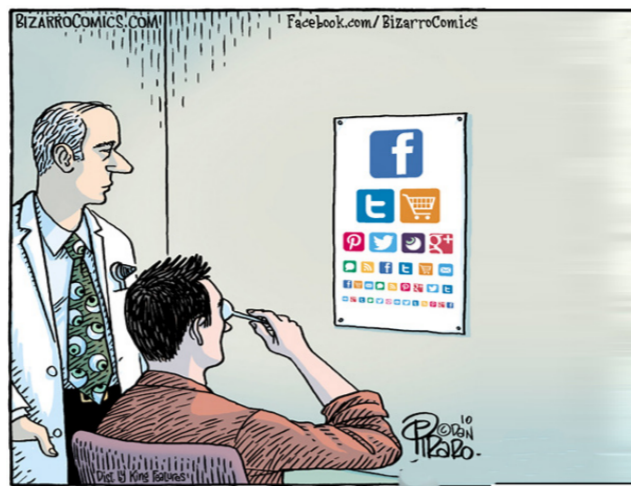


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NO HOLDS BARRED



Allah thus warns the deluded and self-centred ones along the lines of their actual life condition (material captivity, or entrapment): "You shall not walk arrogantly on the earth, for you can neither rend the earth asunder nor attain the height of the mountains" (al-Isra', 37).

Materialism Is An Ontological Form Of Slavery

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Consequently, as a result of their entrapment, modern man and his science keep oscillating from one extreme position to another, to at least superficially appease their intrinsic penchants for answers and explanations. Hence, we hear within the ambit of and in the name of science such debates as regards, for example, aliens and alien worlds, space colonization, evolution and end of history, time travel, the immortality of man, etc.

MATERIALISM is an ontological form of slavery. People do not own themselves. They are being owned. They cannot think properly on their own, for they are being "watched" and manipulated all the time.

All such matter is "dark matter." Together with its twins: "black holes," it sucks all life, all meaning and all beauty out of one's life.

On the whole, what an existential story that is!

Even the Holy Qur'an alludes to such a horrible state when it on two separate occasions describes a psychological consequence that results from disobeying divine injunctions. It says that the condition of those who resort to such a wrongdoing is like the one caused by the earth which, with all its vastness, appears as though closing in on them (al-Tawbah, 25); or like the one caused by the earth which, with all its vastness, appears as though closing in on them, and their own souls appearing likewise (al-Tawbah, 118).

Indeed, this is the most excruciating form of claustrophobia (the fear of being in a small space or confined area and unable to escape).

As a remedy, the Qur'an highlights the concept of sharh al-sudur (expansion or dilation of breasts and hearts). The Qur'an equates guidance and faith with the opening and expanding of breasts and hearts, just as it equates falsehood and disbelief with making breasts and hearts tight and constricted "as if they were climbing up into the sky. This is how Allah dooms those who disbelieve" (al-An'am, 125).

However, as a reward for the righteous, the Qur'an emphasizes the idea of Paradise as an abode as vast as the heavens and the earth, "which has been readied for the God-conscious" (Al-Imran, 133). This verse, and another one in Surah al-Hadid, verse 21, clearly call attention to the vastness and extensiveness of Paradise, as opposed to the smallness and constriction of the earth and its transitory life.

This means that the reward of the righteous people will not be confined only to their heavenly gardens and palaces. Rather, the whole Paradise - the whole heavenly universe - will be their home and at their disposal. They will not be restricted to one place as they were in this world, where just for reaching the moon, mankind's nearest neighbor in space, man had to struggle hard for years and expend excessive resources only to overcome the difficulties of a short journey. In Paradise, the whole universe will be accessible to the righteous. They will be able to see whatever they would desire from their stations and be able to visit whichever place they would like, easily (al-Maududi).

It is no wonder, then, that the (materialistic)



world's suicide rate is very high. Despite possessing things, people feel empty, worthless, and cold. Despite the ostensible progress, people feel deceived and abandoned. On their very earth, in their very houses, and in their very selves... people feel incompatible, outsiders, and unwanted. All this generates a sense of incurable hopelessness, anxiety and ennui, which inexorably leads to suicidal thoughts. Such lives are so boring and meaningless to be lived.

Allah thus warns the deluded and self-centred ones along the lines of their actual life condition (material captivity, or entrapment): "You shall not walk arrogantly on the earth, for you can neither rend the earth asunder nor attain the height of the mountains" (al-Isra', 37).

Also: "You, the assembly of jinns and men! If you have the power to get away from the boundaries of the heavens and the earth, then get away! You cannot get away except with Our authority" (al-Rahman, 33).

Is There Any Hope Left?

Modern materialistic man is aware to some extent

of the nature of his predicament. That is why he desperately tries to do something about it. However, all his approaches and strategies are downright wide of the mark, while time is running out.

The problems caused by worshiping matter cannot be solved by more matter and within the orb of matter alone. People cannot do the same things over and over again and expect different results. Albert Einstein calls that tactic insanity.

Certainly, intensifying and broadening a worship-like attitude towards matter is not the way either. Developing a quicksand into which entry could be swift and easy, but from which extrication would be impossible, is not what man needs today.

And that is exactly what modern divorced-from-spirituality-and-morality science - as the only claimed hope - offers. As exciting, promising, and forward-marching as science is, it is also positively deceptive, misleading, and anticlimactic. In the long run, it is set to perpetuate the woes of mankind.

Stuck itself in matter, materialistic science can only be as good as it gets. It can penetrate only as far as it can observe and experiment, which is only a momentary now and a restricted here. It is therefore an insult to the miracle of life that science only has been sanctioned for its authentication and appreciation.

Thus, thanks primarily to science, modern materialistic man still has no clue about the meaning, origins, purpose, and destiny of life, man, and the universe. The issues of Truth, moral values, authentic knowledge, wisdom, and aesthetics are as elusive as ever. Both modern man and science have virtually given up on them.

And what is more important and fulfilling than solving those problems and nourishing mankind with appropriate answers and solutions?

Consequently, as a result of their entrapment, modern man and his science keep oscillating from one extreme position to another, to at least superficially appease their intrinsic penchants for answers and explanations. Hence, we hear within the ambit of and in the name of science such debates as regards, for example, aliens and alien worlds, space colonization, evolution and end of history, time travel, the immortality of man, etc.

While all these may be conceived and hailed as segments of modern man's ultimate philosophy, vision, and daring ambitions, the same in the eyes of such as have absorbed and luxuriated in the revealed Truth is regarded as signs of scientific arrogance, ignorance, and essential defects. It is yet seen as bordering on the laughable and embarrassingly nonsensical.

Cries Unheard: Let My Soul Talk to You

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THE WORLD is growing fast. Every where there is noise of machines. This noise seems attractive as it generates income. It is a good sign of money making and should continue so. Beyond the noise made by machines there is another noise which we deliberately ignore. This is the noise of an orphan, widow, poor, destitute, and many more.

When we take a dig at current socio-economic situation in Kashmir we can see only little work has been done. We succeed only in establishing madrasas, maktabas and few orphanage centres throughout the vale of Kashmir. There is a need to establish Bait-ul-Maal at each village and at every mohalla. Most of the work is undone yet.

There are hundreds of sufi shrines in Kashmir which have a potential to run big institutions. People in Kashmir can forget paying zakat, ushur but they will never fail to give away 'niyaz'. How many hospitals, schools, colleges, universities are run by these shrines? It is very unfortunate to say that revenue generating sources are many but they can't get utilize in a proper way.

Majority of Non-Government Organisations(NGOs) are doing great work all over the world. In Kashmir so many NGOs are pursuing different goals. But this is not a job of one person or of few NGOs. As we know Kashmir is a conflict zone. Lives are lost here like trees shed their leaves in autumn season. One who lost life often leaves behind an orphan. There are many issues in society. Choose one and move forward. Put your soul into it and see results.

Youth play an important role in transforming society. But in Kashmir youth think differently. Working on common social issues is thought to be

the responsibility of religious class. Kashmir conflict have made us mentally sick, our bodies numb. People are unable to think beyond politics. For more than seventy years we didn't get any desired political result for Kashmir conflict. Instead if youth had focussed only for ten years on socio-economic problems the things could have been different now.

Most of the social activists in Kashmir focus on the religious institutions and raise funds for them. But this is not sufficient. Providing only religious education should not be our goal. We don't fit

Youth play an important role in transforming society. But in Kashmir youth think differently. Working on common social issues is thought to be the responsibility of religious class. Kashmir conflict have made us mentally sick and our bodies numb. People are unable to think beyond politics. For more than seventy years we didn't get any desired political result for Kashmir conflict. Instead if youth had focussed only for ten years on socio-economic problems the things would have been different by now.

in this post modern world. During medieval times equal attention was paid to other branches of education. One who studied religion was well trained in several languages also. After memorising Quran, they would go for the study of other subjects important in ones life.

We meet large number of people on roads crying for help. Most of us ignore them. Those who try to help them give few bucks and move on. Same thing is repeated every day. Nothing change, neither their life nor their thirst for collecting more and more money. In this materialistic world where everyone of us has become greedy there is a need

for coming of 'masehah' to uplift these downtrodden people. As a Muslim we forget the teachings of Islam. We are much busy in personal affairs. That is why we don't hear the cries from outside.

It is true people grow by applying new ideas. We can also help poor in new ways. Let us not give them cash. Listen to their soul. Give them new ideas so that they can transform their lives. Look for them suitable jobs. Everyone of them has a capacity to serve society in one way or other. Even poor handicapped can

serve in multiple ways. Let me give you an example here. If we are really worried about someone, say for example widow with two children. Help her in opening a small shop. Talk for her to some wholesale dealers to deliver important items. Guide her for two or three months so that she can stand on her own.

If we are serious enough to help the needy we must go through following steps-

(a) Prepare a ground for mission to start.

1. Use social networking platform and start #hashtags for the upliftment of poor and

backward people. This is most powerful and easy way in helping society.

2. There is a need to revolutionise this mission. We should act like missionaries. As a responsible citizen we should first motivate our self. Then go and expand this circle.
3. Engage youth as they are very productive and helpful.
4. Among all causes I think there is great need to make people aware. This can be done with the help of religious institutions. With their help we can mobilise people, organise seminars, hold convocations etc. This will help in two important ways...
5. we will get a popular support from all sections of society, and second, we will be able to generate much needed revenue.
6. Hold meetings regularly, maintain a dairy of record, distribute pamphlets.
7. Highlight your work by creating powerful slogans.

(b) Strengthening roots...

1. Form small groups in your respective areas.
2. Make different committees (each under particular head) for distribution of work.
3. Hold a detailed survey of your area. Register people under different categories. For eg. Poor, orphan, widow, handicapped etc.
4. Do not keep a detailed list but enrol few. Those who are enrolled in your list should not be left in the middle.
5. Search for permanent solution. Help them by creating sources of revenue.

Keep serving and serve in a way so that we can't find another person to enrol in our respective areas after few years of work. That is why I focus more on the formation of SMALL GROUPS than big NGOs.