it becomes obligatory upon every responsible person, to tackle these primary and secondary needs.

But, all the things required for this mortal life, do not make themselves available on their own. Efforts are necessary for their acquirement. One has to strive hard for them. And the "economic problems", shape the aspects of effort and demand!

In this connection, the Islamic teachings are, that every responsible (Mukal'laf) individual should make efforts do some work, and whatsoever he receives as a result of this labour, only from that, should resolve his economic difficulties. Allah Almighty says:-

"Whatsoever a man would receive, would be in accordance to his labour and efforts." ¹²¹ And it is so directed in Surah Nah'al:

"Whatever noble deeds a man does, may he be male or female, but that he is a believer, then We would provide him a decent means of life, in this world and also in accordance with the noble deeds performed by him, would provide him reward, in the Hereafter." ¹²²

But when we study the pious lives of the reverent people of Allah, we find that our Great Grandfather Hazrat Adam (AS) is engaged in agriculture, Hazrat Nu'h (AS) is busy making the ship- watch the mongery of Hazrat Dawood, (AS) here the blaze of voice is moulding the hearts, and there the iron is being moulded,

There are about three hundred and sixty verses in the Holy Quran, where there is the mentioning of the word "work" and at most of the location it is used in a generalized meaning. To make it more clear, the means for the provision of bread and butter is also included in the context of "work", or more over in the "virtuous acts"! Our infallible Guides, have also casted light, on these topics.

In this regard the Holy Prophet (SAWAW) says:-

"Curse has befallen upon that person, who puts his load on someone else's shoulder." ¹²³ Hazrat Au (ASWS) says:-

"Allah Almighty, loves an earning skillful believer (mo'min) " ¹²⁴ Sadiq-e-Ale Muhammad (ASWS) says:

_____ as wax, by the flare of strength (i.e. of his hands). Hazrat Yousaf (AS) is resolving the political, administrative, and economic problems of Egypt. Hazrat Idrees (AS) is absorbed in garment making. Hazrat Suleiman (AS) is conducting the affairs of the government, over all the visible creations that exist on the Earth and in the skies. Hazrat Zakariya (AS) is controlling the market, because of his business!

On the lands of Mac'ca, the impressions of the art of construction take shape, with the efforts of the friend of Allah, Hazrat Ibrahim (AS) and his

virtuous son Hazrat Isma'il (AS) which turn in to a unified direction for all the IseoT,le of the universe.

Yes, the dignified (ul'ul-as'm) prophet Hzrat Musa (AS) outmarked in irrigation and cattle breeding. Hazrat~ Es'sa (AS) gained fame in the field of medicine, and the Last of the Prophets Hazrat Muhammad (SAWAW), gained outstanding success in the field of bussiness. The Guides, from his school of thought and deeds, Hazrat Ali lbne-Abi Talib, Hazrat Imam Hasan Mujtaba, and the founder of the school of Ahle- Bait Hazrat Imam Jaffar Sadiq (ASWS), are seem absorbed in agriculture and gardening!

If we do not include the above acts and engagements of these reverent personalities and the distinguished persons of Allah, as "virtuous acts", then what should we name it? Moreover, if we do not consider these long durations of toil and labour as divine worship, then it would be unjust with the act of worship itself! and would be a disgrace to all the symbols of submissions, in this universe?

"One who earns his bread and butter with toil and labour, is considered a soldier (mu'jahid), in the way of Allah." ¹²⁵ And Hazrat Muhammad Baqar (ASWS), directs:-

Without involvement in action (work), the perception of our sovereignty and love in not possible." ¹²⁶

In fact, we should be crystal clear regarding livelihood and the means of earning. In this context some points are extremely important.

Firstly, that every person should really understand the true aim and purpose of means of subsistence. Then, on seeing the type of job and tasks (that he could undertake), he should be fully satisfied regarding his potentialities, capabilities and the ability required for the accomplishment of the task.

Moreover, as a Muslims, it is obligatory to keep an eye on all the laws of permissibility and forbiddance (he'lal and ha'ram), approved and disapproved (ja'iz and na-ja'iz i.e. mustahab and makruh). Besides this, while in search of economic means, it is obligatory to abide by the limits.

It has been observed that people get lost in the futile desire of "making gold". They get tirelessly involved, in the vicious circle of the acquisition of benefits. They sacrifice, their life, rest, energy, family relation, collective norms, the human obligations and values of belief, in the lust of accumulation of wealth! That is why regarding the economic norms and financial means, Islam has restrained every individual by a (unified) theory and certain principles, so that no one should fall a prey of excesses and deficiencies.

For this reason, it is obligatory upon the parents that instead of educating the legendary characters, they must inculcate Islamic thinking in their children. Right from the beginning, when the dreams regarding the future of the "new coming generation" starts shaping itself, the most significant task of the parents regarding their dear ones, is to develop (enforce) in them, the concepts of real purposeful living beings! Yes of course! according to their capabilities, they should teach (cultivate) these "evolving brains", the concepts of "life and style". Make them understand the meaning of 'work". Draw their attention towards their potentialities and capabilities. Stress upon

the observance of rules and regulations. Carve the concepts of right and wrong, and then along with the directive to abide by all the ethical limits, inculcate in them the eagerness and desire to work!

Let us now to an extent study the need, significance and importance of economics from the point of view of Islamic code of life (Shari'ah) and also the way and means of Islamic economy, so that we may be able to conceive it's essence and could communicate it to our beloveds.

11.1. Balanced Life!

There need be a suitable means for subsistence to live in this world, with peace and harmony, respect and honour. But according to the known economic methods, the issue of earning of money, without mental efforts, and physical efforts and labour is an unaccomplished dream!

May Almighty Allah protect us from poverty. How weak, helpless, and constrained, a poor man is! Let us hear about this reality, in the eloquent language of Hazrat Ali Murtaza (SAWA). The leader of the Pious Instructs his beloved son, Muhammad Ibne Hanafi'a:-

"Oh my son! (God forbid) I fear that you may not get entangled in poverty and hunger! Oh my beloved! Seek Allah's refuge from destitution and poverty (empty handedness), because insolvency and Unresourcefulness weakens faith, brings dispersion in thought (brain). And one who has nothing with him, becomes unbearable for all!" ¹²⁷ Therefore the Holy Prophet (SAWAW), guides our intellect,

in the following manner:-

Such a person is "without welfare", who does not adopt the legitimate (ha'lal) means of earning money, for his own prestige, for laying off his loans, and for the help (and support) of his relatives. ¹²⁸ And Imam Muhammad Baqar (ASWS), says:-

"The person who earn through legitimate means, and that also for the reason that, he could save himself from the disgrace of extending his hand in front of others, to fulfill the needs of his children, to extend support to his neighbour, then he would be so rewarded, that when he would appear in the Grace of Allah Almighty, his face would be shining like the moon of the fourteenth night." ¹²⁹

One of the opening sentence of the supplications before the Almighty Allah, by The Leader of the faithful, Hazrat Ali (ASWS) is: -

"Oh Almighty Allah! safeguard my prestige by bestowing upon me economic welfare. Oh Allah! do not degrade me in the eyes of the people because of the financial constraints!" ¹³⁰ And, now let us remember by heart, this important instruction of Imam Jaffar Sadiq:-

All bin Abdul Aziz says, that Sadiq-e-Ale Muhammad (ASWS) inquired from me: What did Muhammad bin Muslim do?

I replied:

May I be sacrificed upon you! He has given up his business, and is absorbed in praying. On hearing this, He replied.

"I feel pity! Does he not know, that one who does not strives for subsistence, his supplications are not accepted!" ¹³¹

11.2. Pious Passions

The best society in the world is one which has the cognizance of Allah, and it's members are bestowed upon with the Divine Grace of mutual help and support of each other! The Islamic society has a similar framework. Along with economic awareness, the Holy Quran has strongly emphasized on helping the poors and supporting the destitutes.

It is mentioned in Quran:-

"And in their wealth is the share for the weak and the destitutes." ¹³²

And right from the beginning we need to develop in our children the habits to help others and share their work and concerns. Safeguard them from greed, selfishness, and apprehension. Develop in them farsightedness and depth of vision and heart. They should have love and affection for all, without any bias or discrimination. Moreover, by possible means, they should be habituated to help others, so thato the journey for goodwill continues, and pious feelings keep flourish in the world! It is directed by Allah:-

"And what so ever has been bestowed upon you by Allah, try to built your Hereafter by it, and also do not forget to take your share of this world. And then, the way Allah has done His favour upon you, in the same, manner , you should also do favour upon his creation. Also do not intent mischief; on the face of he world, because for sure Allah does not like the mischief mongers." ¹³³

And see, what unbounded wealth, for the development of thought wisdom, has been disseminated In this glorifying statement of the Holy Prophet:-

One day the Holy Prophet was among his followers that he observed a well built youth, who was busy toiling hard, right in the morning.

On observing this, those who were sitting near the Holy Prophet commented:

"Alas! had this strength and vigour, would have been utilized in the path of Allah!" On hearing this the Holy Prophet replied.

"Do not comment so! Because if he is toiling for his own self, to free himself from the disgrace of extending his hand in front of others, and be not dependent upon 'other, then you must understand that he has worked in the way if Allah!"

"And even if he is busy, so that he may support his old parents or his still young children, and make them independent, still this toil be considered in the path of Allah!" "But, if he is just toiling that hard, to make a lot of money, and then with that excessive wealth belittle others, and boast of his grandeur over others, then all his efforts would be considered in the account of Devil." ¹³⁴

11.3. Justice Demanded

Till now it is already known in detail, that "the Islamic Code or Life" intends dynamism in every member of the society. It is essential for the collective interest, that everyone should be steadfast and active. From the religious view point, one finds no place for "an idle", especially in the context of the coming generation!

If a healthy and sturdy youth used to come in the Holy Prophet's (SAWAW) attendance, he would inquire from those who were present there:

"Does he do some work?"

If it would be replied in affirmative, the Holy Prophet (SAWAW) would express his delight, and if the reply would be in negation, the Prophet of Allah (SAWAW) used to turn his face away from him! ¹³⁵ Imam All (ASWS) says:-

Lazy and sluggish people can never safe guard there rights from getting lost. ¹³⁶ Further Imam Muhammad Baqar (ASWS) says:-

Hazrat Musa (AS) questioned from Allah: "Oh Allah! Which one of your believer, you dislike most?" He was replied:

"Who sleeps all the night, and while away his day!" ¹³⁷ Anyway Islam intends that the manpower never gets frozen. Every wise and study person should do something beneficial.

The Allah's deputed persons, left no stone unturned in unveiling the path of action (accomplishment)! They did all sorts of work. Bore all sorts of difficulties, and adopted all possible means for the attainment of subsistence, so that the toil of a peasant and the labour of a worker could be termed as a representation of spirit and resolution, and the dignity of labour could remain flying sky high!

Well, special care and attention is called for the selection of a profession and the location to serve. The reason being that, every person cannot perform all tasks with success and elegance. Every individual has his own style environment, heritage mental capabilities, intellectual aptitudes and personal inclinations, and the all these influencing factors have a dominal role in the success or failure in a profession or craft!

Remember, till there is no mental satisfaction and the fulfillment of desires, neither the craftsman can display perfection, nor the educationist attain expertise, or the manager feels contended with his task!

Therefore, it would be totally unwise, that in. quest for the satisfaction of their desires and fulfillment of their dreams, the parents during the education of their children, impair their future to a terrible degree. Meaning that, they so much load their weary ideas on them, that there is no place left over for the tender "shoot" of personal ideas to sprout their way out!

The old and the elderly, by their love and experience, should direct their youngsters to recognize good and bad, distinguish benefit from loss, and they should certainly do so, But consequently, as the "blooming youngs" stepping into the prime of their youth, should also be given the freedom to find on their own, the solutions for their economic moans, by utilizing their newly flangled "knowledge and wisdom".

The location where a person gets involved in an assignment plays a pivotal role. And only at his working place, one could expect good performance. But for better efficiency, sincerity with profession and judiciousness with the delegated task, is a must!

Now, if the nature of "work" is in consistency with the temperament, then it is all fine; but if the working environment and the activities are inconsistent with the mood, then there would neither be better performance, nor could the desired results be achieved! and this is against the fundamental norms of justice and integrity!

The Last Prophet (SAWAW), has said: -

"Everyone should, at his place, continue effort and work. But remember, whomsoever is created for a task (i.e. assigned for him by nature), only in that could he perform with ease (and success)." ¹³⁸

Yet, in another glorious tradition, our brains are being so enlightened: -

"May Allah be gracious upon the person, whose task displays elegance and perfection." ¹³⁹ And the Leader of the pious (ASWS), says:-

"The person who does not fulfill his task completely remains involved in grief and sorrow." ¹⁴⁰ Moreover, at another location, he has guided us on the same topic, as:-

"A dependable, hardworking manager (worker), is also liked by Allah." ¹⁴¹

And in the end, we quote a saying of the seventh Guide of the genealogy of the Prophet, Hazrat Imam Musa Kazim (ASWS). The Bab-ul-Hawa'ij, says:-

The work which is beyond ones capabilities, if he intentionally tries to perform it, his efforts would go in vain and due to spoilage of work, would also loose all his expectations." ¹⁴²

11.4. Approach and Style

After knowing that, it is a demand of the Islamic code of life (Shari'ah), that every responsible person is duty bound to find out "the economic means" for his livelihood and for his family, and also for the fulfillment of the needs of others, and to the extent possible, to help resolve their financial difficulties. It has also been known that whatsoever type of task he may perform, he is obliged to do so, elegantly and diligently.

Moreover, it is necessary to impress upon the minds of our children, that whatsoever, profession they may adopt, or business they may choose, or service they may select, should be approved and permissible (muba'h), in the Islamic codes (shar'ah)! Because the religion has forbidden or disapproved (makruh) certain means of earnings for the maintenance of purity in thought and conscience, protection of the common interest, and due to their effect on certain psychological factors.

Therefore, if a certain field of activity is considered forbidden, then the earning drawn from it are also ill legal, along with the associated benefits derived, like wages, salary, commission, allowance, bonus, and awards etc. All are considered Suhut i.e. as forbidden (ha'ram). While mentioning the evil deeds of the Jews, the Holy Quran mentions: -

"They heed to lies, and eat from the forbidden stock." ¹⁴³

The renowned philosopher, Allama Taba'taba'i, while enumerating the words of this verse, states: All the goods earned through illegal means, is termed as "su'hut". ¹⁴⁴ And in this regards Hazrat Ali (ASWS), says:-

"The flesh developed from forbidden wealth (goods i.e. su'hut), is a part of Hell." ¹⁴⁵ Therefore, the real Guide, Hazrat Muhammad (SAWAW) wants; that every member of Ummah, should spend his life by legitimate means (ri'zq-e-hala'l), because this Allah's approved approach, would also be beneficial in the Hereafter.

The Holy Prophet (SAWAW), says:-

"That person is exceptionally lucky, whose earnings is clean and clear."

¹⁴⁶ At another instance the Grace for the Universe Holy Prophet (SAWAW), says:- "Praying is spread over seventy sections (parts). The best of all section is, the legitimate subsistence (ha'lal ri'zq). And there is a saying of Hazrat Au Murtaza (ASWS):-

"What a luck! what to say of a person, who considers himself petty (insignificant), whose income is legitimate, whose personality is " ¹⁴⁷ pleasing, and who supports others from his savings. " ¹⁴⁸ It is quote through the pious student of Imam Jaffar Sadiq (ASWS), Abu Ba'seer that: - Sadiq-e-Ale Muhammad used to say:-

"I used to work so laboriously on my fields, that I would be quenched in sweat, from head to toe!" While enumerating this, Hazrat said:-

"So that Almighty Allah may know this reality that, "I am desirous of legitimate subsistence (ri'zq-e-ha'la-l) " ¹⁴⁹

11.5. Organization and Method

In the events of life, neither excess nor deficiency can be termed as suitable! What so ever task does one undertake, one has to work for it, while remaining within the (prescribed) limits. For the provision of the means of subsistence, a balanced attitude is necessary. Experience shows that, even quite reasonable persons, once getting settled in their business, make "earnings" as their ultimate goal! and due to this attitude, are neither able to give time to other obligations, nor could they pay heed to their other responsibilities! And ultimately get isolated from the normal life, and besides this have nothing left over for their Hereafter!

It is really nice to play a significant role in economic uplift and financial prosperity, but this does not mean that, a man turns to robot! Sadiq-e-Ale Muhammad Hazrat Imam Jaffar Sadiq (ASWS) says:

"Do not strive so much that you do not find time to relax, and neither be so idle, that if you sit, it is even difficult for you to rise. Both these states are the basis of all the evils.

Remember! if one is lethargic, he can not do justice to his work, and one who, is extra ordinary swift, would even surpass the designated benchmarks, erected by "faith."¹⁵⁰ The objective is, that the "work" should be in accordance with some standard. It may be physical labour, service, agriculture, trade, industry or art, the man has to fulfill his responsibilities in accordance with a set system and a predetermined procedure.

Another guidance from the Sixth representative of the school of Divine revelation, Hazrat Imam Jaffar Sadiq (ASWS), regarding the organization of pre-occupations and engagements is:-

In the context of work and income, on one side you are required to perform better than the lazy and idle, while on the other, you need to have a totally different attitude from that greedy person, who remains contented, even after squandering away everything on this world.¹⁵¹ Therefore, it is obligatory upon the parents, that right from the very start, they should teach moderation to their children. Safeguard them from greed and veracity. Adore their brains with the Islamic concepts of contentment and keep on stress upon them, that along with the economic progress, it is necessary to fulfill some other significant tasks.

In a message addressed to his obedient son, Imam Hasan (ASWS), Imam Ali (ASWS), invited the attention of the human intellect towards this reality, that for a successful life it is imminent upon a person, to draw his "time table".

Narrator (Mohad'dis) Tu'si (may Allah bestow His favour upon him). with the source of Abu Ham'za Sa'di, says:-

While advising his elder son, he says:

"Oh son! a wise person, should constantly keep on evaluating himself, keep his tongue under control, and be aware of the event and happenings occurring around him." Imam Ali (ASWS) has specially stressed on this point that while fixing and distributing time, the following three important obligations should not only be given preference, but they are of primary importance, He says:-

"It is obligatory upon a believer (mo'min) that he should organize his "daily" routine, in such a way that he should give some specific time for "presenting his yearnings (aspirations, desires)", "prayer and supplication" In Allah's Grace; and duration of time to take after his affairs of earning and economy; and a portion of his time should be devoted for his legitimate and personal entertainments. " ¹⁵²

Notes

1. The Holy Quran has also frequently referred to the word "nation", but at instances where the concept of the "collective being" of the Muslims is being introduced, the Quran adopts the phraseology of "ummah" or "millat". Therefore in the 78th verse of Surah Hajj it is mentioned. "This is the "millat" of your father Ibrahim. Allah has named you "Muslim" in the old scriptures, and Quran too bears the same name for you"

Also in the 143rd verse of Surah al-Baqar, it guides us as follow:

"Oh Muslims! in this way have we designated you as an Ummah on the right path (Ummah-e-was'at), so that you may be a witness upon the people of the world and the Prophet be a witness upon you"

2. Surah 13 (Ar-rad), Verse 11.
3. Surah Arifaal, Verse: 53
4. Nahaj-ul-Balegh Explanatory notes and presentation: Dr. Sabahi Salah
5. A1-Baqara, Verse: 201
6. Surah: 53 Al-Najam Verse: 39
7. Surah Ankabu't, Verse: 8.
8. Surah Ahqa't. Verse: 15
9. Surah Al-Baqarah, Verse: 83
10. Surah Al-Nis'a, Verse: 36
11. Surah Al-Aanna'rn, Verse: 152
12. Surah Bai Israel, Verse: 23
14. Surah Luqmari, Verse: 14
15. Surah Mariu'm, Verse: 12 - 14
16. Mariu'm, Verse: 30-32
17. Al-Baqarah. Verse: 215
18. Nu'h, Verse: 28
19. Ibrahim, Verse: 41
20. Surah Bani Israel, Verse: 23-24
21. Alkafi, Kula'eni; Tafseer Majma A1-Biya'n, Tabra'si, vol: 6, page: 405; Tafseer Sa'fi Faiz Kashani, Vol: 3 page: 185; Tafseer Al-Milan, Allama Tabataba'i Vol: 13, Page: 98; Beirut. 22.Surah Bani Israel, Verse: 24.
23. Alkafi, Kula'eni; Tafseer Majma Al-Biya'n, Tabra'si, Vol: 6, page: 411; Tafseer Sa'fi, Faiz Kashani, Vol: 3, page: 185; Talseer Al-Miz'an, Allama Tabataba'i, Vol: 13 Page: 98; Beirut.
24. Manua'e Warrarn, Vol 2, page 208
25. Mish'k~t-ul-Anwa'r, Page: 158
26. Thu'f-ul-Aquo'I Sheikh Ibne-Sha'ba' Al-Harrani, Page 38, Beirut
27. IJsu'I al-Kafi, Vol-2, Page; 349.
28. Mus'tadrak-ul-Wasail Allama Hussain Nun, Vol-2,; Page: 627
- 29.. Bihan-ul-Anwar, Allama Majlisi, Vol 17, Page: 184; Wasil as-Shia'~ Vol 7, Page 217
30. It is a promise of Allah that, "If you pay gratitude, then We would extend our blessings, but if you are ungrateful, then My punishment is extremely severe, - --Surah Ibrahirn, Verse: 7.
31. Surah Ibrahim, Verse: 39
32. Surah Ibrahim, Verse: 37.
33. Surah Ana'm, Verse: 152
34. Surah Bani Is~ail Verse: 31
35. Al-Miz'an fi Tafseer Al-Quran, Vol: 13, Page 85, Beirut.
36. Surah Ana'rn Verse: 140
- 37 Surah Hu'd, Verse: 6.
- 38 Surah Naha,'l, verse:58-59
- 39 Surah Takvi'r, Verse:8-9
40. Surah A1-Baqarah, Verse: 29
41. 'Usool-e-Talee'm Page: 388, Second Edition, Delhi
42. Qurb ul-Asna'd, Page: 31.

43. The renowned authority on "the modern philosophy of education Dr. Khawaja Ghulam as- Sayyedain says:
44. Surah Mariu'm, Verse: 5-6
45. Mus'tadrak al-Wasa'il, Vol: 2, Page: 625.
46. Usool-e-Kafi Vol: 6. Page: 48. Mustadrak ul-Wasa'il, Vol: 2, Page:25.
47. Mus'tadrak al-Wase'il, Vol: 2, Page: 625
48. Gura'r-ul-Hakarn. Page: 45.
49. Maka'rim-ulAkhlaq, Page:232, Thu'f-uI-Aqua'l, Page: 189, published in Beirut.
50. Roza'-e-kafi', Vol: 8, Page: 150-Tehran
51. "Due'-le-Waladehi", Sahifa Kamila, Page: 143, Printed in London.
52. Mus'tadrak-ul-Wasa'il, Vol: 2, Page: 283
53. Surah Qa'latn, Verse:4.
54. Bihar-ul-Anwa'ar, Vol: 16, Page: 210, Published in Beirut.
55. Al-Kafi, Vol: 2, Ch: Al-Insaf -wal-Ada'l, Page: 116-Tehran
56. E.E. Kellet, A Short History of Religion, London. 1939. Page: 3
57. Surah Ahza'b. Verse: 21
58. The existence of the Holy Quran, in counion with the progeny of the Holy Prophet (Ahle -Bait), has vividly been stated in the tradition of Saqa'lain (Hadith-e-Saqa'lain). This is a continuously narrated tradition, been reported by thirty nine (39) different sources in the collections of Ahle- Sunna, and inferred from eighty two (82) sources from Shia'ii references.
59. A muslim ceremony of shaving the head of the newly born child on the sixth day after birth, with an animal sacrifice and a feast given the same day always pay tribute to the dignity of labour, and the spirit of sympathy to others be their second nature. They should have the courage to rise for truth, and consider the altar of sacrifice as a bed of roses! The outrage for injustice be their distinction.
60. Nahaj-ul-Balagah Rasail-e-Ameer-ul-Mome'neen, Contents, Footnotes and Commentary of words, Dr. Sab'hi Saleh, Printed in Beruit, Page: 392-393. Tuhaf-ul-Aquool, Compilation: Abu Muhammad Al-I-Iasan-Ibne-Ali-Ibne-Al- Hussain, d. 381 A.H., published in Beruit, Pages: 5--64 Al-Uqdah-ul-Farid, Ahmed-Ibne-Abd Rab'oh Al-Maliki, published in Cario, Part:3, Page: 155-156
61. Wasail ash-Shia', Vol:15, Page: 195
- Bihar-ul-Anwa'r, Vol:23, Page: 114
- Sannan-Ibne-Maja', Vol:2, Page: 397, publisI~ed Lahore
- 62 Maj'mua-e-Warram, Vol: 1, Page: 31
63. Kitab-e-Qurreish, Page: 1.
64. Bihar-ul-Anwar, Vol:101, Page: 130
65. Wasail ash-Shia', Val: 15, Page: 123.
66. Waail ash-Shia', Vol: 15, Page: 198.
- Bihar-ul-Anwar, Vol: 71, Page: 85
67. Tahzeeb-ul-Ahka'm, Vol: 7, Page: 437, Al-Kafi, Vol: 6, Page: 18. Wasail ash-Shia', Vol: 15, Page: 122.
68. Bihar-ul-Anwa'r, Vol: 101, Page: 130
- Tehzeeb-ul-Ah'kam, Vol: 7, Page: 438
69. Bihar-ul-Anwa'r, Vol: 101, Page: 130
70. Tah'zeeb-ul-Ah'kam, Vol: 7, Page:438
71. Bihar-ul-Anwa'r, Vol: 101, Page: 127. Qurb-ul-Asna'd, Page:45.
72. Makatee'b-e-Rasool, by: Ali-bin-Hussain Ali
73. Makatee'b-ur-Rasool, Vol: 2, Page: 372
74. Sah'ih Muslim, Val: 14, Page: 119, published: Beirut, Sanan Abu-Dawood, Vol:4, Page: 288, published: Beirut
75. The linguists also say so. for ref: Al-Mun'jid, Page: 753, Ed:7, published Beirut
76. Al-Kafi', Vol:6, Page:21.
77. Manaqib Ibne Shehr A'shob, Vol: 2, Page:148, Biharul Anwar, Vol:10, Page:93, Al Adab al Mufrad, Imam Bukhari, Page: 104, Sannan Ibn. Main, Vol:1 Page: 73 Iste'ab lime Abdul Barr Part:1 Page:144, Ashshuatun Min Hayatul Hussaln Ustad Abdullah al Alaali.
78. Surah Ru'm, Verse: 21
79. Wasail ash-Shia', Vol:7, Page: 199.

81. Roza'tul-Wa'ezeen, Page: 308. Wasail ash-Shia', Vol:1S, Page: 202
82. Maka'rim-ul-Akhlaq, Page:114, Wasail ash-Shia', Vol:15, Page: 203
83. Sahih Bukhari, Vol:2, part:5, Ba'b Mana'iqib al-Hasan wa al-Hussain, Page 33, published by Darul Jabal, Beirut
84. Sahi'h Muslim, Vol: 15, Chapter Al-Faza'il, Page: 193, Published in Beirut
85. Jam'ia Tirmi'zi, Vol:1, Page:690, published in Gujranwala. Wasail ash-Shia', Vol:15, Page: 203
86. Wasail ash-Shia', Vol: 15, Page: 202
87. Wash as-Shia', Vol:15, Page:204
88. Man'Ja-Yahzur'-al-Faqih, Vol:2, Page: 157
89. Tari'kh Yaquobl, Vol:2, Page:53. Hayat al-Imam Muhammad Baqar, by, Baqar Sharief al-Qarashie, Vol:1, Page:312.
90. Surah Alaq'h, Verse: 1.-5.
91. Mish'kat-ul-Anwa'r, Page: 136.
92. Nahaj-ul-Balag'h, commentary by Ibne Abi al-Hadith, Vol: 20, Page:289, published by Muas'sasa Ismailian, Qum.
93. Mishkat-ul-Anwar, Page:135.
94. Balagh'at Ali Ibne al-Hussain, Page: 93.
95. Al-Kafi'. Vol:1, Page: 26-Tehran
96. Ghurar-ul-Hik'am, Page: 669
97. Tuh'uf-ul-Uqool, Page: 119, Published in Beirut.
98. Nahaj-ul-Balagah, commentary and foot notes by Dr. Sabhi Saleh, Page: 546
99. Dr. Fitzhugh Dodson, "How to Father", Nash Publishing Corp. Los Angles, 1974
100. Wasail ash-Shia', Vol:3, Page: 12 Bihar-ul-Anwa'r, Vol: 101, Page: 98
101. Wasail ash-Shia, Vol: 15, Page: 199.
102. Tuhaf al-IJquo'l, Page: 84
103. Bihar-ul-Anwa'r, Vol: 15, Page: 178
104. Bihar-ul-Anwar, Vol: 15, Page: 178
105. Surah Saffat, Verse: 100.
106. Surah An'biya, Verse: 72
107. Wasail ash-Shia, Vol: 15, Page: 97
108. Mus'tadrak-ul-Wasail, Vol: 2, Page: 100
109. Mus'tadrak-ul-Wasail, Vol: 2, Page: 100
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111. Nahaj-ul-Balag'ah: Commentary by Ibne Abi al-Hadid, Vol: 20, Page: 271
112. Tuhaf-ul-Uqool, Page: 201, Wasail ash-Shia Vol: 2 Page 232
113. Considering the significance of this dynamic, life germinating gift, the great philosopher and the creator of "Asfa'r", Sadr-ul-Muta- al'lameen Mullah Sadra' Muhammad Ibne Ibrahim Shir'azi, d: 1050 A.H., wrote a commentary on it.
114. Tuhaf-ul-Aquool, Ibne Sha'ba Har'rani, Page: 288.
115. Surah Bani Isra'el, Verse: 34
116. Bihar-ul-Anwa'r, vol: 16, Page: 144
117. Bihar-ul-Anwa'r, Vol: 101, Page:92. Wasil as-Shia', Vol: 15, Page:201
118. Mustadrak-ul-Wasa'il, Vol:2, Page: 626
119. Wasail ash-Shia', Vol:3, Page: 222
120. Ghurar al-Hikam, Page: 801
121. Ghurar-ul-Hikam, Page: 780.
122. Surah Na'jam; Verse: 39.
123. May be someone particularize and limit the concept of -"noble deeds" or virtuous act, to just praying and supplication!
124. Furou-e-Kafi, Vol: 5, Page:72. Tuhaf ul-Uqool, Page:32.
125. Wasail ash-Shia, Vol: 6, Page: 13. Furo'u-e-Kafi, vol 5, Page: 113.
126. Bihar-ul-Anwar, Vol: 100, Page: 13. Furo'u-e-Kati, Vol:5, Page:88.
127. Bihar-ul-Anwa'r, Vol:77, Page: 188.
128. Nahaj-ul-Balag'ah, Commentary and footnotes: Dr. Sab'hi Saleh, Page: 531, published in Beirut.
129. Bihar-ul-Anwa'r, Vol: 100. Page:7, Furou-e-Kafi, Vol:5, Page:72.
130. Bihar-ul-Anwa'r, Vo: 100, Page:8. Mustadrak-ul-Wasil Vol:2, Page:424.

130. Nahaj-ul-Balaq'ah, Commentary and footnotes: Dr. Sab'hi Saleh, Page:347, published in Beirut. Sahifa-e-Ala'wia, trans-lation: Hujjat-ul-Islam Al-Haj Syed. Murtaza Hussain, Fazil Lucknowi, Page:147. Published Lahore.
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132. Surah Az'zuria't, Verse:19.
133. Surah Qas'as, Verse:77
134. Muhaja'-ul-Baiza', Vol:3, Page: 140
135. Bihar-ul-Anwa'r, Vol: 101, Page:9.
136. Majmua' Sheikh Warram, Vol:1, Page:59
137. Safina-e-Bahah, Vol:2, Page: 624 (Zam'e Kasiat-un-Nau'm).
138. Safina-ul-Bihar, Vol:2, Page:732
139. WasaiI ash-Shia', Vol: 13, Chapter At'tija'rah.
140. Nahaj-ul-Balagah, Commentry and footnotes by Dr. Sabht Saleh, Page:991.
141. Wasail ash-Shia', Vol:2, Chapter At'tija'rah, Farou'-e-Kafi, Vol:5, Page:113.
142. "Hayat al-Imam Musa bin Jaffer", by Baqar Sharief al-Qarashi, Vol:1, Page:276.
143. Surah Ma'idah, Verse:42.
144. A1-Miza'n, Vol:5, Page:341.
145. Majma'-ul-ba'yan- al-Hadith, Page: 409
146. Ta'riqh Yaqaobi, Vol:2, Page:59.
147. Tuhuf-al-Uqool Page:32. Farou-e-Kaii, Vol:5, Paga:78
148. Nahaj-ul-Balagah. Commentry and footnotes by Dr. Sabhi Saleh, Page:490. `published in Beirut.
149. Wasail ash-Shia', Vol:6, Page:23. Farou'-e-Kafi, Vol:5, Page:77
150. Wasail ash-Shia', Vol: 2, Page: 39.
151. Majmua'e Warram, 'Jol:1, Page:13.
152. Furou-e-Kafi, Vol:5, Page:87. Al-Ama'li; Vol:1, Page:145. A1-Maha'sin lil Barqi, Page:345. Nahaj-ul-Balagha, Commentary and foot notes: Dr. Sabhi Saleh, Page:545.

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