

From the Editor's Desk...

An editorial by Dr. Fazlur Rahman Ansari Al-Qadri رحمة الله عليه, published in February 1965.

NEARLY fourteen centuries have elapsed since the occurrence of the greatest event in the history of mankind,—the event, namely, of the commencement of the revelation of the Holy Qur'an in the month of Ramadan. The holy book came carrying in its pages the writ of the greatest and the noblest revolution of human history and the inauguration of a new era wherein the progeny of Adam was to realize all the potentialities of its greatness. Fed and nourished by continuous Guidance from its Maker and having completed along preparatory march through the stormy stretch of time, mankind had reached its stage of maturity, and consequently enveloped, although it was in the darkness of a mighty crisis, its soul was crying for a perfect and final Divine Dispensation to guide it in its onward journey... That Dispensation and that Guidance came in the form of the Holy Qur'an and in the sacred month of Ramadan, as we find clearly stated in God's Word :—"The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). So every one of you who is present during the month should spend it in fasting, but if anyone is ill or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; He does not want to put you to difficulties. He wants you to complete the prescribed period and to glorify Him in that He has guided you; and perchance ye shall be grateful (II: 185).

Thus Ramadan comes every year to every Muslim home throughout the world as the

commemoration of the new era of Blessings which the Holy Qur'an ushered, and this commemoration consists in a two-fold activity according to the above verse, viz: (1) Self-Discipline, and (2) Offering Thanks to God.

As regards Self-Discipline, Islam believes in and aims at all disciplines of the self i.e., physical, mental, moral, aesthetic and spiritual, and consequently, it blends them with perfect harmony and equilibrium in its scheme of fasting and prayer which operates throughout the month of Ramadan. Glorification of God and seeking Divine Blessings through it are also comprehended by that scheme. They, however, form the special feature of a day especially set aside for that purpose – the day of 'Id-ul-Fitr.

The 'Id-ul-Fitr is thus a purely spiritual festival. Physical rejoicing does of course form part of it, and that solely because Islam does not believe in the separation of the physical and the spiritual. But the all-important fact should not be lost sight of that the key-note of this festival is piety. Coming in the wake of a month of rigorous discipline which is meant to re-equip the human soul, the day of Id-ul-Fitr can only be the day of the formation of fresh determination for the conquest of vice and the establishment of the reign of virtue within one's own self and in the world-at-large, a goal and an ideal for the achievement of which the Holy Qur'an was revealed, thus becoming, in the final analysis, the first important day of what might be called the Qur'anic Year.

Authenticity of the Holy Qur'an

Ghazy Bin Subh-o-Mujahid

Non-Muslim writers have tried their best to spread the belief that the Holy Qur'an as it exists today does not contain the text as it existed during the Holy Prophet's (ﷺ) time. They also assert that whatever arrangement we find in the present day copies of the Holy Qur'an is not the one given by the Holy Prophet (ﷺ). It has been quite a common assertion with most critics of Islam that the Holy Qur'an was given its present arrangement by the Caliph Usman رضى الله عنه after the Holy Prophet (ﷺ) had died and that in giving this arrangement, alterations, additions and omissions, could have, and did, creep in. The conclusion drawn is that since the Holy Qur'an, in its present form is neither in text nor in arrangement the same as it was in the time of the Holy Prophet (ﷺ), its purity and authenticity are not unquestionable.

Facts of History

Many Muslim writers have taken great pains in answering the criticism leveled against the authenticity of the Holy Qur'an. They have advanced historical proofs supporting the authenticity of the Final Word of Allah; and have also pointed out the contradictions and vague expressions found in the arguments of the critics. A detailed analysis of all that has so far been written against, and in defence of the Holy Qur'an cannot be made in the limited space at our disposal.

This article is intended to be an humble effort at drawing a conclusion by means of a discussion based on historical facts, as to whether or not the authenticity of the Holy Qur'an is questionable. It is also intended to

bring out the exact nature of the role played by Usman رضى الله عنه in the compilation of the Holy Qur'an. There is a widespread belief among a number of Muslims that Usman gave the Holy Qur'an its present arrangement. This belief has been strengthened by the use of the word 'Jaame-al-Quran' to refer to Usman رضى الله عنه, even in the Khutbas read out in congregational prayers.

In order to arrive at a conclusion as to whether the present text and arrangement of the Holy Qur'an are the same as given by the Holy Prophet (ﷺ), it is necessary to keep in view the two historical facts given below and examine their implications:-

- (a) The Holy Qur'an was completely written under the direction of the Holy Prophet (ﷺ) during his own life-time.
- (b) The Holy Qur'an was committed to memory by hundreds of followers during the life-time of the Holy Prophet (ﷺ).

Writing of the Holy Qur'an

Each and every verse of the Holy Qur'an was put into writing during the lifetime of the Holy Prophet (ﷺ) and under his own direction. Both intrinsic and extrinsic evidence are available to show that the Holy Qur'an was put into the written form:

- (a) The custom among the ancient Arabs for preserving poetry and family trees was to memorize them. The Arabs were gifted with wonderful memories, but they also knew writing. The art of writing being not unknown to the Arabs, they always put their prized

works into the written form. And it is undoubtedly true that the Prophets followers considered the verses of the Holy Qur'an more precious than the most highly prized of their own compositions.

- (b) The Holy Qur'an itself contains verses which show that it had been reduced to writing while it was being revealed. In Sura Al-Bayyannah the verses of the Qur'an are referred to as 'suhuf' or 'written papers'. The revelation is also referred to at times as the 'kitab' which in Arabic denotes a written book. Furthermore, in Sura Al-Waqiah we find the injunction that the impure cannot touch the Qur'an, which evidently shows that it must have existed in a tangible form, that is, it must have been written on something.
- (c) Numerous anecdotes are there showing that as soon as a Revelation was received by the Holy Prophet (ﷺ), it was at once put into writing in his presence. Bukhari, and other authoritative historians all narrate how the Holy Prophet (ﷺ) used to summon scribes at every Revelation so that it could be immediately reduced to writing.
- (d) The famous anecdote of Caliph Umar's conversion to Islam also testifies to the writing of the Qur'anic verses. Umar embraced Islam when he took into his hands and read the verses which his sister, Fatima, had been reading. This not only points to the fact that the verses of the Holy Qur'an existed in writing, but also shows that at an early date, copies of the verses had even come to be commonly used by the believers.
- (e) A hostile critic of Islam, like Muir,

admits that "there is good reason for believing that many fragmentary copies embracing amongst them the whole Qur'an, or nearly the whole, were during his life-time made by the Prophets followers".

Thus the evidence as to the writing of the verses of the Holy Qur'an during the Holy Prophets life-time is very strong. The fact is borne out by the Holy Qur'an itself as well as by historical narrations. The critics of Islam also admit that the verses were put into writing. There is no evidence which can entitle us to conclude that the believers made any distinction between the various verses of the Holy Qur'an and hence that some verses only were considered important enough to be put into writing.

Memorization of the Revelation

The Arabs, as stated above, considered memorization as one of the best means of preserving their poetic works and long genealogies. Writing was an additional precaution used to preserve what was an exceptionally prized work. Thus the verses of the Holy Qur'an, though taken down in writing, were also memorized by many followers of the Prophet (ﷺ). There is ample evidence to show that the Holy Prophet (ﷺ) encouraged his followers to memorize some, if not all, the verses of the Holy Qur'an with the result that during the Prophet's own life-time every believer had some portions preserved in his memory, while many believers had memorized the entire Revelation. The following facts establish that the memorization of the Holy Qur'an must have been very popular among the believers:—

- (a) The recitation of the verses of the Holy Qur'an was an obligation in prayers,

both private and congregational. Therefore, it was necessary for every believer to commit at least some portions to memory.

- (b) Bukhari relates that the office of the Imam (leadership of congregational prayers) was conferred irrespective of nationality and social status and purely on the basis of the amount of knowledge of the Holy Qur'an possessed. Since the office was held in high esteem, believers tried to surpass each other in memorizing the Holy Qur'an, so as to obtain it. Hence many committed the whole of it to memory. In fact many, including the four pious Caliphs, renowned companions and even women have been named in authentic reports as having committed to memory the entire Qur'an during the Prophet's life-time.
- (c) Sir William Muir, who ranks among the most hostile critics of Islam, admits both that the Arabs were known for their good memories and that they committed the Holy Qur'an to memory also:
"Such was the tenacity of their memory and so great their power of application, that several of Mohammad's followers, according to early tradition, could, during his life-time, repeat with scrupulous accuracy the entire revelation".

Thus, the traditions of the Arabs, the need of reciting the Qur'anic verses in prayers; and authentic historical reports all support the contention that the Holy Qur'an was committed to memory, so much so that even the most hostile critics of Islam have not been able to deny the fact.

Allegations of the Critics

It has been established by the above
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discussion that:

- (1) Every verse of the Holy Qur'an was put into writing as soon as revealed, and that some followers of Islam also had in their possession written copies of different verses.
- (2) The verses of the Holy Qur'an were committed to memory. All the believers were compelled by the obligation of reciting a portion of the Holy Qur'an in prayers to memorize certain verses. However, a number of believers memorized the entire Revelation.

These two conclusions only help in the formulation of an answer, and are not themselves the answer to the critics who challenge the authenticity of the Holy Qur'an by levying the charges that:

- (i) The present arrangement was not given by the Holy Prophet (ﷺ).
- (ii) The arrangement was made after the death of the Holy Prophet (ﷺ) by the Caliph Usman رضى الله عنه, and during this process of arranging, alterations, additions and omissions could have crept in.

To answer these criticisms we must answer the following two questions:—

- (1) Did the Holy Prophet give any arrangement to the verses of the Holy Qur'an?
- (2) Did the Caliph Usman رضى الله عنه follow the same arrangement as given by the Holy Prophet (ﷺ), or is it possible that he was motivated to make, and succeeded in making any kind of alterations?

The Prophet's (ﷺ) Arrangement

The answer to the first question is in the affirmative. There is ample evidence, both

intrinsic and extrinsic, to establish the fact that the Holy Prophet (ﷺ) did direct the arrangement of the verses and chapters of the Holy Qur'an, and this he did under Divine Guidance.

- (a) In the Holy Qur'an it is clearly stated that the Almighty is responsible for the collection and recitation or revelation of the Qur'anic verses. Collection includes arrangement, for without the latter one cannot conceive the former. Moreover, since both collection and revelation are spoken of separately, it means that the two processes are different. The order of collection, that is arrangement, is different from the order of the revelation. Therefore, it is clear that the present arrangement of the verses and chapters being different from the order of revelation has a Divine purpose. There is no evidence that during the Prophets life-time a chronological arrangement was followed.
- (b) As stated above it has been established that the Holy Qur'an was committed to memory by several followers of the Faith. There are 114 Suras and 6.666 verses in the Holy Qur'an. Is it possible that such a large number of verses could be memorized, if they were not arranged in any order? Moreover, there are authentic reports which relate that if anyone made a mistake while reciting the Holy Qur'an, the others corrected him at once, and in case of a disagreement, approached the Holy Prophet (ﷺ) for guidance. This indicates that there must have been some common arrangement which was followed by all the believers. Had everyone followed a different arrangement there would have been

chaos when anyone recited the Holy Qur'an, for all the others would consider the reciter's arrangement as incorrect and hence interrupt him.

- (c) It has been reported by authentic historians that whenever a part of the Holy Qur'an was revealed, the Holy Prophet (ﷺ) summoned the scribes, and not only did he dictate to them the Revelation but also gave them directions as to where it belonged. That is, the Holy Prophet (ﷺ) himself indicated that a particular revelation should be placed after such and such verses, or in such and such chapter.
- (d) There are certain authentic reports which show that the Holy Prophet sometimes referred to verses and chapters by their numbers or serial order. For example, the Holy Prophet (ﷺ) is reported to have asked his followers to recite the "last two verses" of Sura Al-Baqarah. This shows that there must have been some common arrangement, or else the words "last two verses" hold no meaning.

Thus, there is conclusive evidence to show that in the time of the Holy Prophet (ﷺ), the Holy Qur'an did exist in an arranged form, and the arrangement was given by the Holy Prophet (ﷺ) himself, under Divine Guidance, and was different from the order of Revelation.

From the preceding discussion we can derive the following three conclusions:-

- (a) The Holy Qur'an had been put in writing, and written copies of different verses were also current among the believers during the Prophet's life-time.
- (b) The Holy Qur'an had been committed to memory by a number of followers.

(c) The Holy Qur'an had been memorized in a specified arrangement, which had been given by the Holy Prophet (ﷺ) under the Guidance of the Almighty.

Abu Bakr's رضى الله عنه **Compilation**

It is now to be seen through what processes the Holy Qur'an is said to have passed during the time that has elapsed since the death of the Holy Prophet (ﷺ), and what alterations could have been made in it. This is necessary to answer the second question.

The first step in connection with the Holy Qur'an after the Prophet's death was taken by the Caliph Abu Bakr رضى الله عنه. He is reported to have been responsible for the collection of the Holy Qur'an. Collection here does not mean editing or giving it any arrangement. Collection here implies, as will be borne out by the arguments to be given, merely compilation into one book. That Abu Bakr رضى الله عنه collected the Holy Qur'an means that he was the first to get it into the shape of a book. The various verses had been written down, and the arrangement had been prescribed. But the order in which the verses and chapters were arranged was preserved only in the memories of several believers, who had memorized the entire Holy Qur'an. What Abu Bakr رضى الله عنه did was to 'collect' the written copies, and put them together according to the arrangement in which the believers had memorized it—that is, the arrangement given by the Holy Prophet (ﷺ).

We have to see whether this act of Abu Bakr رضى الله عنه could or could not have led to changes in the text and arrangement of the Holy Qur'an, as it existed during the Holy Prophet's life-time:

(a) The step was taken on the recommendation of Hazrat Umar رضى الله عنه, who apprehended the danger of the destruction of the Holy Qur'an in case those who had memorized it were killed. Hence Abu Bakr رضى الله عنه cannot be accused of having taken the step with any evil intentions.

(b) The work of 'collection' was entrusted to Zaid, the chief scribe of the Holy Prophet (ﷺ). Authentic reports show that Zaid took the utmost precautions in carrying out the honourable task entrusted to him.

(c) No changes in text—alterations, omissions, or additions—could have been made, because all the verses existed in writing, and in the memories of a number of people. Had anything been left out, there would have been a number of people who would have detected the omission immediately and objected to it. Similarly, any alterations or additions would have been detected immediately and corrected in the same manner.

(d) No changes in arrangement—either of verses or of chapters—could have been made, because the followers who had memorized the Holy Qur'an according to the arrangement given by the Holy Prophet (ﷺ) would have noticed the alteration and got it set right.

Thus there is strong evidence that the copy made under the orders of Abu Bakr could not have disagreed in text or in arrangement with the collection made under the Holy Prophet's directions, and preserved in memory by the reciters. The copy so prepared by Zaid remained with Abu Bakr رضى الله عنه until his death, when it was passed to the next Caliph Umar رضى الله عنه. At the death of Umar رضى الله عنه, this copy went

into the custody of Hafsa رضى الله عنها, a daughter of Caliph Umar رضى الله عنه, and a widow of the Holy Prophet (ﷺ). It is highly probable that copies may have been made from it, and so it may have been considerably circulated.

The Role of Usman رضى الله عنه

This brings us to the reign of Caliph Usman رضى الله عنه, who is the most prominent figure in arguments relating to the authenticity of the Holy Qur'an. Many critics have cast aspersions on Caliph Usman رضى الله عنه, suggesting that he made alterations in the text and arrangement of the Holy Qur'an. The fact is that Usman رضى الله عنه ordered the destruction of all private copies of the Holy Qur'an existing at that time, and put into circulation official copies. What needs to be analyzed is:

- (1) Under what circumstances did Caliph Usman رضى الله عنه take such step?
- (2) What was the nature of the copies he put into circulation?

The circumstances were that a general who had been deputed by the Caliph Usman رضى الله عنه to fight in Syrian territories observed that the believers belonging to those lands read the Holy Qur'an in slightly differing modes. Fearing that this might lead to differences arising in the Holy Word, he reported the matter to Caliph Usman رضى الله عنه, who in turn apprehending a danger to the Holy Qur'an, decided to take the above step. There were hence no ulterior motives attached to Usman's action.

The next question is as to what was the nature of the copies Usman put into circulation. The answer is that they were copies made from Abu Bakr's copy, which Usman رضى الله عنه borrowed from Hafsa رضى الله عنها, specifically for the purpose of making more copies. He circulated these and issued

orders for the destruction of all other existing copies.

The crucial point is to see whether there is a possibility that these copies differed in text or arrangement, from the collection as it existed during the Holy Prophet's (ﷺ) time. It has been established by the above discussion that Hafsa's copy (which came to her from Abu Bakr رضى الله عنه through Umar رضى الله عنه) could not have been in any way different from the collection as it existed during the Holy Prophet's life-time. So to prove the purity of Usman's copies, it would be sufficient to prove that they did not differ from the copy borrowed by the Caliph from Hafsa.

The copies circulated by Usman رضى الله عنه could not possibly have differed from Hafsa's copy:

(a) No ulterior motive has been proved by any critic to have existed behind the step taken by Usman رضى الله عنه. He, therefore, could not have made any alterations intentionally.

(b) He ordered the destruction of all copies which existed at the time. This has been one of the main grounds on which he has been criticized. It has been argued that he took this step for he wanted to impose his own modified official copies. This is absurd. Firstly, those who had copies could have preserved them by hiding them, and if Usman's copies were different, brought them out after Usman's death, if not during his life-time. Secondly, had Usman رضى الله عنه made any changes he would not have returned the copy he had borrowed from Hafsa. He would have sent her an official copy instead. Authentic reports relate that Usman رضى الله عنه did return Hafsa's copy.

(c) The work of making copies from Hafsa's copy was entrusted to Zaid رضى الله عنه, who was

the Holy Prophet's (ﷺ) scribe, and had also made the collection under Abu Bakr's (رضى الله عنه) orders. Zaid (رضى الله عنه) was assisted by other eminent men, known for their knowledge of the Holy Qur'an.

(d) The work carried out under the orders of Usman (رضى الله عنه) was done only thirteen years after the death of the Holy Prophet (ﷺ). A number of the Prophet's companions, as well as reciters who had lived during the Holy Prophet's life-time were still alive. No change of any nature could have escaped their notice.

(e) Usman (رضى الله عنه) had a number of opponents. He was even done to death by a group of believers. A number of charges were levied against him, but no one accused him of having made the slightest alteration in the Holy Qur'an.

Authenticity of Usman's Copies

The copies made by Usman (رضى الله عنه) were accepted by the whole ummat, among whom were many companions of the Prophet (ﷺ), reciters who had lived during the Prophet's life-time, believers who possessed copies of the Holy Qur'an, and Hafsa (رضى الله عنه) who had in her custody the copy prepared under Abu Bakr's orders, only a year after the Prophet's death. Had their acceptance been merely because Usman was the Caliph, changes would have been pointed out after his death. However, we must not forget that the believers held the Holy Qur'an dearer than their lives and would not have failed to oppose even the Caliph if they found him meddling with it. Moreover, we must also not forget that a person like Hazrat Ali (رضى الله عنه) would never have sat back and seen the Holy Qur'an being altered. The acceptance of the authenticity of Usman's copies by

Hazrat Ali (رضى الله عنه) would alone be sufficient to answer those who cast aspersions on Usman's integrity.

Thus we have seen that:

- (1) Abu Bakr's copy followed the text and arrangement given by the Holy Prophet (ﷺ).
- (2) Usman's copies followed the text and arrangement of Abu Bakr's copy.

Therefore, conclusive evidence exists to show that Usman's copies followed in text and arrangement the collection as it existed during the life-time of the Holy Prophet (ﷺ). The authenticity of the copies circulated by Usman (رضى الله عنه) is unquestionable. That our present copies of the Holy Qur'an are faithful copies of Usman's copies is beyond suspicion, and is not put to question even by the severest critics of Islam. The authenticity of the text and arrangement of the Holy Qur'an as it exists today cannot therefore be doubted.

Few implications of its authenticity

The Holy Qur'an is hence original in its text and arrangement. Every believer must submit to this belief. Anyone who doubts the authenticity of this Final Communication of the Almighty excludes himself from the brotherhood of the righteous. Moreover, one who doubts the authenticity of the Holy Qur'an also fails to accept historical evidence and logical arguments. However, for those who believe what has been proved, it is not sufficient merely to admit that they do so and to render lip-service to the Holy Qur'an. The belief has several implications, but the author does not find himself competent enough to discuss all of them in detail. A few of the implications can however be briefly noted down below:

- (a) One must respect, read, try to understand, and follow the Holy Qur'an. It would be against the Divine injunctions to hold the view that the Revelations can be understood only by a small group of learned men. The Holy Qur'an calls itself a simple book, plain and easy to understand. Here lies one of the major differences between the din of Islam and the other religions. While Hindu scriptures have been the Pundits' monopoly and the Bible that of the priestly class, the Holy Qur'an is accessible to all the believers alike.
- (b) One must not rely too much on various commentaries of the Holy Qur'an. The Revelation itself expresses dislike for commentaries. The commentaries are the product of human-beings, who however learned and sincere they may be, are prone to error. As such no commentary can either be perfect, or even nearly so.
- (c) One must realize that the Holy Qur'an asks the believers to follow the Holy Prophet (ﷺ). The Holy Prophet (ﷺ) always acted according to, and understood better than anyone else, the Holy Qur'an. The best possible commentary of the Holy Quran is therefore the Prophet's way of life and his sayings. These are reported in authentic books of Hadith. Belief in

them is also necessary. But it must be noted that collections of Hadith are the work of human-beings, who are always prone to error. Moreover, between the compilation of Hadith, and the death of the Holy Prophet (ﷺ) there elapsed a period of time which was no less than two hundred and fifty years. Consequently, every Hadith must be tested in the light of the Holy Qur'an, and those which fall short of the test must be discarded, on the grounds that there must have been some error (not necessarily intentional) in reporting. This test must be applied to all Hadith, even to those heretofore presumed to be the most authentic. Attempts must not be made to forcibly reconcile every Hadith with the Qur'anic injunctions, as this may lead to a misinterpretation of the Divine Revelations.

Thus the Holy Qur'an is the authentic Word of Allah. Every believer must believe in this, and he who believes must accept its various implications. The Holy Qur'an is without doubt, the most precious of treasures, Allah's greatest gift to mankind, and the most exalted of books, being the Final Word of Allah, given through His Final Messenger and passed to us through fourteen centuries without the slightest alteration of any kind.

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our social and cultural system and only avenue of our reconstruction of deviant personality system.

One aspect of such religious pattern is always the permissive one of giving an opportunity for "acting out" symbolically

the wishes and emotional tensions associated with the situation of strain. It provides opportunities for a permissive relaxation of some of the disciplines of everyday life.

Uswa as A Socio-Cultural System

Dr. M. Basharat Ali

Society, culture and personality inspite of documentalionalization cannot run their course of life without patterning and imitation. Undoubtedly every individual in society in all walks of their life imitate someone if they find him equal to their social requirement and mental calibre. Having in view this fact, the French Sociologist Trade framed a law which is called the Law of imitation. He was deceived by the common day to day expression and never analyzed the concept of imitation which is nothing but a delusion void of logos, monats, meaning and values. At the instance, imitation creates mental horizon which leads to nothing in the form of permanency of values except fads and foibles. The imitators are always in their procedure of imitation guided by fantasy phantasmagoria which always lead them to fads and foibles creating a vacuum in cognizance, knowledge and truth. The hollowness of imitation seals the minds of men and loses the reasoning on the basis of induction and deduction. Finally, imitation leads the men to understate the normative aspect of human life, belief and action. Such being the nature of Qur'anic reputation of law of imitation. One of the immediate reasons of the failure of imitation as a societal, social and cultural law is the eradication of cognitive, evaluative, and connotative forces and hence imitation is void of documentation and social analysis and thus social legalistic procedure.

In contradistinction to the Law of imitation, the Qur'an maintaining the Germanic nature of human social living, societal and

cultural evaluation, lays emphasis that society, personality and culture are integrated and should be given dynamic orientation which is not possible without documentalionalization of values and meanings with a further warning that they are to be preserved for each and every individual of the present and coming generations.

By virtue of this imperative, conditioning of society, personality and culture should be the energized value patterning and should keep on running, manipulating and transmitting. Even in modern times, the Law of imitation has got no permanency and it has gone to the limbo of darkness.

It is to be noted that the theory of Law of Imitation was the result of mechanical theory of Sociology. With the beginning of 20th century much criticism made the theory far more obscure paving the way for the development of theory of patterning. This inadequate concept was soon amended with reference to values. In the mid 20th century it was felt by action theory that simply patterning is not sufficient without reference to values, ideas, ideals and meanings. This new adumbration of theory patterning was the result of the action procedure in society more particularly in socio-cultural action by the eminent scholar Talcott Parson. Parson was inspired by the systematized school of Germans while he was a student at the Berlin University. The Qur'an has rejected imitation both as a tradition and social phenomena guiding the personal socio-cultural behaviour of man in his usual day to day life (VS:43:22)

It is a universal fact that inspite of rational attitude, wide range intellectual capacity of men by nature rendered impossible to act and behave logically and meaningfully without following. This is not possible without some pattern which is full of knowledge, values and meanings. Long before the discovery of the modern theory of Value Orientation Pattern by the modern action theory of sociology and on one synchronicity by the operational school of philosophy – the outcome of the thinking mind of man, the Qur'an gave the law of patterning in all the totality and dimensionality of its utility in terms of values, meanings and ideals. In spite of giving meaningful connotation to the theory of patterning through the emphasis of value orientation patterning, the scholars feel that their job has been completed. The modern theory has not been systematically systematized. Hence the modern theory lacks integralism and in this is axiomatically disoriented.

“Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the laterday, and remembers Allah much”. (33:21)

As Prophet Muhammad (ﷺ) is the Last Prophet and being Mercy to the world, the value orientation pattern or the beautiful conduct of life of the Holy Prophet Muhammad (ﷺ) provides the universal pattern for all mankind throughout the ages so long as human race survives on this globe. In generality referring to mankind, the above verse gives the connotation that mankind in one way or the other has to accept and follow the universal message as adumbrated by the Holy Prophet Muhammad (ﷺ). In this way the value orientation pattern of the Holy

Prophet Muhammad (ﷺ) attained the meaning and value in sociological parlance— a universal achievement pattern. This can only be done by complying to the proviso or condition enunciated by the verse stating for him who hopes in Allah and the laterday and remembers Allah much (33:21), It means the value orientation patterning will have to be taken for evolution of life in all totality through Qur'anization whose primary condition is Eman and Amal, i.e., faith and action. Sociologically speaking, this point suggests comprehensive understanding with depth and level analysis because such understanding will be commensurating with the personality orientation, action behaviour and dimensionality of the Prophet Muhammad (ﷺ) who has been defined by the Qur'an as:

“Certainly Allah conferred a favour on the believers when he raised among them a Messenger from among themselves, reciting to them His messages and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error”. (3:163)

The above ayat refers to all spiritual sciences including symbolic, spiritual, and eschatological systems of knowledge, cognition and truth. Such knowledge will have to be acquired in all space-time dimension. Kitab refers to all mundane and supra mundane knowledge promulgated by the past nations. What is that knowledge, has clearly been explained and elaborated by the Qur'an in the stories of all the prophets. Their framework is dyadic relating to the material life and the spiritual life with reference to

social, cultural, and particular space-time condition of the relevant ages dominant in the times of different prophets. These points are graphic and analytical. They are universally particular. The idea of such condition is to give expression in terms of situational knowledge with reference to the particular condition giving exposition to the operational phenomena which is sure to recur in all the coming periodicities of the life of men, nations and societies. This segmentalized analysis and hitherto directed by the Prophet of each respective age, refer that their pattern of conduct and their pattern of direction and development were time-bound, space-bound and restricted to the specific portion of mankind. Noah was meant to direct Jews and Bani-Israael, Jesus was meant to direct the Christians which were called later on Christian. As such, their messages, directions, their culture, their value orientation pattern procedure of the development of personality, society and culture were again limited in scope, limited in space time situation and hence their pattern or beautiful conduct of life developed eventually and turned into historical phenomena after the lapse of requisite time and were unable to lead mankind in line with the Kitab and Hikmat. They were glorified and made known to the entire world through the Qur'anic revelation on the basis of their space time-bound messages with the background miracles.

In the light of the analysis above one can visualize that these messages and their messages were divinely delegated to play their role in partial segmentalized, disorganized, de-systematized and dis-integrated framework of reference. Such being the nature of the prophecies of

Noah and Jesus of the advent of the Holy Prophet Muhammad (ﷺ) and in him the Divine Message will be completed, eternal, perpetual in all polarities and dimensionalities of the space time. Hence, the messages of the Holy Prophet Muhammad (ﷺ) and his beautiful conduct of life are equally eternal, perpetual, dynamic, capable of sewing in every forward march of human race and in every change, oscillation, spiral, and vicissitude of time. Such being the nature of the case, the prophetic conduct of life is everlasting and the final source for the development of personality, society and culture. The messages and the prophetic guidance of all these prophets as shown above were incomplete and ideational. All of them focalized their attention for the betterment of life after death.

According to the Qur'an man has been born on this earth, will have to live on this globe and will have his resurrection on this earth. With this premise, it was indispensable to give a messenger who could with the final authority to integrate and supra-sensate reality into one composite whole. This means that he should be a messenger well-suited to direct human race in the direction of material and supra material life. He should be able to integrate the two simultaneous poles of life, i.e., sensate and ideational into cordially related whole, thus giving rise to intergalactic pattern of life what the modern sociologists call idealistic pattern combining sensatism and ideationalism in one togetherness. Thus the Holy Prophet Muhammad (ﷺ) developed a systematically systematic integral culture directing the humanity to develop material culture, ideational culture uniting the

mundane and the supra mundane spiritual and supra spiritual into one indivisible whole. In this framework of reference he guided the mankind to develop cultural behaviour, societal and social system.

The finality of the Prophet Muhammad (ﷺ) is determined by virtue of the finality of Hikmat which among many systems of knowledge clearly denotes the science and philosophy which are indispensable need of the development of human race. Adam was created to govern the nature and the forces of the nature as given fuller exposition in the initial sura Al-Baqrah. The superiority over all creations, i.e., earthly and celestial was determined by specific prerogative of subjugating nature categorically and atavistically. Consequently, to realize this end, Adam was given the perfect knowledge of method, of subjugation of the thing world, as given expression by the Qur'an under the specific term. The corollary involved in this process is the definitive knowledge and cognizance through the denominator of naming the entire object of the heaven and the earth what the Qur'an calls *Ilm-ul Ashya*. Adam was given the name of 'ashia' and with this endowment he directed the pedigree of the prophets to keep on the process of subjugating the nature in peacemeal. We are unable to get sufficient knowledge as to the starting of the prophets from Adam downright to Abraham. Only Abraham has been given expression entering into the contact of nature. His job was restricted to the extent of discovery of the meaning of objects and repudiating facts that nature is not to be taken as an object of worshipping and divination. By empirical analysis and constant observation he discovered that the things which are in a situation of

decline and decay cannot be taken as something to be worshipped as deity. Herein his mission is completed. After Abraham none of the prophets took up the highly important task of the conquest of nature, had this work been done there would have been no necessity of sending prophets for directing the humanity that nature is subservient to man.

It is the Holy Prophet Muhammad (ﷺ) who directed the humanity that life is not completed without obtaining mastery over the nature. The cultures which came into existence from beginning upto the advent of Holy Prophet Muhammad (ﷺ) were not the culture at all. The specific nature of culture is integralism, i.e., correlation and concordance between material and spiritual worlds. Man cannot understand the real meaning of life without constant efforts to get mastery over material world. Abraham did highly important task by his discovery of the thing world being the value world paved the way for the Holy Prophet Muhammad (ﷺ) to direct humanity that a simple understanding of the value patterning of nature is not sufficient without getting mastery over nature and to utilize the nature for better living. Thus Prophet Muhammad (ﷺ) is to be credited for putting the humanity on the path of scientifically oriented activity.

It was not 16th or 17th century the age of beginning of science but rather the advent of the Holy Prophet Muhammad (ﷺ) is the period of modern scientific age. So equipped, the Muslims were directed to continue the task of conquering the nature but through their lethargy and deviant pattern of life they submitted themselves to decadence, degeneration and atrophy allowing the western nations the task of

conquering nature but unfortunately their disintegrated conquest of nature has put at stake the well-being and happiness of mankind. The western world has taken nature in its exteriority totally disregarding the interiority the realm of values and meanings. They have jeopardized the whole world creating hollows, dichotomies, conflict and dualism.

It is now the high time for the Muslims to come forward and direct the western world to take integrated view point of investigation and discovery of nature identifying that nature is a clear exposition of spiritual meaning referring to the oneness and glory of Almighty Allah. This content analysis will lead mankind to understand that every object of nature stands testimony to the Unity of Allah.

“And whoever is in the heavens and the earth makes obeisance to Allah only, willingly and unwillingly, and their shadows, too, at morn and eve. (13:15)

The verse 33:21 categorically states that the past knowledge, the symbiotic knowledge, the philosophico-scientific knowledge are meant for realizing the completion of social missionary, perfection of human personality and systematically systematizing the ever new knowledge in all its types, forms and content in order to discover the concordance and similarity between man and nature on one side and knowledge and the nature on the other. Like nature, all knowledge and cognizance should stand in Unity in establishing the Divine Truth and the expression of logic and meaningfulness of man, nature and knowledge in relation to the Names and Attributes of Almighty Allah (see Rahman and Yasin).

The human personality in this way cannot be completed without discovery of nature and inner layer of the mind and variegated system of knowledge. It has finally been laid down once and for all that the Muslims cannot take any pattern other than the pattern of the Holy Prophet Muhammad (ﷺ). One of the causes of decline of the Muslims is the constant change in patterning as shown by Prophet Muhammad (ﷺ) and adopted patterning of western nations. This variegated pattern stand diametrically opposed to the pattern of life of the Holy Prophet Muhammad (ﷺ). In all circumstances of life in all happy or adverse conditions of life, the exclusive pattern of Holy Prophet Muhammad (ﷺ) is to be taken as binding. The verse 33:21 guides the Muslim nations that this law of patterning is the imperative law. Any omission in patterning in congruity and strict concordance with the pattern of Holy Prophet Muhammad (ﷺ) is tantamount to 'shirk' and 'kufr' so much so that the Muslims are not allowed to follow any other pattern even in a situation of crisis, war, or any other socio-cultural mishap anomalous and jaundiced situation. The verse 33:21 was revealed at a time when the Muslims were few in number and threatened by the opposition and wars by the enemies like Badr.

One of the causes of conflict of values of decline and chaotic condition of our life is mummish inclination of west in language, ways of life and fads and foibles.

The reconstruction or Islamization of society will never be successful unless attention is given to this detrimental situation in our life today. We need to understand that religion is the very foundation of (Continued on page #.10)

The Honey Bee

Ibrahim B. Syed, Ph.D.

There cometh forth from their bellies a drink of hues (varying colours), wherein is healing for mankind. Lo! herein is indeed portent (Sign) for people who reflect.... (16 : 69)

The reader of the Qur'an must have been wondering why Surah 16, An-Nahl or the Bee, is named after lowly creature.

In the scientific language all the honeybees belong to the genus Apis. The honeybee communicates with other honeybee using a dance language which the scientists have discovered to be very complicated and highly developed. Kari Von Frisch of the University of Munich in Germany, in the 1940s, first discovered the significance of bees' dances. Once the honeybee discovers a source of food, it returns to the hive and the forager bee recruits other bees through both sound and dance and communicates information about the location of food.

A Pattern:

More than 2,000 years ago, Aristotle himself documented the honeybee's ability to recruit her nest mates to a good food source but did not speculate on how the communication took place. It took over 2,000 years to understand the communication system of the bee. Frisch and his followers were able to recognize a pattern in the dance. The forager walks across the vertical sheets of comb hanging in the hive and traces out the shape of a figure eight (8); she pauses in each loop to shake her body from side to side. A few potential recruits chase after the dancer attentively for some time and

then fly out on their own toward the target. Frisch discovered that the direction in which the dance faced during her wagging run pointed toward the food site in relation to the sun; if she waggled 60 degrees to the left of 12, facing the 10'O clock, then the food lay 60 degrees to the left of the sun. In addition, he noticed that how fast the dancer completed her circuits corresponded to the distances between the hive and the feeding site; the closer the food, the more frenzied her pace. Von Frisch and his colleagues made detailed accounts of the dance language. They could observe the dances, decipher its meaning and then locate the food supply of which it spoke. This is a stunning accomplishment for scientists.

The sounds it makes with its wings are truly an essential part of the honeybee's dance languages. The dancer bee emits sound signals that help the dance followers to find out where the dancer is located and how she is moving, which in turn offers them critical information regarding the direction and distance to the feeding site. The dance attenders receive these signals through the Johnston organs located in their antennae, which are always held near the dance. Because these organs are bilateral one on the left and one on the right the dance followers can use them to judge their position with respect to the dancer and therefore understand the direction to the food. At the same time, the followers emit sounds that vibrate the comb. The forager stops her dance when she receives these signals and delivers samples of the food she has collected. These appetizers give the

dance followers additional information about the taste, smell and quality of the food source. The bees attend the dancing for a while and then fly out to determine the food source on their own. If they are fortunate, they will find the food. If they fail; they will return to the nest and try again.

Qur'anic Reference:

The exactness of the Qur'anic words in their reference to scientific phenomena occurs in Surah 16, ayah 68, which states;

“And Thy Lord inspired the bee, saying: Choose thou habitations in hills and in the trees and in (men's) habitation.”

Yousuf Ali says: Auha; wahyan ordinarily means inspiration, the Message put into the mind or heart by Allah. Here the bee's instinct referred to Allah's teaching, which it undoubtedly is.

In the above verse, Allah (SWT) is commanding the bee to choose (to make a hive) a dwelling in the hills, trees and other places which man has built. In Arabic the verb assumes a specific form when it is in the imperative form and can be either masculine or feminine according to the context. In the Qur'an, the Arabic command of ittakhizee (go choose) is given to the her in the feminine imperative form. It is shockingly true that only the female bee finds a new home. The queen and the workers are the heart of the hive: the male drones exist solely to mate with the queen. Thus the Qur'an makes a very accurate statement when it refers only the female bee as the one which is being commanded from Allah (SWT) to make a dwelling. As we know the Qur'an is the Book of Guidance and the theme of the Qur'an is “mankind” and it is not a book of

science. However over 750 verses are found in the Qur'an which relate to scientific phenomena as an argument to invite the believers to the Truth. The noted scholar Afzalur Rahman in elaborating the interconnectedness between science and the Qur'an says:

The Qur'an clearly establishes the fact that science and the Qur'an are two aspects of the same Truth and there is no contradiction between them. Thus the Qur'an introduces new dimensions into the study of religion and its philosophy and seeks to bring; men of knowledge (scientists) closer to Allah through the study of His Attributes and manifestations in the material world.

In another verse in Surah 16: An-Nahl the Qur'an says:

Then eat of all fruits (all produce of the earth) and follow the ways of the Lord, made smooth (for thee). There cometh forth from their bellies a drink of hues varying colours), wherein is healing for mankind. Lo! herein is indeed portent (Sign) for people who reflect (16:69)

Allama Yusuf Ali in his commentary states: “The bee assimilates the juice of various kinds of flowers and fruit, and forms within its body the honey which is stored in its cells of wax. The different kinds of food from which it makes its honey give different colours to the honey, e.g., it is dark-brown, light-brown, yellow, white, and so on. The taste and flavour also varies, as in the case of heather honey, the honey formed from scented flowers, and so on. As food, it is sweet and wholesome, and it is used in medicine. Note that while the instinctive individual acts are described in

the singular number, the produce of "their bodies" is described in the plural, as the result of their collective effort.

Honey: A Healing for Mankind:

As stated in I6:69, there is a natural healing power in honey of great benefit to mankind. This has been documented in the world's oldest medical literature. For example, the Sumerians and the Egyptian physicians about 4000 years ago used honey to treat internal and external wounds, ulcers, diseases of the eyes, lungs, skin and, in particular, diseases of the stomach and intestines. Similar practices have been recorded by the Chinese, Indians, Greeks and Romans. Hippocrates, the father of Western Medicine, used honey to treat a number of diseases. Ibne Sina, the Prince among Muslim physicians, listed several beneficial use of honey in his monumental work of medicine "The Canon of Medicine". Among the uses he listed are: preservation of youthfulness, improvement of memory, feeling of happiness, assists in digestion, increase in appetite and helps promote in one's rendering of speech.

Since 1937, it has been known that honey has antibacterial quality due to its high sugar concentration (76 g/ 100 ml), acidity (Ph = 3.6-4.1) and the organic antibacterial compounds present in honey. The composition of honey is very complex containing a variety of biochemical compounds including vitamins, amino acids, enzymes, hormones, etc. It is used in the treatment of wounds and ulcers. Surgeons and physician's are using honey in the treatment of gunshot wounds, ulcers, surface wounds, cuts and abrasions, in the treatment of gastroenteritis (diarrhoea). In the

academia a number of PhD. dissertations have been written on honey, particularly its biochemical properties. Endocrinologists say that glucose levels in blood of healthy volunteers is increased whereas among the diabetic patients it is decreased after consumption of honey.

Smartness of the honeybee:

How smart is the common honeybee? It is far smarter than today's most powerful supercomputers. Modern computers can attain the amazing processing speed of 16 gigaflops or 16 billion simple arithmetic operations, such as adding two numbers, each second. On the other hand the bee's brain shows that the lowly honeybee performs the equivalent of ten trillion operations per second. Very astounding!

In the spring of 1983, the Smithsonian Institution conducted a symposium on animal intelligence at which one of the researchers was Princeton ethnologist, James L. Gould, an internationally renowned expert on honeybee behavior. In one of his experiments he wanted to observe the ways bee locates new food sources. To achieve this Gould provided honeybees with desirable food sources. Once they were accustomed to feeding at the stations. he moved food sources by a factor of the 1.25 the distance of the previous move. What Gould found was that after a few such moves, the honeybees no longer had to search for the new location, but anticipated Gould's behaviour so accurately that he found the bees circling the new location before he had even arrived and waiting for their food. The honeybees were able to construct quite a complex simulation of reality in their tiny brains (less than 10 milligrams) and deduce from past

experience where Gould was going to place the food next. The bee does all of this while consuming lot less power than computer. According to Byte magazine, "a honeybee brain dissipates less than 10 microwatts... It is superior by about seven orders of magnitude to the most efficient of today's manufactured computers." What it means is that over ten millions of bee brains can operate on the power needed for a single 100 watt light bulb. The most efficient of today's computers use hundreds of millions of times more energy to perform an equivalent number of operations. As shown above, they are able to navigate across long distances to locate sources of nectar and then return to the hive and communicate directions to fellow bees. They prepare special food items such as royal jelly and beebread, for their young.

They protect their home by recognizing and repelling intruders. They regularly remove garbage and other refuse from their hive. They control the climate in the hive by fanning the fresh air and sprinkling water during summer and by clustering together for warmth in the winter. When their hives become overcrowded, they are smart enough to know that some have to leave and establish new colonies.

Note: This article is based on *Jumah Khutbahs* (Friday Sermons), the author delivered at the Islamic Center of Madison, Wisconsin, Al-Fajr Masjid, Indianapolis and Islamic Center of Louisville, Louisville, Kentucky. The author is a known exponent for the interpretation of Al-Qur'an in the light of modern knowledge. The author encourages feedback from the readers.

THE QUR'ANIC FOUNDATIONS AND STRUCTURE OF MUSLIM SOCIETY

By'

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B.Th., M.A., Ph.D.

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Sufiism: The Uncovering of the Ninth Veil: Chapter concerning their Rules in Asking

(Continued from Last issue)

God hath said: "They ask not men with importunity" (Qur.ii,274). Any one of them who asks should not be repulsed, for God said to the Apostle: "Do not drive away the beggar" (Qur.xcm,10). As far as possible they should beg of God only, for begging involves turning away from God to another, and when a man turns away from God there is danger that God may leave him in that predicament. I have read that a certain worldling said to Rabi'a Adawiyya: "O Rabi'a, ask something of me that I may procure what you wish." "O Sir, she replied, "I am ashamed to ask anything of the Creator of the world; how, then, should I not be ashamed to ask anything of a fellow-creature?" It is related that in the time of Abu Muslim, the head of the ('Abbasid) propaganda, an innocent dervish was seized on suspicion of theft, and was imprisoned at Chahar Taq. On the same night Abu Muslim dreamed that the Apostle came to him and said: "God has sent me to tell you that one of His friends is in your prison. Arise and set him free." Abu Muslim leapt from his bed, and ran with bare head and feet to the prison gate, and gave orders to release the dervish, and begged his pardon and bade him ask a boon. "O prince," he replied, "one whose Master rouses Abu Muslim at midnight, and sends him to deliver a poor dervish from affliction -- how should that one ask a boon of others?" Abu Muslim began to weep, and the dervish went on his way. Some, however, hold that a

dervish may beg of his fellow creatures, since God says: "They ask not men with importunity," i.e. they may ask but not importune. The Apostle begged for the sake of providing for his companions, and he said to us: "Seek your wants from those whose faces are comely."

The Sufi Shaykhs consider begging to be permissible in three cases. Firstly, with the object of freeing one's mind from preoccupation, for, as they have said, we should not attach so much importance to two cakes of bread that we should spend the whole day and night in expecting them; and when we are starving we want nothing else of God, because no anxiety is so engrossing as anxiety on account of food. Therefore, when the disciple of Shaqiq visited Bayazid, and in answer to Bayazid's question as to the state of Shaqiq informed him that he was entirely disengaged from mankind, and was putting all his trust in God, Bayazid said: "When you return to Shaqiq, tell him to beware of again testing God with two loaves: if he is hungry, let him beg of his fellow-creatures and have done with the cant of trust in God." Secondly, it is permissible to beg with the object of training the lower soul. The Sufis beg in order that they may endure the humiliation of begging, and may perceive what is their worth in the eyes of other men, and may not be proud. When Shibli came to Junayd, Junayd said to him: "O Abu Bakr, your head is full of conceit, because you are the son of the

Caliph's principal chamberlain and the governor of Samarra. No good will come from you until you go to the market and beg of everyone whom you see, that you may know your true worth." Shibli obeyed. He begged in the market for three years, with ever decreasing success. One day, having gone through the whole market and got nothing, he returned to Junayd and told him. Junayd said: "Now, Abu Bakr, you see that you have no worth in the eyes of men: do not fix your heart on them. This matter (i.e. begging) is for the sake of discipline, not for the sake of profit." It is related that Dhu 'l-Nun the Egyptian said: "I had a friend who was in accord with God. After his death I saw him in a dream, and asked him how God had dealt with him. He answered that God had forgiven him. I asked him: 'On account of what virtue?' He replied that God raised him to his feet and said: 'My servant, you suffered with patience much contumely and tribulation from base and avaricious men, to whom you stretched out your hands: therefore I forgive you.'" Thirdly, they beg from mankind because of their reverence for God. They recognize that all worldly possessions belong to God, and they regard all mankind as His agents, from whom - not from God Himself - they beg anything that is for the benefit of the lower soul; and in the eyes of one who beholds his own want, the servant that makes a petition to an agent is more reverent and obedient than he that makes a petition to God. Therefore, their begging from another is a sign of presence and of turning towards God, not a sign of absence and of

turning away from Him. I have read that Yahya b. Mu'adh (al-Razi) had a daughter, who one day asked her mother for something. "Ask it of God," said the mother. "I am ashamed," the girl replied, "to ask a material want from Him. What you give me is His too and is my allotted portion." The rules of begging are as follows: If you beg unsuccessfully you should be more cheerful than when you succeed, and you should not regard any human creature as coming between God and yourself. You should not beg of women or market-folk (ashab-i aswaq), and you should not tell your secret to anyone unless you are sure that his money is lawful. As far as possible you should beg unselfishly, and should not use the proceeds for worldly show and for housekeeping, or convert them into property. You should live in the present, and let no thought of the morrow enter your mind, else you will incur everlasting perdition. You should not make God a spring to catch alms, and you should not display piety in order that more alms maybe given to you on account of your piety. I once met an old and venerable Sufi, who had lost his way in the desert and came, hunger stricken, into the market place at Kufa with a sparrow perched on his hand, crying: "Give me something for the sake of this sparrow!" The people asked him why he said this. He replied. "It is impossible that I should say 'Give me something for God's sake!' One must employ the intercession of an insignificant creature to obtain worldly goods."

Fudail Bin Eyad

Syed Abdul Hye Bukhari

The Sinner Repents

It was a dark night, as dark as the soul of a sinner. The moon had set early as it was the first week of the lunar month and the distant stars were hardly visible on the clouded sky. The night had spread her dark mantle over Khurasan and the people were fast asleep except a few saintly men and women who sought solitude and quiet to stand in the service of their Lord. There were also others who did not sleep, those whom the dark of night offered an opportunity to execute their evil designs.

While absolute quiet prevailed everywhere, a dark shadow emerged out of a street and strode along the main road in a city in Khurasan. He was muffled in a dark blanket and could hardly be seen in the surrounding darkness. It was none other than the notorious captain of a robber band, Fudail bin Eyad. He was a daring person and had inspired the people of Khurasan with terror. No caravan dared continue its journey at night in that part of Khurasan for fear of Fudail's band.

But Fudail had now set out on a different errand the errand of love. He was in love with a girl who lived in the city with her parents. He had tried to persuade her to run away with him on many occasions; but in vain, she did not love him and did not like to abandon her parents. He had now become desperate; life seemed to him to be devoid of meaning without her and he decided to kidnap her from the house of her parents.

After passing through at the labyrinth of streets, Fudail stood in front of a small

house which was surrounded by a compound wall covered by moss. The occupants of the house were fast asleep. This house was the destination of Fudail; here slept the lass who had stolen his heart. Fudail approached the compound wall, dropped his blanket and was about to jump across the wall when suddenly his attention was caught by a melodious voice. Somebody was reciting the Holy Qur'an in a neighbouring house:

"Has not the time come yet for the believers that their hearts should yield to the remembrance of Allah." (57:16)

The melodious recitation filled the quiet and had a strong effect on Fudail. There he stood, reciting the verse repeatedly while he had lost all consciousness about his surroundings. It seemed to him as if the verse had been revealed only to admonish him who had plunged headlong into the vortex of sin and who was, even at that moment, planning to outrage the chastity of a modest virgin.

"Has not the time come yet for the believers that their hearts should yield to the remembrance of God," repeated Fudail and then cried: "Yes My Lord! the time has come for me to come out of the vortex of sin and take refuge in Thy Mercy."

With tears of remorse gushing out from his eyes, Fudail took his blanket and flinging it across his shoulders, traced his steps back. He was now a changed man determined to abandon his evil ways and begin his life anew as a true believer. He kept on walking until he reached the

outskirts of the city and sat down on a mound out of sheer exhaustion. He looked around and discovered that it was the ruin of certain ancient palace. At some distance from him, in an open plain, a caravan seemed to be at camp. Little did the travelers think that the person whom they feared the most was so near to them! But they had no reason to be afraid of him now. While Fudail sat repenting over his sins he heard a whisper from behind a bush. Two men were discussing certain grave matter.

One of them said: "In my opinion, the caravan should resume its journey just now. It is easier travelling at night than in the heat of the day.

Another man replied: you hold that opinion because you are not fully acquainted with this part of the country. It is the hunting ground of Fudail and we should be very careful and alert until we are out of this region.

When Fudail heard this discussion he repented still more. He questioned to himself whether God had created him to pester people like that? He solemnly promised that he would change his ways and devote his life to the service of Islam and Muslims and live in the vicinity of the Holy Ka'aba.

A Convert

Fudail subsequently decided to travel to Kufa and learn Islamic Theology. Those were the days when Kufa was the centre of Islamic learning. Eminent scholars like Imam Abu Hanifah were expounding Islamic Theology and canonical law to those who had a thirst for knowledge. In Kufa Fudail devoted himself to his studies; the list of his tutors includes names of

such eminent personalities as Imam Aamash Sulaiman al-Taimi, Hamid al-Tawil, Yahya bin Saeed Al-Ansari, Muhammad bin Ishaq, Ja'afar bin Mohammad, Al-Sadiq, Ismail bin Khalid, Imam Abu Hanifah, Muhammad Bin Ya'ala, etc. Fudail paid particular attention to Hadith, the sayings of the Holy Prophet (ﷺ) and in course of time he became himself an Imam of Hadith. Great personalities like Sufyan Thauri, Imam Shafie, Imam Muhammad bin Ismail Bukhari, Imam Muslim etc., were among his students of Hadith. He commanded great respect in the society on account of his knowledge and piety. The great Abbasid Caliph, Haroon al-Rashid used to say that among scholars he never saw anyone more dignified than Imam Malik or more pious than Fudail bin Eyad, After the completion of his studies at Kufa Fudail travelled to Mecca and settled there. He worked as a labourer and earned livelihood for himself and his family.

Though he commanded great respect among the officers of state, he never accepted any gift from them.

Once, Caliph Haroon al-Raishid came to Mecca as a pilgrim. As the spirit of Haj, which renders the rich and the poor, the master and the slave and the ruler and the ruled equals, he went to see an acquaintant, Fudal bin Rabi.

When the latter saw the Caliph at his door he felt extremely uneasy and said: "You might have sent me word and I should have come to you, O Commander of the Faithful!"

"Never mind Fadal", said the caliph. "I am now in a state of mind which does not allow formalities. Please take me to

someone whose discourse might elevate my spirits for I am feeling spiritually depressed." In the holy vicinity of the Ka'aba, the conscience of the caliph had become quite strong and it had begun to prick him severely. Fadal understood it and conducted him to Sufyan bin Uainah, a renowned scholar, and knocked at his door.

"Who is there at the door?" came a voice from within.

"It is the Commander of the Faithful", replied Fadal.

When Sufyan heard this, he came running and opened the door he was panting with anxiety. "Why did not the Caliph summon me to his residence?" he said, and conducted them inside the house. They sat together for some time discussing various matters. The caliph asked him if he was indebted and on receiving the reply in affirmative he ordered for the payment of his debts and left him. When they were out in the street he said to Fadal: "I am not satisfied yet, take me to some other person."

Then they came to another scholar, Abdul Razak bin Hammam, but the caliph was not yet satisfied. Finally, they came to the house of Fudail bin Eyad. They could hear from outside that he was saying his prayers and reciting certain verse of the Holy Qur'an again and again. When his prayers were over, they knocked at the door.

"Who is there at the door?" asked Fudail.

"The Commander of the Faithful wants to see you," replied Fadal.

"Why should he want to see me ?" asked Fudail in an accent which bespoke of his

displeasure.

"Please open the door," insisted Fadal, "It is your duty to obey the Caliph".

Fadal was right, As Islam aims at maintaining peace and order, it has rendered the obedience of the caliph obligatory, The Holy Quran Says:

"Obey God, Obey the Prophet and also those among you who are at the helm of affairs." (4:59)

Fudail, therefore, had to open the door and he conducted them into his room. When they had taken their seats, he blew the candle off. While he was extinguishing the candle, his hand got touched by the hand of the caliph. "How soft is this hand", said he." May it be saved from the flames of Hell!"

The caliph then asked him for some advice.

"Well, I shall tell you something which may prove useful to you," said Fudail bin Eyad.

"When Omar bin Abdul Aziz knew," continued he after a short pause, "that he had been chosen to be the Caliph, he was extremely uneasy. He gathered some of his friends and told them in a grieved tone that he had been called to shoulder a great responsibility and that he needed their counsel. Salim bin Abdullah, a friend of him, said: "you should treat those older than you as you might treat your father. Those who are equal to you in age should be treated as brothers and those who are younger than you should be regarded as your own children and treated accordingly."

Reja' said: "If you want to be saved from punishment on the day of Judgement you should choose for other Muslims what you

choose for yourself; you should never wish for them what you dislike for yourself.”

“I am sorry for you O Caliph” said Fudail to the Caliph”, there is none around you who is really sincere to you in counsel. Now, you may see that Omar bin Abdul Aziz had regarded the Caliphate as a responsibility and you take it for a prize. May God have mercy on you on the Day when people shall be staggering (because of extreme fear)”.

The caliph heard the discourse of the scholar in perfect silence. He felt remorse for his own misdeeds and tears gushed up to his eyes. When Fudail finished his talk, he said to him: “May God have Mercy on you, please tell me something more.”

“Yes, you may have more,” said Fudail. “When the governor of a province complained to Omar bin Abdul Aziz about the rush of work the latter wrote to him: “Brother, I remind you of Hell, the dwellers of which shall keep awake forever. I warn you, lest you should be summoned by God in a state that there remains for you no hope of salvation (on account of your slackness in performing your duties).” When the letter reached the governor he was so moved by it that he came to the caliph and requested him to relieve him of his responsibility as a Governor and promised that he would never accept any responsible post as long as he lived.”

The talk of Fudail bin Eyad was aimed at enlightening the caliph on the point that a true Muslims should regard power and authority as a trial and that the authority which was bestowed upon government officers was a mere trust which they should not abuse. He succeeded in impressing that idea in the mind of the

caliph who wept and asked for still more.

“You shall have more,” said Fudail. “Once, Abbas, the uncle of the Holy Prophet. (ﷺ) came to him and requested that he might be appointed governor of some province. But the Holy Prophet (ﷺ) asked him not to aspire after being a ruler, for the authority would be the cause of grief and shame on the Day of Judgement.”

The caliph wept and asked for still more upon which Fudail said “If you want to be protected on the Day of Judgement from the flames of Hell, do not harbour envy or malice in your heart against your subjects. The Holy Prophet (ﷺ) has said that the one who feels envious or malicious of others shall not even smell the fragrance of the Heaven.”

The caliph was impressed and he wished to be of some service to the Sheikh, so he said: “Are you indebted please?”

“Yes” he replied. “I am indebted to My Lord, the Almighty. If he presses me about his due I should be ruined.”

“But I am asking about the debt payable to other fellow creatures?” the caliph interrupted.

“As for that,” replied the Sheikh, “My Cherisher has ordered me to look at Him alone for all provision and obey Him.”

Then he recited:

“It is God who provides you all—the One with Absolute Power”. (51:58)

The caliph then presented to him a purse containing 1000 gold coins but the Sheikh refused to accept it and said in an angry tone: “Is this the way you should repay me for my good counsel to you?”

After leaving the house of the Sheikh the caliph said to Fadal the Sheikh was the right person and that he had wished to see a person like him.

Fudail bin Eyad had a long life and died in 187 A.H. in his late eighties.

Pearls of Wisdom

The following is a brief selection from the wise sayings of the Sheikh:

“He has learnt nothing from us who has only learnt to pray and fast. One should learn to be generous and to be a well-wisher of Muslims all over the world.”

“Whenever I have happened to be disobedient to God, I have seen the effect of my disobedience in my donkey, in my servant and my wife—they all become disobedient to me.”

“When God loves a servant He allots him more care and sorrow than to others; but when He becomes displeased with a servant He grants him a large share of the worldly trash.”

“To be kind to one’s friends and associates is better than saying prayers throughout the night and fasting throughout the day.”

“It does not befit those who possess the knowledge of the Holy Quran to go to the rich or the officers of state for the fulfillment of their needs. Their position is such that others should come to them.”

“The true servants of God are those who are humble and meek. The proud and the haughty are the slaves of the world”.

“One who seeks a flawless friend remains always friendless.”

Al-Fath Al-Rabbani

(An English Translation of 62 Sermons)

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Divine Prescription for Peace

Dr. Irshad ul Haq Quddusi

Islam lays great stress upon peaceful coexistence, compassion, spirit of accommodation and concept of welfare. In fact it is the divine dispensation to ensure the salvation of humanity and foster the unity of mankind.

Just as the Qur'an repudiates any suggestion as to the duality or plurality of Allah, similarly it also stresses that "mankind were one community, and Allah sent (unto them) prophets as bearers of good tidings and as warners and revealed them with the scriptures with the truth that it might judge between mankind concerning that wherein they differed." It goes on to say and only those unto whom (the scripture) was given differed concerning it after clear proofs has come unto them, through hatred of one another. And Allah by His will guide those who believe unto the truth of that concerning which they differed. Allah guideth whom He will unto a straight path: (Sura 2. Ayat 231).

But it is difficult to trace any idea of the unity of life at its successive levels. The Qur'an did not mean to obliterate all differences between man and man. This is proved by the fact that the Qur'an expressly mentions it as a sign of God that there exist differences of races, colours, languages and opinions. Ponder this observation: And among His signs is the creation of the heavens and the earth and the difference of your languages and colours. Lo! Herein indeed are portents for man of knowledge (S-30. Ayat-22).

Islam does not stand for totalitarian order of society in which all differences of

opinion are crushed by means of censorship or strict state control over thought and actions. There is a Tradition of the Prophet of Islam (ﷺ) "the differences among people are blessings in disguise." Also while appointing a governor, he issued the following instructions to him:

"You should stand firm on truth. You should exhort the people to do good to others. You should teach the people the Holy Qur'an and try to create in them good understanding. You should act kindly and generously towards the people so that they become inclined to acquire the necessary understanding and toleration of others religions."

Regarding the religious spirit of accommodation, the holy Qur'an throws light on the character of Muslims as follows: Those who if we give them power in the land, establish worship and pay the poor-due and enjoin kindness and forbid iniquity, and Allah's is the sequel of events (Surah Haj. Ayat. 41).

Further in (Surah Baqra, Ayat: 279), the Qur'anic principle of life is summed up in these word: "Wrong not and you shall not be wronged."

We all human beings are sons and daughters of Adam and Eve. From Adam upto the last Prophet Hazrat Muhammad (ﷺ) all Apostles of Allah in various periods of history taught to uphold the value of mutual love, respect, justice and spirit of accommodation. Islam teaches us to shun sectarian rifts and abjure friction as far possible. However it does not compel

conformity.

The keynote of the ideology of Islam is its sense of moderation and balance. Even in religion, Islam opposes excesses, “O people of the Scripture! do not exaggerate in your religion nor utter aught concerning Allah save the truth,” say Qur’an in (Ayat 171 of Surah IV of Para 6th).

The concept of equality is thus enunciated in the holy Book: “O mankind! Lo! We have created you male and female, and have made you nations and tribes that you may know and identify one another. The noblest of you, in the sight of Allah, is the best in conduct. Allah is Knower and Aware.” (Surah Al-Hujrat Ayat 13 Para 26th).

Islam is an all-embracing religion ;a social system which regulates all facets of human life. It is the way whereby its followers submit their will to the will of Allah. “And hold fast, all of you together, to the cable of Allah and do not separate. And remember Allah’s favour unto you, how ye were enemies and He made friendship between your hearts so that you became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire and He did save you from it. Thus Allah maketh clear His revelation unto you, that haply ye be guided.” (Surah Ale-Imran Ayat 103).

The entire Muslim Ummah is like a vase consisting of flowers having divergent

hues and colours. Islam inspires us to stand under one flag with unanimity of purpose. In his memorable farewell address during Haj, the Prophet (ﷺ) exhorted “O human beings your God is one and your great grandfather is one and that all of you from Adam and Adam was made of earth. The best amongst you in the eyes of Allah is the most pious amongst you. Neither the Arab enjoys any precedence over non-Arab nor any white skinned is superior to a black skinned fellow.” Another tradition very clearly points out that the best among all human beings is one who benefits the majority of human beings.

There is no room for sectarianism in Islam. We should follow the divine inductions and Prophetic prescriptions and respect one another so that all differences could be amicably resolved. Qur’an maintains “O You who believe, let not a folk, deride a folk who may”.

In short Islam is the perfect panacea for peace and harmony of humanity. The teachings of Islamic jurisprudence, according to the established Islamic schools of thought, do allow differences of opinion in minor details and formalities, but within the framework of fundamental principles of Islam. There is no compulsion in religion and as such non-Muslims have nothing to fear under Islamic rule wherein tolerance and broad-mindedness prevailed to which fact history is witness.



سلام

سلام اُس پر کہ جس نے بادشاہی میں فقیری کی
سلام اُس پر کہ جس نے زخم کھا کر پھول برسائے
سلام اُس پر کہ جس نے گالیاں سن کر دعائیں دیں
سلام اُس پر کہ ٹوٹا بوریہ جس کا بچھو نا تھا
سلام اُس پر جو بھوکا رہ کے اوروں کو کھلاتا تھا
سلام اُس پر کہ جو خود بدر کے میدان میں آیا
الٹ دیتے ہیں تختِ قیصریت اورِ دارائی

سلام اُس پر کہ جس نے بیکسوں کی دنگیری کی
سلام اُس پر کہ اسرارِ محبت جس نے سمجھائے
سلام اُس پر کہ جس نے خوں کے پیاسوں کو قبائیں دین
سلام اُس پر کہ جس کے گھر میں چاندی تھی نہ سونا تھا
سلام اُس پر جو سچائی کی خاطر دکھ اٹھاتا تھا
سلام اُس پر کہ جس نے زندگی کا راز سمجھایا
سلام اُس پر کہ جس کا نام لے کر اس کے شیدائی

سلام اُس پر کہ جس کے نام لیوا ہر زمانے میں
بڑھا دیتے ہیں ٹکڑا سرفروشی کے فسانے میں

کچھ نہ سمجھوں۔ نبی کریم ﷺ ایک مرتبہ ساری رات ایک ہی آیت کو دہراتے رہے:

إِنْ تَعَذَّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

”اے خدا! اگر تو ان کو عذاب دے تو یہ تیرے بندے ہیں! اور اگر تو ان کو بخش دے تو تو انتہائی زبردست حکمت والا ہے“

۱۲۔ اس عزم کے ساتھ تلاوت کیجئے کہ مجھے اس کے احکام کے مطابق اپنی زندگی کو بدلنا ہے اور اس کی ہدایت کی روشنی میں اپنی زندگی بنانی ہے اور پھر جو ہدایات ملیں اس کے مطابق اپنی زندگی کو ڈھالنے اور کوتاہیوں سے زندگی کو پاک کرنے کی مسلسل

کوشش کیجئے۔ قرآن آئینے کی طرح آپ کو ہر داغ اور ہر ہر دھبہ آپ کے سامنے نمایاں کر کے پیش کر دے گا۔ اب یہ آپ کا کام ہے کہ آپ ان داغ دھبوں سے اپنی زندگی کو پاک کریں۔

۱۳۔ تلاوت کے دوران قرآن کی آیات سے اثر لینے کی بھی کوشش کیجئے۔ جب رحمت، مغفرت، اور جنت کی لازوال نعمتوں کے تذکرے پڑھیں تو خوشی اور مسرت سے جھوم اٹھیے اور جب خدا کے غیظ و غضب اور عذابِ جہنم کی ہولناکیوں کا تذکرہ پڑھیں تو بدن کا چپنے لگے آنکھیں بے اختیار بہہ پڑھیں

اور دل تو بہ و ندامت کی کیفیت سے رونے لگے۔ جب مومنین صالحین کی کامرانیوں کا حال پڑھیں تو چہرہ دکھنے لگے اور جب قوموں کی تباہی کا حال پڑھیں تو غم سے نڈھال نظر آئیں۔ وعید اور ڈراوے کی آیات پڑھ کر کانپ اٹھیں اور بشارت کی آیات پڑھ کر روح شکر کے جذبات سے سرشار ہو جائے۔

۱۴۔ تلاوت کے بعد دعا فرمائیے۔ حضرت عمرؓ کی ایک دعا کے الفاظ یہ ہیں:

اللَّهُمَّ ارْزُقْنِي التَّفَكُّرَ وَالتَّدْبِيرَ بِمَا يَتْلُوهُ لِسَانِي مِنْ كِتَابِكَ وَالْفَهْمَ لَهُ وَالْمَعْرِفَةَ بِمَعَانِيهِ وَالنَّظَرَ إِلَى عَجَائِبِهِ وَالْعَمَلَ بِذَلِكَ مَا بَقِيَتْ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

خدایا! میری زبان تیری کتاب میں سے جو تلاوت کرے۔ مجھے توفیق دے کہ میں اس میں غور و فکر کروں، خدایا! مجھے اس کی سمجھ دے مجھے اس کے مفہوم و معانی کی معرفت بخش اور اس کے عجائبات کو پانے کی نظر عطا کر اور جب تک زندہ رہوں مجھے توفیق دے کہ میں اس پر عمل کرتا رہوں، بے شک تو ہر چیز پر قادر ہے۔

ہے۔ ”اپنی آواز اور اپنے لہجے سے قرآن کو آراستہ کر دو۔“ کرے۔

۹۔ تین دن سے کم میں قرآن شریف ختم کرنے کی کوشش نہ

کیجئے۔ نبی کریم ﷺ نے فرمایا ”جس نے تین دن سے کم میں قرآن پڑھا اس نے قطعاً قرآن کو نہیں سمجھا۔“

۱۰۔ قرآن کی عظمت و وقعت کا احساس رکھیے اور جس طرح

ظاہری طہارت اور پاکی کا لحاظ کیا ہے۔ اسی طرح دل کو بھی

گندے خیالات، برے جذبات اور ناپاک مقاصد سے پاک

کیجئے۔ جو دل گندے اور نجس خیالات اور جذبات سے آلودہ

ہے اس میں نہ قرآن پاک کی عظمت و وقعت بیٹھ سکتی ہے اور نہ

وہ قرآن کے معارف و حقائق ہی کو سمجھ سکتا ہے۔ حضرت عکرمہؓ

جب قرآن شریف کھولتے تو اکثر بے ہوش ہو جاتے اور فرماتے

یہ میرے جلال و عظمت والے پروردگار کا کلام ہے۔

۱۔ یہ سمجھ کر تلاوت کیجئے کہ روئے زمین پر انسان کو اگر ہدایت

مل سکتی ہے تو صرف اسی کتاب سے، اور اسی تصور کے ساتھ اس

میں تفکر اور تدبر کیجئے اور اس کے حقائق اور حکمتوں کو سمجھنے کی

کوشش کیجئے فر فر تلاوت نہ کیجئے بلکہ سمجھ سمجھ کر پڑھنے کی عادت

ڈالئے اور اس میں غور و فکر کرنے کی کوشش کیجئے حضرت عبداللہ

بن عباسؓ فرمایا کرتے تھے کہ ”القارعہ“ اور ”القدر“ جیسی چھوٹی

چھوٹی سورتوں کو سمجھ کر پڑھنا اس سے زیادہ بہتر سمجھتا ہوں کہ

البقرہ اور آل عمران جیسی بڑی بڑی سورتیں فر فر پڑھ جاؤں اور

(ابوداؤد)

نبی کریم ﷺ ایک ایک حروف واضح کر کے اور ایک ایک آیت

کو الگ الگ کر کے پڑھا کرتے تھے۔ اور نبی کریم ﷺ کا

ارشاد ہے:

قرآن پڑھنے والے سے قیامت کے روز کہا جائے گا جس ٹھیراؤ

اور خوش الحانی کے ساتھ تم دنیا میں بنا سنوار کر قرآن پڑھا کرتے

تھے اسی طرح قرآن پڑھو اور ہر آیت کے صلے میں ایک درجہ

بلند ہوتے جاؤ۔ تمہارا ٹھکانا تمہاری تلاوت کی آخری آیت کے

قریب ہے۔ (ترمذی)

۷۔ نہ زیادہ زور سے پڑھیے اور نہ بالکل آہستہ بلکہ درمیانی

آواز میں پڑھیے۔ خدا کی ہدایت ہے۔

وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا وَابْتَغِ بَيْنَ
ذَلِكَ سَبِيلًا

اور اپنی نماز میں نہ تو زیادہ زور سے پڑھیے اور نہ بالکل ہی

دھیرے دھیرے بلکہ دونوں کے درمیان کا طریقہ اختیار کیجئے۔

۸۔ یوں تو جب بھی موقع ملے تلاوت کیجئے لیکن سحر کے وقت

تہجد کی نماز میں بھی قرآن پڑھنے کی کوشش کیجئے۔ یہ تلاوت

قرآن کی فضیلت کا سب سے اونچا درجہ ہے اور مومن کی یہ تمنا

ہونی چاہئے کہ وہ تلاوت کا اونچے سے اونچا مرتبہ حاصل

تلاوتِ قرآن کے آداب

آداب معاشرت

۱۔ قرآن مجید کی تلاوت ذوق و شوق کے ساتھ دل لگا کر کیجئے اور یہ یقین رکھیے کہ قرآن مجید سے شغف خدا سے شغف ہے، نبی کریم ﷺ نے فرمایا ”میری امت کے لئے سب سے بہتر عبادت قرآن مجید کی تلاوت ہے۔“

۲۔ اکثر و بیشتر وقت تلاوت میں مشغول رہیے اور کبھی تلاوت سے نہ اُکتائیے۔ نبی کریم ﷺ نے فرمایا خدا کا ارشاد ہے ”جو بندہ قرآن کی تلاوت میں اس قدر مشغول ہو کہ وہ مجھ سے دعا مانگنے کا موقع نہ پاسکے تو میں اس کو بغیر مانگے ہی مانگنے والوں سے زیادہ دوں گا۔“ (ترمذی)

۳۔ تلاوت سے پہلے طہارت اور نظافت کا پورا اہتمام کیجئے۔ بغیر وضو قرآن مجید چھونے سے پرہیز کیجئے اور پاک صاف جگہ پر بیٹھ کر تلاوت کیجئے۔

۴۔ تلاوت کرنے والا قرآن کی ہدایت سے محروم رہتا ہے۔

۵۔ تلاوت کے وقت قبلہ رخ دوڑانو ہو کر بیٹھے اور گردن جھکا کر انتہائی توجہ، یکسوئی، دل کی آمادگی اور سلیقے سے تلاوت کیجئے۔ خدا کا ارشاد ہے:

۶۔ تجوید اور ترتیل کا بھی جہاں تک ہو سکے لحاظ رکھیے۔ حروف ٹھیک ٹھیک ادا کیجئے اور ٹھہر ٹھہر کر پڑھیے۔ نبی کریم ﷺ کا ارشاد

۷۔ کتاب جو ہم نے آپ کی طرف بھیجی برکت والی ہے۔ تاکہ وہ اس میں غور و فکر کریں اور عقل والے اس سے نصیحت حاصل کریں۔

۸۔ قرآن پڑھا اور روزانہ اس کی تلاوت کرتا رہتا ہے۔ اس کی مثال ایسی ہے جیسے مشک سے بھری ہوئی زنبیل کہ اس کی خوشبو چار سو مہک رہی ہے اور جس شخص نے قرآن پڑھا لیکن وہ اس کی تلاوت نہیں کرتا تو اس کی مثال ایسی ہے جیسے مشک سے بھری ہوئی بوتل کہ اس کو ڈاٹ لگا کر بند کر دیا گیا ہے۔“ (ترمذی)

۹۔ قرآن پاک کی تلاوت محض طلبِ ہدایت کے لئے

کِتَابٌ أَنْزَلْنَاهُ لِيَذِّبَ عَنْكُمُ الرِّجْسَ الَّذِي بَدَأَ بَدَأَهُ وَ لِيُنذِرَكُمْ وَأُولُو الْأَلْبَابِ

۱۰۔ قرآن پاک کی تلاوت محض طلبِ ہدایت کے لئے

۱۱۔ قرآن پاک کی تلاوت محض طلبِ ہدایت کے لئے

۱۲۔ قرآن پاک کی تلاوت محض طلبِ ہدایت کے لئے

۱۳۔ قرآن پاک کی تلاوت محض طلبِ ہدایت کے لئے

۱۴۔ قرآن پاک کی تلاوت محض طلبِ ہدایت کے لئے

۱۵۔ قرآن پاک کی تلاوت محض طلبِ ہدایت کے لئے